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DN 1

DN 1
The Divine Net
Brahmajālasutta

1. Talk on Wanderers

So I have heard. At one time the Buddha was traveling along the road between Rājagaha and Nāḷandā together with a large Saṅgha of five hundred mendicants. The wanderer Suppiya was also traveling along the same road, together with his pupil, the brahmin student Brahmadatta. Meanwhile, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.

Then the Buddha took up residence for the night in the royal rest-house in Ambalaṭṭhikā together with the Saṅgha of mendicants. And Suppiya and Brahmadatta did likewise. There too, Suppiya criticized the Buddha, the teaching, and the Saṅgha in many ways, but his pupil Brahmadatta praised them in many ways. And so both teacher and pupil kept on directly contradicting each other.

Then several mendicants rose at the crack of dawn and sat together in the pavilion, where the topic of judgmentalism came up:

“It’s incredible, reverends, it’s amazing how the diverse convictions of sentient beings have been clearly comprehended by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. For this Suppiya criticizes the Buddha, the teaching, and the Saṅgha in many ways, while his pupil Brahmadatta praises them in many ways. And so both teacher and pupil followed behind the Buddha and the Saṅgha of mendicants directly contradicting each other.”

When the Buddha found out about this discussion on judgmentalism among the mendicants, he went to the pavilion, where he sat on the seat spread out and addressed the mendicants, “Mendicants, what were you sitting talking about just now? What conversation was left unfinished?”

The mendicants told him what had happened, adding, “This was our conversation that was unfinished when the Buddha arrived.”

“Mendicants, if others criticize me, the teaching, or the Saṅgha, don’t make yourselves resentful, bitter, and exasperated. You’ll get angry and upset, which would be an obstacle for you alone. If others were to criticize me, the teaching, or the Saṅgha, and you got angry and upset, would you be able to understand whether they spoke well or poorly?”

“No, sir.”

“If others criticize me, the teaching, or the Saṅgha, you should explain that what is untrue is in fact untrue: ‘This is why that’s untrue, this is why that’s false. There’s no such thing in us, it’s not found among us.’

If others praise me, the teaching, or the Saṅgha, don’t make yourselves thrilled, elated, and excited. You’ll get thrilled, elated, and excited, which would be an obstacle for you alone. If others praise me, the teaching, or the Saṅgha, you should acknowledge that what is true is in fact true: ‘This is why that’s true, this is why that’s correct. There is such a thing in us, it is found among us.’

2. Ethics

2.1. The Shorter Section on Ethics

When an ordinary person speaks praise of the Realized One, they speak only of trivial, insignificant details of mere ethics. And what are the trivial, insignificant details of mere ethics that an ordinary person speaks of?

‘The ascetic Gotama has given up killing living creatures. He has renounced the rod and the sword. He’s scrupulous and kind, living full of compassion for all living beings.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up stealing. He takes only what’s given, and expects only what’s given. He keeps himself clean by not thieving.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up unchastity. He is celibate, set apart, avoiding the vulgar act of sex.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up lying. He speaks the truth and sticks to the truth. He’s honest and trustworthy, and doesn’t trick the world with his words.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up divisive speech. He doesn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciles those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up harsh speech. He speaks in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama has given up talking nonsense. His words are timely, true, and meaningful, in line with the teaching and training. He says things at the right time which are valuable, reasonable, succinct, and beneficial.’ Such is an ordinary person’s praise of the Realized One.

‘The ascetic Gotama refrains from injuring plants and seeds.’

‘He eats in one part of the day, abstaining from eating at night and food at the wrong time.’

‘He refrains from seeing shows of dancing, singing, and music .’

‘He refrains from beautifying and adorning himself with garlands, perfumes, and makeup.’

‘He refrains from high and luxurious beds.’

‘He refrains from receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land.’

‘He refrains from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.’ Such is an ordinary person’s praise of the Realized One.

The shorter section on ethics is finished.

2.2. The Middle Section on Ethics

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. The ascetic Gotama refrains from such injury to plants and seeds.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. The ascetic Gotama refrains from storing up such goods.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and storytelling; clapping, gongs, and kettledrums; beauty pageants; acrobatic and bone-washing displays of the corpse-workers; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. The ascetic Gotama refrains from such shows.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another’s thoughts, and imitating musical instruments. The ascetic Gotama refrains from such gambling.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double- or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. The ascetic Gotama refrains from such bedding.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. The ascetic Gotama refrains from such beautification and adornment.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. The ascetic Gotama refrains from such low talk.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” The ascetic Gotama refrains from such argumentative talk.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers, aristocrats, brahmins, householders, or princes who say: “Go here, go there. Take this, bring that from there.” The ascetic Gotama refrains from such errands.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to chase after other material possessions. The ascetic Gotama refrains from such deceit and flattery.’ Such is an ordinary person’s praise of the Realized One.

The middle section on ethics is finished.

2.3. The Large Section on Ethics

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and divining omens from wild animals. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as arithmetic, accounting, calculating, poetry, and cosmology. The ascetic Gotama refrains from such low lore, such wrong livelihood.’ Such is an ordinary person’s praise of the Realized One.

‘There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands

and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

'There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. The ascetic Gotama refrains from such low lore, such wrong livelihood.' Such is an ordinary person's praise of the Realized One.

These are the trivial, insignificant details of mere ethics that an ordinary person speaks of when they speak praise of the Realized One.

The longer section on ethics is finished.

3. Views

3.1. Theories About the Past

There are other principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. Those who genuinely praise the Realized One would rightly speak of these things. And what are these principles?

There are some ascetics and brahmins who theorize about the past, and assert various hypotheses concerning the past on eighteen grounds. And what are the eighteen grounds on which they rely?

3.1.1. Eternalism

There are some ascetics and brahmins who are eternalists, who assert that the self and the cosmos are eternal on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’ This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the second ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one eon of the cosmos contracting and expanding; two, three, four, five, or ten eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

They say: ‘The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

“The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.”’ This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the third ground on which they rely? It’s when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: ten eons of the cosmos contracting and expanding; twenty, thirty, or forty eons of the cosmos contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my

life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

They say: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I recollect my many kinds of past lives, with features and details.

Because of this I know:

"The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise."' This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are eternal.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are eternal. Any ascetics and brahmins who assert that the self and the cosmos are eternal do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

The first recitation section.

3.1.2. Partial Eternalism

There are some ascetics and brahmins who are partial eternalists, who assert that the self and the cosmos are partially eternal and partially not eternal on four grounds. And what are the four grounds on which they rely?

There comes a time when, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of Brahmā appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

But after staying there all alone for a long time, they become dissatisfied and anxious: 'Oh, if only another being would come to this state of existence.' Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being. There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Now, the being who was reborn there first thinks: 'I am Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. These beings were created by me! Why is that? Because first I thought:

"Oh, if only another being would come to this state of existence." Such was my heart's wish, and then these creatures came to this state of existence.'

And the beings who were reborn there later also think: 'This must be Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later.'

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: 'He who is Brahmā—the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.' This is the first

ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the second ground on which they rely? There are gods named ‘depraved by play.’ They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

It’s possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: ‘The gods not depraved by play don’t spend too much time laughing, playing, and making merry. So they don’t lose their mindfulness, and don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’ This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the third ground on which they rely? There are gods named ‘malevolent’. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

It’s possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: ‘The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, we grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.’ This is the third ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

And what is the fourth ground on which they rely? It’s when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: ‘That which is called “the eye”, “the ear”, “the nose”, “the tongue”, and also “the body”: that self is impermanent, not lasting, transient, perishable. That which is called “mind” or “sentience” or “consciousness”: that self is permanent, everlasting, eternal, imperishable, remaining the same for all eternity.’

This is the fourth ground on which some ascetics and brahmins rely to assert that the self and the cosmos are partially eternal.

These are the four grounds on which those ascetics and brahmins assert that the self and the cosmos are partially eternal and partially not eternal. Any ascetics and brahmins who assert that the self and the cosmos are partially eternal and partially not eternal do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.3. The Cosmos is Finite or Infinite

There are some ascetics and brahmins who theorize about size, and assert that the cosmos is finite or infinite on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite.

They say: 'The cosmos is finite and bounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite. Because of this I know:

"The cosmos is finite and bounded."' This is the first ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the second ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as infinite.

They say: 'The cosmos is infinite and unbounded. The ascetics and brahmins who say that the cosmos is finite are wrong. The cosmos is infinite and unbounded. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as infinite. Because of this I know:

"The cosmos is infinite and unbounded."' This is the second ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the third ground on which they rely? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they meditate perceiving the cosmos as finite vertically but infinite horizontally.

They say: 'The cosmos is both finite and infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, and so are those who say that the cosmos is infinite. The cosmos is both finite and infinite. Why is that? Because by dint of keen, resolute, committed, and diligent effort, and right application of mind I experience an immersion of the heart of such a kind that I meditate perceiving the cosmos as finite vertically but infinite horizontally. Because of this I know:

"The cosmos is both finite and infinite."' This is the third ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

And what is the fourth ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The cosmos is neither finite nor infinite. The ascetics and brahmins who say that the cosmos is finite are wrong, as are those who say that the cosmos is infinite, and also those who say that the cosmos is both finite and infinite. The cosmos is neither finite nor infinite.' This is the fourth ground on which some ascetics and brahmins rely to assert that the cosmos is finite or infinite.

These are the four grounds on which those ascetics and brahmins assert that the cosmos is finite or infinite. Any ascetics and brahmins who assert that the cosmos is finite or infinite do so on one or other of these four grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

3.1.4. Endless Flip-floppers

There are some ascetics and brahmins who are endless flip-floppers. Whenever they're asked a question, they resort to verbal flip-flops and endless flip-flops on four grounds. And what are the four grounds on which they rely?

It's when some ascetic or brahmin doesn't truly understand what is skillful and what is unskillful. They think: 'I don't truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might be wrong. That would be stressful for me, and that stress would be an obstacle.' So from fear and disgust with false speech they avoid stating whether something is skillful or unskillful. Whenever they're

asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’ This is the first ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

And what is the second ground on which they rely? It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful. They think: ‘I don’t truly understand what is skillful and what is unskillful. If I were to declare that something was skillful or unskillful I might feel desire or greed or hate or repulsion. That would be grasping on my part. That would be stressful for me, and that stress would be an obstacle.’ So from fear and disgust with grasping they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’ This is the second ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

And what is the third ground on which they rely? It’s when some ascetic or brahmin doesn’t truly understand what is skillful and what is unskillful. They think: ‘I don’t truly understand what is skillful and what is unskillful. Suppose I were to declare that something was skillful or unskillful. There are clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect. They might pursue, press, and grill me about that. I’d be stumped by such a grilling. That would be stressful for me, and that stress would be an obstacle.’ So from fear and disgust with examination they avoid stating whether something is skillful or unskillful. Whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’ This is the third ground on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

And what is the fourth ground on which they rely? It’s when some ascetic or brahmin is dull and stupid. Because of that, whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so. But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so. Suppose you were to ask me whether there is no other world … whether there both is and is not another world … whether there neither is nor is not another world … whether there are beings who are reborn spontaneously … whether there are not beings who are reborn spontaneously … whether there both are and are not beings who are reborn spontaneously … whether there neither are nor are not beings who are reborn spontaneously … whether there is fruit and result of good and bad deeds … whether there is no fruit and result of good and bad deeds … whether there both is and is not fruit and result of good and bad deeds … whether there neither is nor is not fruit and result of good and bad deeds … whether a realized one still exists after death … whether A realized one no longer exists after death … whether a realized one both still exists and no longer exists after death … whether a realized one neither still exists nor no longer exists after death. If I believed there was, I would say so. But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’ This is the fourth ground

on which some ascetics and brahmins rely when resorting to verbal flip-flops and endless flip-flops.

These are the four grounds on which those ascetics and brahmins who are flip-floppers resort to verbal flip-flops and endless flip-flops whenever they're asked a question. Any ascetics and brahmins who resort to verbal flip-flops and endless flip-flops do so on one or other of these four grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

3.1.5. Doctrines of Origination by Chance

There are some ascetics and brahmins who theorize about chance. They assert that the self and the cosmos arose by chance on two grounds. And what are the two grounds on which they rely?

There are gods named 'non-percipient beings'. When perception arises they pass away from that host of gods. It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further. They say: 'The self and the cosmos arose by chance. Why is that? Because formerly I didn't exist. Now, having not existed, I've transformed into the state of existence." This is the first ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

And what is the second ground on which they rely? It's when some ascetic or brahmin relies on logic and inquiry. They speak of what they have worked out by logic, following a line of inquiry, expressing their own perspective: 'The self and the cosmos arose by chance.' This is the second ground on which some ascetics and brahmins rely to assert that the self and the cosmos arose by chance.

These are the two grounds on which those ascetics and brahmins who theorize about chance assert that the self and the cosmos arose by chance. Any ascetics and brahmins who theorize about chance do so on one or other of these two grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

These are the eighteen grounds on which those ascetics and brahmins who theorize about the past assert various hypotheses concerning the past. Any ascetics and brahmins who theorize about the past do so on one or other of these eighteen grounds. Outside of this there is none.

The Realized One understands this: 'If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.' He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

The second recitation section.

3.2. Theories About the Future

There are some ascetics and brahmins who theorize about the future, and assert various hypotheses concerning the future on forty-four grounds. And what are the forty-four grounds on which they rely?

3.2.1. Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a percipient form on sixteen grounds. And what are the sixteen grounds on which they rely?

They assert: ‘The self is free of disease and percipient after death, and it has form …

formless …

both having form and formless …

neither having form nor formless …

finite …

infinite …

both finite and infinite …

neither finite nor infinite …

of unified perception …

of diverse perception …

of limited perception …

of limitless perception …

experiences nothing but happiness …

experiences nothing but suffering …

experiences both happiness and suffering …

experiences neither happiness nor suffering.’

These are the sixteen grounds on which those ascetics and brahmins assert that the self lives on after death in a percipient form. Any ascetics and brahmins who assert that the self lives on after death in a percipient form do so on one or other of these sixteen grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

3.2.2. Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a non-percipient form on eight grounds. And what are the eight grounds on which they rely?

They assert: 'The self is free of disease and non-percipient after death, and it has form …

formless …

both having form and formless …

neither having form nor formless …

finite …

infinite …

both finite and infinite …

neither finite nor infinite.'

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

3.2.3. Neither Percipient Nor Non-Percipient Life After Death

There are some ascetics and brahmins who say there is life after death, and assert that the self lives on after death in a neither percipient nor non-percipient form on eight grounds. And what are the eight grounds on which they rely?

They assert: 'The self is free of disease and neither percipient nor non-percipient after death, and it has form …

formless …

both having form and formless …

neither having form nor formless …

finite …

infinite …

both finite and infinite …

neither finite nor infinite.’

These are the eight grounds on which those ascetics and brahmins assert that the self lives on after death in a neither percipient nor non-percipient form. Any ascetics and brahmins who assert that the self lives on after death in a neither percipient nor non-percipient form do so on one or other of these eight grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

3.2.4. Annihilationism

There are some ascetics and brahmins who are annihilationists. They assert the annihilation, eradication, and obliteration of an existing being on seven grounds. And what are the seven grounds on which they rely?

There are some ascetics and brahmins who have this doctrine and view: ‘This self has form, made up of the four primary elements, and produced by mother and father. Since it’s annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that is divine, having form, sensual, consuming solid food. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that is divine, having form, mind-made, complete in all its various parts, not deficient in any faculty. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self which has gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, it’s reborn in the dimension of infinite space. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self which has gone totally beyond the dimension of infinite space. Aware that “consciousness is infinite”, it’s reborn in the dimension of infinite consciousness. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of infinite consciousness. Aware that “there is nothing at all”, it’s been reborn in the dimension of nothingness. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self becomes rightly annihilated. There is another self that has gone totally beyond the dimension of nothingness. Aware that “this is peaceful, this is sublime”, it’s been reborn in the dimension of neither perception nor non-perception. You don’t know or see that. But I know it and see it. Since this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death, that’s how this self becomes rightly annihilated.’ That is how some assert the annihilation of an existing being.

These are the seven grounds on which those ascetics and brahmins assert the annihilation, eradication, and obliteration of an existing being. Any ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being do so on one or other of these seven grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

3.2.5. Extinguishment of Suffering in the Present Life

There are some ascetics and brahmins who speak of extinguishment in the present life. They assert ultimate extinguishment for an existing being in the present life on five grounds. And what are the five grounds on which they rely?

There are some ascetics and brahmins who have this doctrine and view: ‘When this self amuses itself, supplied and provided with the five kinds of sensual stimulation, that’s how this self attains ultimate extinguishment in the present life.’ That is how some assert ultimate extinguishment for an existing being in the present life.

But someone else says to them: ‘That self of which you speak does exist, I don’t deny it. But that’s not how this self attains ultimate extinguishment in the present life. Why is that? Because sensual pleasures are impermanent, suffering, and perishable. Their decay and perishing give rise to sorrow, lamentation, pain, sadness, and distress. Quite secluded from sensual pleasures, secluded from unskillful qualities, this self enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s how this self attains ultimate extinguishment in the

present life.' That is how some assert ultimate extinguishment for an existing being in the present life.

But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in the present life. Why is that? Because the placing of the mind and the keeping it connected there are coarse. But when the placing of the mind and keeping it connected are stilled, this self enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That's how this self attains ultimate extinguishment in the present life.' That is how some assert ultimate extinguishment for an existing being in the present life.

But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in the present life. Why is that? Because the rapture and emotional excitement there are coarse. But with the fading away of rapture, this self enters and remains in the third absorption, where it meditates with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss". That's how this self attains ultimate extinguishment in the present life.' That is how some assert ultimate extinguishment for an existing being in the present life.

But someone else says to them: 'That self of which you speak does exist, I don't deny it. But that's not how this self attains ultimate extinguishment in the present life. Why is that? Because the mental partaking of that as 'blissful' is said to be coarse. But giving up pleasure and pain, and ending former happiness and sadness, this self enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how this self attains ultimate extinguishment in the present life.' That is how some assert ultimate extinguishment for an existing being in the present life.

These are the five grounds on which those ascetics and brahmins assert ultimate extinguishment for an existing being in the present life. Any ascetics and brahmins who assert ultimate extinguishment for an existing being in the present life do so on one or other of these five grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

These are the forty-four grounds on which those ascetics and brahmins who theorize about the future assert various hypotheses concerning the future. Any ascetics and brahmins who theorize about the future do so on one or other of these forty-four grounds. Outside of this there is none. The Realized One understands this … And those who genuinely praise the Realized One would rightly speak of these things.

These are the sixty-two grounds on which those ascetics and brahmins who theorize about the past and the future assert various hypotheses concerning the past and the future.

Any ascetics and brahmins who theorize about the past or the future do so on one or other of these sixty-two grounds. Outside of this there is none.

The Realized One understands this: ‘If you hold on to and attach to these grounds for views it leads to such and such a destiny in the next life.’ He understands this, and what goes beyond this. And since he does not misapprehend that understanding, he has realized extinguishment within himself. Having truly understood the origin, ending, gratification, drawback, and escape from feelings, the Realized One is freed through not grasping.

These are the principles—deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute—which the Realized One makes known after realizing them with his own insight. And those who genuinely praise the Realized One would rightly speak of these things.

4. The Grounds For Assertions About the Self and the Cosmos

4.1. Anxiety and Evasiveness

Now, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

partially eternal on four grounds …

finite or infinite on four grounds …

or they resort to flip-flops on four grounds …

or they assert that the self and the cosmos arose by chance on two grounds …

they theorize about the past on these eighteen grounds …

or they assert that the self lives on after death in a percipient form on sixteen grounds …

or that the self lives on after death in a non-percipient form on eight grounds …

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

or they assert the annihilation of an existing being on seven grounds …

or they assert ultimate extinguishment for an existing being in the present life on five grounds …

they theorize about the future on these forty-four grounds …

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, these things are only the feeling of those who do not know or see, the anxiety and evasiveness of those under the sway of craving.

4.2. Conditioned by Contact

Now, these things are conditioned by contact. Namely, when those ascetics and brahmins assert that the self and the cosmos are eternal on four grounds …

partially eternal on four grounds …

finite or infinite on four grounds …

or they resort to flip-flops on four grounds …

or they assert that the self and the cosmos arose by chance on two grounds …

they theorize about the past on these eighteen grounds …

or they assert that the self lives on after death in a percipient form on sixteen grounds …

or that the self lives on after death in a non-percipient form on eight grounds …

or that the self lives on after death in a neither percipient nor non-percipient form on eight grounds …

or they assert the annihilation of an existing being on seven grounds …

or they assert ultimate extinguishment for an existing being in the present life on five grounds …

they theorize about the future on these forty-four grounds …

When those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, that too is conditioned by contact.

4.3. Not Possible

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, it is not possible that they should experience these things without contact.

4.4. Dependent Origination

Now, when those ascetics and brahmins theorize about the past and the future on these sixty-two grounds, all of them experience this by repeated contact through the six fields of contact. Their feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be.

5. The End of the Round

When a mendicant truly understands the six fields of contact's origin, ending, gratification, drawback, and escape, they understand what lies beyond all these things.

All of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

Suppose a deft fisherman or his apprentice were to cast a fine-meshed net over a small pond. They'd think: 'Any sizable creatures in this pond will be trapped in the net. Wherever they emerge they are caught and trapped in this very net.' In the same way, all of these ascetics and brahmins who theorize about the past or the future are trapped in the net of these sixty-two grounds, so that wherever they emerge they are caught and trapped in this very net.

The Realized One's body remains, but his conduit to rebirth has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more.

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, the Realized One's body remains, but his conduit to rebirth has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more."

When he had spoken, Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

"Well then, Ānanda, you may remember this exposition of the teaching as 'The Net of Meaning', or else 'The Net of the Teaching', or else 'The Divine Net', or else 'The Net of Views', or else 'The Supreme Victory in Battle'."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the galaxy shook.

DN 2

DN 2
The Fruits of the Ascetic Life
Sāmaññaphalasutta

1. A Discussion With the King's Ministers

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca, together with a large Saṅgha of 1,250 mendicants.

Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and King Ajātasattu of Magadha, son of the princess of Videha, was sitting upstairs in the royal longhouse surrounded by his ministers.

Then Ajātasattu of Magadha, son of the princess of Videha, expressed this heartfelt sentiment, "Oh, sirs, this moonlit night is so very delightful, so beautiful, so glorious, so lovely, so striking. Now, what ascetic or brahmin might I pay homage to today, paying homage to whom my mind might find peace?"

When he had spoken, one of the king's ministers said to him, "Sire, Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

Another of the king's ministers said to him, "Sire, the bamboo-staffed ascetic Gosāla leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

Another of the king's ministers said to him, "Sire, Ajita of the hair blanket leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

Another of the king's ministers said to him, "Sire, Pakudha Kaccāyana leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him.

Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

Another of the king's ministers said to him, "Sire, Sañjaya Belaṭṭhiputta leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

Another of the king's ministers said to him, "Sire, the Jain ascetic of the Ñātika clan leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He is of long standing, long gone forth; he is advanced in years and has reached the final stage of life. Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace." But when he had spoken, the king kept silent.

2. A Discussion With Jīvaka Komārabhacca

Now at that time Jīvaka Komārabhacca was sitting silently not far from the king. Then the king said to him, "But my dear Jīvaka, why are you silent?"

"Sire, the Blessed One, the perfected one, the fully awakened Buddha is staying in my mango grove together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Let Your Majesty pay homage to him. Hopefully in so doing your mind will find peace."

"Well then, my dear Jīvaka, have the elephants readied."

"Yes, Your Majesty," replied Jīvaka. He had around five hundred female elephants readied, in addition to the king's bull elephant for riding. Then he informed the king, "The elephants are ready, sire. Please go at your convenience."

Then King Ajātasattu had women mounted on each of the five hundred female elephants, while he mounted his bull elephant. With attendants carrying torches, he set out in full royal pomp from Rājagaha to Jīvaka's mango grove.

But as he drew near the mango grove, the king became frightened, scared, his hair standing on end. He said to Jīvaka, "My dear Jīvaka, I hope you're not deceiving me! I hope you're not betraying me! I hope you're not turning me over to my enemies! For how on earth can there be no sound of coughing or clearing throats or any noise in such a large Saṅgha of 1,250 mendicants?"

"Do not fear, great king, do not fear! I am not deceiving you, or betraying you, or turning you over to your enemies. Go forward, great king, go forward! Those are lamps shining in the pavilion."

3. The Question About the Fruits of the Ascetic Life

Then King Ajātasattu rode on the elephant as far as the terrain allowed, then descended and approached the pavilion door on foot, where he asked Jīvaka, “But my dear Jīvaka, where is the Buddha?”

“That is the Buddha, great king, that is the Buddha! He’s sitting against the central column facing east, in front of the Saṅgha of mendicants.”

Then the king went up to the Buddha and stood to one side. He looked around the Saṅgha of mendicants, who were so very silent, like a still, clear lake, and expressed this heartfelt sentiment, “May my son, Prince Udāyibhadda, be blessed with such peace as the Saṅgha of mendicants now enjoys!”

“Has your mind gone to one you love, great king?”

“I love my son, sir, Prince Udāyibhadda. May he be blessed with such peace as the Saṅgha of mendicants now enjoys!”

Then the king bowed to the Buddha, raised his joined palms toward the Saṅgha, and sat down to one side. He said to the Buddha, “Sir, I’d like to ask you about a certain point, if you’d take the time to answer.”

“Ask what you wish, great king.”

“Sir, there are many different professional fields. These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life. With that they make themselves happy and pleased. They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that’s likewise apparent in the present life?”

“Great king, do you recall having asked this question of other ascetics and brahmins?”

“I do, sir.”

“If you wouldn’t mind, great king, tell me how they answered.”

“It’s no trouble when someone such as the Blessed One is sitting here.”

“Well, speak then, great king.”

3.1. The Doctrine of Pūraṇa Kassapa

“One time, sir, I approached Pūraṇa Kassapa and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said to me: ‘Great king, the one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.’

And so, when I asked Pūraṇa Kassapa about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of inaction. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor dismissed that statement of Pūraṇa Kassapa. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.2. The Doctrine of the Bamboo-staffed Ascetic Gosāla

One time, sir, I approached the bamboo-staffed ascetic Gosāla and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: ‘Great king, there is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. One does not act of one’s own volition, one does not act of another’s volition, one does not act from a person’s volition. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven knotless embryos. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven rivers, 700 rivers, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or fervent austerity or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little,” for that cannot be. Pleasure and pain are allotted. Transmigration lasts only

for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

And so, when I asked the bamboo-staffed ascetic Gosāla about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of purification through transmigration. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of the bamboo-staffed ascetic Gosāla. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.3. The Doctrine of Ajita of the Hair Blanket

One time, sir, I approached Ajita of the hair blanket and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: 'Great king, there is no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the substance of earth. The water in their body merges and coalesces with the substance of water. The fire in their body merges and coalesces with the substance of fire. The air in their body merges and coalesces with the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it's just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

And so, when I asked Ajita of the hair blanket about the fruits of the ascetic life apparent in the present life, he answered with the doctrine of annihilationism. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: 'How could one such as I presume to rebuke an ascetic or brahmin living in my realm?' So I neither approved nor dismissed that statement of Ajita of the hair blanket. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.4. The Doctrine of Pakudha Kaccāyana

One time, sir, I approached Pakudha Kaccāyana and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: ‘Great king, these seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances.’

And so, when I asked Pakudha Kaccāyana about the fruits of the ascetic life apparent in the present life, he answered with something else entirely. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor dismissed that statement of Pakudha Kaccāyana. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.5. The Doctrine of the Jain Ascetic of the Ñātika Clan

One time, sir, I approached the Jain Ñātika and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: ‘Great king, consider a Jain ascetic who is restrained in the fourfold constraint. And how is a Jain ascetic restrained in the fourfold constraint? It’s when a Jain ascetic is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained. That’s how a Jain ascetic is restrained in the fourfold constraint. When a Jain ascetic is restrained in the fourfold constraint, they’re called a knotless one who is self-realized, self-controlled, and steadfast.’

And so, when I asked the Jain Ñātika about the fruits of the ascetic life apparent in the present life, he answered with the fourfold constraint. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor dismissed that statement of the Jain Ñātika. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

3.6. The Doctrine of Sañjaya Belaṭṭhiputta

One time, sir, I approached Sañjaya Belaṭṭhiputta and exchanged greetings with him. When the greetings and polite conversation were over, I sat down to one side, and asked him the same question.

He said: ‘Suppose you were to ask me whether there is another world. If I believed there was, I would say so. But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so. Suppose you were to ask me whether there is no other world … whether there both is and is not another world … whether there neither is nor is not another world … whether there are beings who are reborn spontaneously … whether there are no beings who are reborn spontaneously … whether there both are and are not beings who are reborn spontaneously … whether there neither are nor are not beings who are reborn spontaneously … whether there is fruit and result of good and bad deeds … whether there is no fruit and result of good and bad deeds … whether there both is and is not fruit and result of good and bad deeds … whether there neither is nor is not fruit and result of good and bad deeds … whether a realized one still exists after death … whether A realized one no longer exists after death … whether a realized one both still exists and no longer exists after death … whether a realized one neither still exists nor no longer exists after death. If I believed there was, I would say so. But I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

And so, when I asked Sañjaya Belaṭṭhiputta about the fruits of the ascetic life apparent in the present life, he answered with flip-flopping. It was like someone who, when asked about a mango, answered with a breadfruit, or when asked about a breadfruit, answered with a mango. I thought: ‘This is the most foolish and stupid of all these ascetics and brahmins! How on earth can he answer with flip-flopping when asked about the fruits of the ascetic life apparent in the present life?’ I thought: ‘How could one such as I presume to rebuke an ascetic or brahmin living in my realm?’ So I neither approved nor dismissed that statement of Sañjaya Belaṭṭhiputta. I was displeased, but did not express my displeasure. Neither accepting what he said nor contradicting it, I got up from my seat and left.

4. The Fruits of the Ascetic Life

4.1. The First Fruit of the Ascetic Life

And so I ask the Buddha: Sir, there are many different professional fields. These include elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. They also include bakers, barbers, bathroom attendants, cooks, garland-makers, dyers, weavers, basket-makers, potters, accountants, finger-talliers, or those following any similar professions. All these live off the fruits of their profession which are apparent in the present life. With that they make themselves happy and pleased. They make their parents, their children and partners, and their friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Sir, can you point out a fruit of the ascetic life that’s likewise apparent in the present life?”

“I can, great king. Well then, I’ll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you had a person who was a bondservant, a worker. They get up before you and go to bed after you, and are obliging, behaving nicely and speaking politely, and gazing up at your face. They’d think: ‘The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being,

and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm his bondservant, his worker. I get up before him and go to bed after him, and am obliging, behaving nicely and speaking politely, and gazing up at his face. I really should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time, that is what they do. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be my bondservant, my worker'?"

"No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection."

"What do you think, great king? If this is so, is there a fruit of the ascetic life apparent in the present life or not?"

"Clearly, sir, there is."

"This is the first fruit of the ascetic life that's apparent in the present life, which I point out to you."

4.2. The Second Fruit of the Ascetic Life

"But sir, can you point out another fruit of the ascetic life that's likewise apparent in the present life?"

"I can, great king. Well then, I'll ask you about this in return, and you can answer as you like. What do you think, great king? Suppose you had a person who was a farmer, a householder, a hard worker, someone who builds up their capital. They'd think: 'The outcome and result of good deeds is just so incredible, so amazing! For this King Ajātasattu is a human being, and so am I. Yet he amuses himself, supplied and provided with the five kinds of sensual stimulation as if he were a god. Whereas I'm a farmer, a householder, a hard worker, someone who builds up their capital. I really should do good deeds. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They'd shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Having gone forth they'd live restrained in body, speech, and mind, living content with nothing more than food and clothes, delighting in seclusion. And suppose your men were to report all this to you. Would you say to them: 'Bring that person to me! Let them once more be a farmer, a householder, a hard worker, someone who builds up their capital'?"

"No, sir. Rather, I would bow to them, rise in their presence, and offer them a seat. I'd invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I'd organize their lawful guarding and protection."

“What do you think, great king? If this is so, is there a fruit of the ascetic life apparent in the present life or not?”

“Clearly, sir, there is.”

“This is the second fruit of the ascetic life that’s apparent in the present life, which I point out to you.”

4.3. The Finer Fruits of the Ascetic Life

“But sir, can you point out a fruit of the ascetic life that’s apparent in the present life which is better and finer than these?”

“I can, great king. Well then, listen and apply your mind well, I will speak.”

“Yes, sir,” replied the king.

The Buddha said this:

“Consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they’ve gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

4.3.1. Ethics

4.3.1.1. The Shorter Section on Ethics

And how, great king, is a mendicant accomplished in ethics? It’s when a mendicant gives up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind,

living full of compassion for all living beings. This pertains to their ethics.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. This pertains to their ethics.

They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. This pertains to their ethics.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. This pertains to their ethics.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. This pertains to their ethics.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. This pertains to their ethics.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This pertains to their ethics.

They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. This pertains to their ethics.

The shorter section on ethics is finished.

4.3.1.2. The Middle Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in injuring plants and seeds. These include plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth. They refrain from such injury to plants and seeds. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in storing up goods for their own use. This includes such things as food, drink, clothes, vehicles, bedding, fragrance, and things of the flesh. They refrain from storing up such goods. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in seeing shows. This includes such things as dancing, singing, music, performances, and

storytelling; clapping, gongs, and kettledrums; beauty pageants; acrobatic and bone-washing displays of the corpse-workers; battles of elephants, horses, buffaloes, bulls, goats, rams, chickens, and quails; staff-fights, boxing, and wrestling; combat, roll calls of the armed forces, battle-formations, and regimental reviews. They refrain from such shows. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in gambling that causes negligence. This includes such things as checkers with eight or ten rows, checkers in the air, hopscotch, spillikins, board-games, tip-cat, drawing straws, dice, leaf-flutes, toy plows, somersaults, pinwheels, toy measures, toy carts, toy bows, guessing words from syllables, guessing another's thoughts, and imitating musical instruments. They refrain from such gambling. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still make use of high and luxurious bedding. This includes such things as sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends. They refrain from such bedding. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in beautifying and adorning themselves with garlands, fragrance, and makeup. This includes such things as applying beauty products by anointing, massaging, bathing, and rubbing; mirrors, ointments, garlands, fragrances, and makeup; face-powder, foundation, bracelets, headbands, fancy walking-sticks or containers, rapiers, parasols, fancy sandals, turbans, jewelry, chowries, and long-fringed white robes. They refrain from such beautification and adornment. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in low talk. This includes such topics as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. They refrain from such low talk. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in arguments. They say such things as: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' They refrain from such argumentative talk. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in running errands and messages. This includes running errands for rulers, ministers,

aristocrats, brahmins, householders, or princes who say: ‘Go here, go there. Take this, bring that from there.’ They refrain from such errands. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still engage in deceit, flattery, hinting, and belittling, and using material possessions to chase after other material possessions. They refrain from such deceit and flattery. This pertains to their ethics.

The middle section on ethics is finished.

4.3.1.3. The Long Section on Ethics

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes such fields as limb-reading, omenology, divining celestial portents, interpreting dreams, divining bodily marks, divining holes in cloth gnawed by mice, fire offerings, ladle offerings, offerings of husks, rice powder, rice, ghee, or oil; offerings from the mouth, blood sacrifices, palmistry; geomancy for building sites, fields, and cemeteries; exorcisms, earth magic, snake charming, poisons; the lore of the scorpion, the rat, the bird, and the crow; prophesying life span, chanting for protection, and divining omens from wild animals. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes reading the marks of gems, cloth, clubs, swords, spears, arrows, weapons, women, men, boys, girls, male and female bondservants, elephants, horses, buffaloes, bulls, cows, goats, rams, chickens, quails, monitor lizards, rabbits, tortoises, or deer. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that the king will march forth or march back; or that our king will attack and the enemy king will retreat, or vice versa; or that our king will triumph and the enemy king will be defeated, or vice versa; and so there will be victory for one and defeat for the other. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making predictions that there will be an eclipse of the moon, or sun, or stars; that the sun, moon, and stars will be in conjunction or in opposition; that there will be a meteor shower, a fiery sky, an earthquake, thunder; that there will be a rising, a setting, a darkening, a brightening of the moon, sun, and stars. And it also includes making predictions about the results of all such phenomena. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes predicting whether there will be plenty of rain or drought; plenty to eat or famine; an abundant harvest or a bad harvest; security or peril; sickness or health. It also includes such occupations as arithmetic,

accounting, calculating, poetry, and cosmology. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes making arrangements for giving and taking in marriage; for engagement and divorce; and for scattering rice inwards or outwards at the wedding ceremony. It also includes casting spells for good or bad luck, treating impacted fetuses, binding the tongue, or locking the jaws; charms for the hands and ears; questioning a mirror, a girl, or a god as an oracle; worshiping the sun, worshiping the Great One, breathing fire, and invoking Siri, the goddess of luck. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. They refrain from such low lore, such wrong livelihood. This pertains to their ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics.

The longer section on ethics is finished.

4.3.2. Immersion

4.3.2.1. Sense Restraint

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

4.3.2.2. Mindfulness and Situational Awareness

And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

4.3.2.3. Contentment

And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

4.3.2.4. Giving Up the Hindrances

When they have this entire spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, an emancipated individual able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them thus as a debt, a disease, a prison, slavery, and a desert crossing.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

4.3.2.5. First Absorption

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.6. Second Absorption

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without applying the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in

the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.7. Third Absorption

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.2.8. Fourth Absorption

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3. The Eight Knowledges

4.3.3.1. Knowledge and Vision

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with clear eyes were to take it in their hand and check it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.2. Mind-Made Body

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.3. Psychic Powers

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose

a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.4. Clairaudience

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.5. Comprehending the Minds of Others

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward comprehending the minds of others. They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as 'unfreed mind'.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.' In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward comprehending the minds of others. They understand the minds of other beings and individuals, having comprehended them with their own mind. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.6. Recollection of Past Lives

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.7. Clairvoyance

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see people entering and leaving a house, walking along the streets and paths,

and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones.

4.3.3.8. Ending of Defilements

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This too, great king, is a fruit of the ascetic life that's apparent in the present life which is better and finer than the former ones. And, great king, there is no other fruit of the ascetic life apparent in the present life which is better and finer than this."

5. Ajātasattu Declares Himself a Lay Follower

When the Buddha had spoken, King Ajātasattu said to him, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.

I have made a mistake, sir. It was foolish, stupid, and unskillful of me to take the life of my father, a just and principled king, for the sake of authority. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

“Indeed, great king, you made a mistake. It was foolish, stupid, and unskillful of you to take the life of your father, a just and principled king, for the sake of sovereignty. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

When the Buddha had spoken, King Ajātasattu said to him, “Well, now, sir, I must go. I have many duties, and much to do.”

“Please, great king, go at your convenience.”

Then the king, having approved and agreed with what the Buddha said, got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

Soon after the king had left, the Buddha addressed the mendicants, “The king is broken, mendicants, he is ruined. If he had not taken the life of his father, a just and principled king, the stainless, immaculate vision of the Dhamma would have arisen in him in that very seat.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 3

DN 3
With Ambaṭṭha
Ambaṭṭhasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala.

1. The Section on Pokkharasādi

Now at that time the brahmin Pokkharasādi was living in Ukkaṭṭhā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Pokkharasādi heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

2. The Brahmin Student Ambaṭṭha

Now at that time Pokkharasādi had a student named Ambaṭṭha. He was one who recited and remembered the hymns, and had mastered in the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. He had been authorized as a master in his own teacher's scriptural heritage of the three Vedas with the words: "What I know, you know. And what you know, I know."

Then Pokkharasādi addressed Ambaṭṭha, "Dear Ambaṭṭha, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala and is staying in a forest nearby. He has this good reputation … It's good to see such perfected ones. Please, dear Ambaṭṭha, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about Mister Gotama."

"But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

“Dear Ambaṭṭha, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. But, dear Ambaṭṭha, I am the one who gives the hymns, and you are the one who receives them.”

“Yes, sir,” replied Ambaṭṭha. He got up from his seat, bowed, and respectfully circled Pokkharasādi, keeping him to his right. He mounted a chariot drawn by mares and, together with several young students, set out for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking mindfully in the open air. Then the student Ambaṭṭha went up to those mendicants and said, “Good sirs, where is Mister Gotama at present? For we have come here to see him.”

Then those mendicants thought, “This Ambaṭṭha is from a well-known family, and he is the pupil of the well-known brahmin Pokkharasādi. The Buddha won’t mind having a discussion together with such gentlemen.”

They said to Ambaṭṭha, “Ambaṭṭha, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.”

So he approached the Buddha’s dwelling, cleared his throat and knocked, and the Buddha opened the door. Ambaṭṭha and the other students entered the dwelling. The other students exchanged greetings with the Buddha, and when the greetings and polite conversation were over, sat down to one side. But while the Buddha was sitting, Ambaṭṭha spoke some polite words or other while walking around or standing.

So the Buddha said to him, “Ambaṭṭha, is this how you hold a discussion with elderly and senior brahmins, the teachers of teachers: walking around or standing while I’m sitting, speaking some polite words or other?”

2.1. The First Use of the Word “Primitives”

“No, Mister Gotama. For it is proper for one brahmin to converse with another while both are walking, standing, sitting, or lying down. But as to these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, I converse with them as I do with Mister Gotama.”

“But Ambaṭṭha, you must have come here for some purpose. You should focus on that. Though this Ambaṭṭha is unqualified, he thinks he’s qualified. What is that but lack of qualifications?”

When he said this, Ambaṭṭha became angry and upset with the Buddha because of being described as unqualified. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha, "Mister Gotama, the Sakyans are rude, harsh, touchy, and argumentative. Primitive they are, and primitive they remain! They don't honor, respect, revere, worship, or venerate brahmins. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the first time.

2.2. The Second Use of the Word "Primitives"

"But Ambaṭṭha, how have the Sakyans wronged you?"

"This one time, Mister Gotama, I went to Kapilavatthu on some business for my teacher, the brahmin Pokkharasādi. I approached the Sakyans in their town hall. Now at that time several Sakyans and Sakyan princes were sitting on high seats, poking each other with their fingers, giggling and playing together. In fact, they even presumed to giggle at me, and didn't invite me to a seat. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the second time.

2.3. The Third Use of the Word "Primitive"

"Even a little quail, Ambaṭṭha, speaks as she likes in her own nest. Kapilavatthu is the Sakyans' own place, Ambaṭṭha. It's not worthy of the Venerable Ambaṭṭha to lose his temper over such a small thing."

"Mister Gotama, there are these four classes: aristocrats, brahmins, peasants, and menials. Three of these classes—aristocrats, peasants, and menials—in fact succeed only when serving the brahmins. It is neither proper nor appropriate that the Sakyans—primitives that they are—don't honor, respect, revere, worship, or venerate brahmins."

And that's how Ambaṭṭha denigrated the Sakyans with the word "primitives" for the third time.

2.4. The Word "Son of a Slavegirl" is Used

Then it occurred to the Buddha, "This Ambaṭṭha puts the Sakyans down way too much by calling them primitives. Why don't I ask him about his own clan?"

So the Buddha said to him, "What is your clan, Ambaṭṭha?"

"I am a Kaṇhāyana, Mister Gotama."

"But, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you're descended from the son of a slavegirl of the

Sakyans. But the Sakyans regard King Okkāka as their grandfather.

Once upon a time, King Okkāka, wishing to divert the royal succession to the son of his most beloved queen, banished the elder princes from the realm—Okkāmukha, Karakaṇḍa, Hatthinika, and Sinisūra. They made their home beside a lotus pond on the slopes of the Himalayas, where there was a large grove of sakhua trees. For fear of breaking their line of birth, they slept with their own (saka) sisters.

Then King Okkāka addressed his ministers and counselors, ‘Where, sirs, have the princes settled now?’

‘Sire, there is a lotus pond on the slopes of the Himalayas, by a large grove of sakhua trees. They’ve settled there. For fear of breaking their line of birth, they are sleeping with their own sisters.’

Then, Ambaṭṭha, King Okkāka expressed this heartfelt sentiment: ‘The princes are indeed Sakyans! The princes are indeed the best Sakyans!’ From that day on the Sakyans were recognized and he was their founder.

Now, King Okkāka had a slavegirl named Disā. She gave birth to a boy named “Black”. When he was born, Black Boy said: ‘Wash me, mum, bathe me! Get this filth off of me! I will be useful for you!’ Whereas these days when people see goblins they recognize them as goblins, in those days they recognized goblins as ‘blackboys’.

They said: ‘He spoke as soon as he was born—a blackboy is born! A goblin is born!’ From that day on the Kaṇhāyanas were proclaimed, and he was their founder. That’s how, recollecting the ancient name and clan of your mother and father, the Sakyans were the children of the masters, while you’re descended from the son of a slavegirl of the Sakyans.”

When he said this, those students said to him, “Mister Gotama, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. He’s well-born, a gentleman, learned, a good speaker, and astute. He is capable of debating with Mister Gotama about this.”

So the Buddha said to them, “Well, students, if you think that Ambaṭṭha is ill-born, not a gentleman, unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he’s well-born, a gentleman, learned, a good speaker, astute, and capable of debating with me about this, then you should stand aside and let him debate with me.”

“He is capable of debating you. We will be silent, and let Ambaṭṭha debate with Mister Gotama about this.”

So the Buddha said to Ambaṭṭha, “Well, Ambaṭṭha, there’s a legitimate question that comes up. You won’t like it, but you ought to answer anyway. If you fail to answer—by dodging the issue, remaining silent, or leaving—your head will explode into seven pieces right here. What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

When he said this, Ambaṭṭha kept silent.

For a second time, the Buddha put the question, and for a second time Ambaṭṭha kept silent.

So the Buddha said to him, “Answer now, Ambaṭṭha. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then.”

Now at that time the spirit Vajirapāṇī, holding a massive iron spear, burning, blazing, and glowing, stood in the sky above Ambaṭṭha, thinking, “If this Ambaṭṭha doesn’t answer when asked a third time, I’ll blow his head into seven pieces there and then!” And both the Buddha and Ambaṭṭha could see Vajirapāṇī.

Ambaṭṭha was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he sat down close by the Buddha and said, “What did you say? Please repeat the question.”

“What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, what is the origin of the Kaṇhāyanas, and who is their founder?”

“I have heard, Mister Gotama, that it is just as you say. That’s the origin of the Kaṇhāyanas, and that’s who their founder is.”

2.5. The Discussion of Ambaṭṭha’s Heritage

When he said this, those students made an uproar, “It turns out Ambaṭṭha is ill-born, not a gentleman, son of a Sakyan slavegirl, and that the Sakyans are sons of his masters! And it seems that the ascetic Gotama spoke only the truth, though we presumed to rebuke him!”

Then it occurred to the Buddha, “These students put Ambaṭṭha down too much by calling him the son of a slavegirl. Why don’t I get him out of this?”

So the Buddha said to the students, “Students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent sage. He went to a southern country and memorized the Divine Spell. Then he approached King Okkāka and asked for the hand of his daughter Maddarūpī.

The king said to him, ‘Who the hell is this son of a slavegirl to ask for the hand of my daughter!’ Angry and upset he fastened a razor-tipped arrow. But he wasn’t able to either shoot it or to relax it.

Then the ministers and counselors approached the sage Black Boy and said: ‘Spare the king, sir, spare him!’

‘The king will be safe. But if he shoots the arrow downwards, there will be an earthquake across the entire realm.’

‘Spare the king, sir, and spare the country!’

‘Both king and country will be safe. But if he shoots the arrow upwards, there will be no rain in the entire realm for seven years.’

‘Spare the king, sir, spare the country, and let there be rain!’

‘Both king and country will be safe, and the rain will fall. And if the king aims the arrow at the crown prince, he will be safe and untouched.’

So the ministers said to Okkāka: ‘Okkāka must aim the arrow at the crown prince. He will be safe and untouched.’

So King Okkāka aimed the arrow at the crown prince. And he was safe and untouched. Then the king was terrified, shocked, and awestruck. Scared by the divine punishment, he gave the hand of his daughter Maddarūpī.

Students, please don’t put Ambaṭṭha down too much by calling him the son of a slavegirl. That Black Boy was an eminent sage.”

3. The Supremacy of the Aristocrats

Then the Buddha addressed Ambaṭṭha, “What do you think, Ambaṭṭha? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a son. Would he receive a seat and water from the brahmins?”

“He would, Mister Gotama.”

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“They would.”

“And would the brahmins teach him the hymns or not?”

“They would.”

“And would he be kept from the women or not?”

“He would not.”

“And would the aristocrats anoint him as king?”

“No, Mister Gotama. Why is that? Because his maternity is unsuitable.”

“What do you think, Ambaṭṭha? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a son. Would he receive a seat and water from the brahmins?”

“He would, Mister Gotama.”

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“They would.”

“And would the brahmins teach him the hymns or not?”

“They would.”

“And would he be kept from the women or not?”

“He would not.”

“And would the aristocrats anoint him as king?”

“No, Mister Gotama. Why is that? Because his paternity is unsuitable.”

“And so, Ambaṭṭha, the aristocrats are superior and the brahmins inferior, whether comparing women with women or men with men. What do you think, Ambaṭṭha? Suppose the brahmins for some reason were to shave a brahmin’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?”

“No, Mister Gotama.”

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“No, Mister Gotama.”

“And would the brahmins teach him the hymns or not?”

“No, Mister Gotama.”

“And would he be kept from the women or not?”

“He would be.”

“What do you think, Ambaṭṭha? Suppose the aristocrats for some reason were to shave an aristocrat’s head, inflict him with a sack of ashes, and banish him from the nation or the city. Would he receive a seat and water from the brahmins?”

“He would, Mister Gotama.”

“And would the brahmins feed him at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“They would.”

“And would the brahmins teach him the hymns or not?”

“They would.”

“And would he be kept from the women or not?”

“He would not.”

“At this point, Ambaṭṭha, that aristocrat has reached rock bottom, with head shaven, inflicted with a sack of ashes, and banished from city or nation. Yet still the aristocrats are superior and the brahmins inferior. Brahmā Sanaṅkumāra also spoke this verse:

‘The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.’

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by me. For I also say this:

The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.”

The first recitation section.

4. Knowledge and Conduct

“But what, Mister Gotama, is that conduct, and what is that knowledge?”

“Ambaṭṭha, in the supreme knowledge and conduct there is no discussion of genealogy or clan or pride— ‘You deserve me’ or ‘You don’t deserve me.’ Wherever there is giving and taking in marriage there is such discussion. Whoever is attached to questions of genealogy or clan or pride, or to giving and taking in marriage, is far from the supreme knowledge and conduct. The realization of supreme knowledge and conduct occurs when you’ve given up such things.”

“But what, Mister Gotama, is that conduct, and what is that knowledge?”

“Ambaṭṭha, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect …

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … This pertains to their conduct.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … This pertains to their conduct.

Furthermore, with the fading away of rapture, they enter and remain in the third absorption … This pertains to their conduct.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption … This pertains to their conduct. This is that conduct.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their knowledge. … They understand: 'There is no return to any state of existence.' This pertains to their knowledge. This is that knowledge.

This mendicant is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'. And, Ambaṭṭha, there is no accomplishment in knowledge and conduct that is better or finer than this.

5. Four Causes of Quitting

There are these four causes of quitting this supreme knowledge and conduct. What four? Firstly, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, plunges into a wilderness region carrying their stuff with a shoulder-pole, thinking they will get by eating fallen fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the first cause of quitting this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct or to get by eating fallen fruit, plunges into a wilderness region carrying a spade and basket, thinking they will get by eating tubers and fruit. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the second cause of quitting this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, sets up a fire chamber in the neighborhood of a village or town and dwells there serving the sacred flame. In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the third cause of quitting this supreme knowledge and conduct.

Furthermore, take some ascetic or brahmin who, not managing to obtain this supreme knowledge and conduct, or to get by eating fallen fruit, or to get by eating tubers and fruit, or to serve the sacred flame, sets up a four-doored fire chamber at the crossroads and dwells there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can.' In fact they succeed only in serving someone accomplished in knowledge and conduct. This is the fourth cause of quitting this supreme knowledge and conduct. These are the four causes of quitting this supreme knowledge and conduct.

What do you think, Ambaṭṭha? Is this supreme knowledge and conduct seen in your own tradition?"

"No, Mister Gotama. Who am I and my tradition compared with the supreme knowledge and conduct? We are far from that."

"What do you think, Ambaṭṭha? Since you're not managing to obtain this supreme knowledge and conduct, have you with your tradition plunged into a wilderness region carrying your stuff with a shoulder-pole, thinking you will get by eating fallen fruit?"

"No, Mister Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition … plunged into a wilderness region carrying a spade and basket, thinking you will get by eating tubers and fruit?"

"No, Mister Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition … set up a fire chamber in the neighborhood of a village or town and dwelt there serving the sacred flame?"

"No, Mister Gotama."

"What do you think, Ambaṭṭha? Have you with your tradition … set up a four-doored fire chamber at the crossroads and dwelt there, thinking: 'When an ascetic or brahmin comes from the four quarters, I will honor them as best I can'?"

"No, Mister Gotama."

"So you with your tradition are not only inferior to the supreme knowledge and conduct, you are even inferior to the four causes of quitting the supreme knowledge and conduct. But you have been told this by your teacher, the brahmin Pokkharasādi: 'Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman compared with conversation with the brahmins of the three knowledges?" Yet he himself has not even fulfilled one of the quittings! See, Ambaṭṭha, how your teacher Pokkharasādi has wronged you.

6. Being Like the Sages of the Past

Pokkharasādi lives off an endowment provided by King Pasenadi of Kosala. But the king won't even grant him an audience face to face. When he consults, he does so behind a curtain. Why wouldn't the king grant a face to face audience with someone who'd receive his legitimate presentation of food? See, Ambaṭṭha, how your teacher Pokkharasādi has wronged you.

What do you think, Ambaṭṭha? Suppose King Pasenadi was holding consultations with warrior-chiefs or chieftains while sitting on an elephant's neck or on horseback, or while standing on the mat in a chariot. And suppose he'd get down from that place and stand aside. Then along would come a worker or their bondservant, who'd stand in the same place and continue the consultation: 'This is what King Pasenadi says, and this too is what

the king says.' Though he spoke the king's words and gave the king's advice, does that qualify him to be the king or the king's minister?"

"No, Mister Gotama."

"In the same way, Ambaṭṭha, the ancient seers of the brahmins were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. You might imagine that, since you've learned their hymns by heart in your own tradition, that makes you a seer or someone on the path to becoming a seer. But that is not possible.

What do you think, Ambaṭṭha? According to what you have heard from elderly and senior brahmins, the teachers of teachers, did those ancient brahmin seers—nicely bathed and anointed, with hair and beard dressed, bedecked with jewels, earrings, and bracelets, dressed in white—amuse themselves, supplied and provided with the five kinds of sensual stimulation, like you do today in your tradition?"

"No, Mister Gotama."

"Did they eat boiled fine rice, garnished with clean meat, with the dark grains picked out, served with many soups and sauces, like you do today in your tradition?"

"No, Mister Gotama."

"Did they amuse themselves with girls wearing thongs that show off their curves, like you do today in your tradition?"

"No, Mister Gotama."

"Did they drive about in chariots drawn by mares with plaited manes, whipping and lashing them onward with long goads, like you do today in your tradition?"

"No, Mister Gotama."

"Did they get men with long swords to guard them in fortresses with moats dug and barriers in place, like you do today in your tradition?"

"No, Mister Gotama."

"So, Ambaṭṭha, in your own tradition you are neither seer nor someone on the path to becoming a seer. Whoever has any doubt or uncertainty about me, let them ask me and I will clear up their doubts with my answer."

7. Seeing the Two Marks

Then the Buddha came out of his dwelling and proceeded to begin walking mindfully, and Ambaṭṭha did likewise. Then while walking beside the Buddha, Ambaṭṭha scrutinized his body for the thirty-two marks of a great man. He saw all of them except for two, which he

had doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, “This brahmin student Ambaṭṭha sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.” Then the Buddha used his psychic power to will that Ambaṭṭha would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Ambaṭṭha thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none.”

He said to the Buddha, “Well, now, sir, I must go. I have many duties, and much to do.”

“Please, Ambaṭṭha, go at your convenience.” Then Ambaṭṭha mounted his chariot drawn by mares and left.

Now at that time the brahmin Pokkharasādi had come out from Ukkaṭṭhā together with a large group of brahmins and was sitting in his own park just waiting for Ambaṭṭha. Then Ambaṭṭha entered the park. He went by carriage as far as the terrain allowed, then descended and approached the brahmin Pokkharasādi on foot. He bowed and sat down to one side, and Pokkharasādi said to him:

“I hope, dear Ambaṭṭha, you saw the Mister Gotama?”

“I saw him, sir.”

“Well, does he live up to his reputation or not?”

“He does, sir. Mister Gotama possesses the thirty-two marks completely, lacking none.”

“And did you have some discussion with him?”

“I did.”

“And what kind of discussion did you have with him?” Then Ambaṭṭha informed Pokkharasādi of all they had discussed.

Then Pokkharasādi said to Ambaṭṭha, “Oh, our bloody fake scholar, our fake learned man, who pretends to be proficient in the three Vedas! A man who behaves like this ought, when their body breaks up, after death, to be reborn in a place of loss, a bad place, the underworld, hell. It’s only because you repeatedly attacked Mister Gotama like that that he kept bringing up charges against us!” Angry and upset, he kicked Ambaṭṭha over, and wanted to go and see the Buddha right away.

8. Pokkharasādi Visits the Buddha

Then those brahmins said to Pokkharasādi, “It’s much too late to visit the ascetic Gotama today. You can visit him tomorrow.”

So Pokkharasādi had delicious fresh and cooked foods prepared in his own home. Then he mounted a carriage and, with attendants carrying torches, set out from Ukkaṭṭhā for the forest near Icchānaṅgala. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Mister Gotama, has my pupil, the student Ambaṭṭha, come here?"

"Yes he has, brahmin."

"And did you have some discussion with him?"

"I did."

"And what kind of discussion did you have with him?" Then the Buddha informed Pokkharasādi of all they had discussed.

Then Pokkharasādi said to the Buddha, "Ambaṭṭha is a fool, Mister Gotama. Please forgive him."

"May the student Ambaṭṭha be happy, brahmin."

Then Pokkharasādi scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, "Pokkharasādi sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue." Then the Buddha used his psychic power to will that Pokkharasādi would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Pokkharasādi thought, "The ascetic Gotama possesses the thirty-two marks completely, lacking none."

He said to the Buddha, "Would Mister Gotama together with the mendicant Saṅgha please accept today's meal from me?" The Buddha consented with silence.

Then, knowing that the Buddha had consented, Pokkharasādi announced the time to him, "It's time, Mister Gotama, the meal is ready." Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Pokkharasādi together with the mendicant Saṅgha, where he sat on the seat spread out. Then Pokkharasādi served and satisfied the Buddha with his own hands with delicious fresh and cooked foods, while his students served the Saṅgha. When the Buddha had eaten and washed his hand and bowl, Pokkharasādi took a low seat and sat to one side.

Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Pokkharasādi's mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the

Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Pokkharasādi: “Everything that has a beginning has an end.”

9. Pokkharasādi Declares Himself a Lay Follower

Then Pokkharasādi saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, just so has Mister Gotama made the Teaching clear in many ways. Together with my children, wives, retinue, and ministers, I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.

Just as Mister Gotama visits other devoted families in Ukkaṭṭhā, may he visit mine. The brahmin boys and girls there will bow to you, rise in your presence, give you a seat and water, and gain confidence in their hearts. That will be for their lasting welfare and happiness.”

“That’s nice of you to say, householder.”

DN 4

DN 4
With Soṇadaṇḍa
Soṇadaṇḍasutta

1. The Brahmins and Householders of Campā

So I have heard. At one time the Buddha was wandering in the land of the Aṅgas together with a large Saṅgha of five hundred mendicants when he arrived at Campā, where he stayed by the banks of the Gaggarā Lotus Pond.

Now at that time the brahmin Soṇadaṇḍa was living in Campā. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

The brahmins and householders of Campā heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.” Then, having departed Campā, they formed into companies and headed to the Gaggarā Lotus Pond.

Now at that time the brahmin Soṇadaṇḍa had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the lotus pond, and addressed his butler, “My butler, why are the brahmins and householders headed for the Gaggarā Lotus Pond?”

“The ascetic Gotama has arrived at Campā and is staying on the banks of the Gaggarā Lotus Pond. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They’re going to see that Mister Gotama.”

“Well then, go to the brahmins and householders and say to them: ‘Sirs, the brahmin Soṇadaṇḍa asks you to wait, as he will also go to see the ascetic Gotama.’”

“Yes, sir,” replied the butler, and did as he was asked.

2. The Qualities of Soṇadaṇḍa

Now at that time around five hundred brahmins from abroad were residing in Campā on some business. They heard that the brahmin Soṇadaṇḍa was going to see the ascetic Gotama. They approached Soṇadaṇḍa and said to him, “Is it really true that you are going to see the ascetic Gotama?”

“Yes, gentlemen, it is true.”

“Please don’t, master Soṇadaṇḍa! It’s not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You are well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You’re rich, affluent, and wealthy. …

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent and splendid as Brahmā, remarkable to behold. …

You are ethical, mature in ethical conduct. …

You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

You’re old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. …

You’re honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

and the brahmin Pokkharasādi. …

You live in Campā, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason, too, it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.”

3. The Qualities of the Buddha

When they had spoken, Soṇadaṇḍa said to those brahmins:

“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama, and it’s not appropriate for him to come to see me. He is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for the ascetic Gotama to come to see me; rather, it’s appropriate for me to go to see him.

When he went forth he abandoned a large family circle. …

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. …

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. …

He is ethical, possessing ethical conduct that is noble and skillful. …

He’s a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

He’s a teacher of teachers. …

He has ended sensual desire, and is rid of caprice. …

He teaches the efficacy of deeds and action. He doesn’t wish any harm upon the community of brahmins. …

He went forth from an eminent family of unbroken aristocratic lineage. …

He went forth from a rich, affluent, and wealthy family. …

People come from distant lands and distant countries to question him. …

Many thousands of deities have gone for refuge for life to him. …

He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

He has the thirty-two marks of a great man. …

He is welcoming, congenial, polite, smiling, open, the first to speak. …

He's honored, respected, revered, venerated, and esteemed by the four assemblies. …

Many gods and humans are devoted to him. …

While he is residing in a village or town, non-human entities do not harass them. …

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn't come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. …

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

The brahmin Pokkharasādi and his wives and children have gone for refuge for life to the ascetic Gotama. …

He's honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

King Pasenadi of Kosala …

and the brahmin Pokkharasādi.

The ascetic Gotama has arrived at Campā and is staying at the Gaggarā Lotus Pond. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it's not appropriate for Mister Gotama to come to see me; rather, it's appropriate for me to go to see him. This is the extent of Mister Gotama's praise that I have learned. But his praises are not confined to this, for the praise of Mister Gotama is limitless."

When he had spoken, those brahmins said to him, "According to Soṇadaṇḍa's praises, if Mister Gotama were staying within a hundred leagues, it'd be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag."

"Well then, gentlemen, let's all go to see the ascetic Gotama."

4. Soṇadaṇḍa Has Second Thoughts

Then Soṇadaṇḍa together with a large group of brahmins went to see the Buddha.

But as he reached the far side of the forest, this thought came to mind, "Suppose I was to ask the ascetic Gotama a question. He might say to me: 'Brahmin, you shouldn't ask your question like that. This is how you should ask it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to ask the ascetic Gotama a

rational question.' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

Or if the ascetic Gotama asks me a question, I might not satisfy him with my answer. He might say to me: 'Brahmin, you shouldn't answer the question like that. This is how you should answer it.' And the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's not able to satisfy the ascetic Gotama's mind with his answer.' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation.

On the other hand, if I were to turn back after having come so far without having seen the ascetic Gotama, the assembly might disparage me for that: 'Soṇadaṇḍa is foolish and incompetent. He's stuck-up and scared. He doesn't dare to go and see the ascetic Gotama. For how on earth can he turn back after having come so far without having seen the ascetic Gotama!' And when you're disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation."

Then Soṇadaṇḍa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Campā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

But while sitting there, Soṇadaṇḍa continued to be plagued by many second thoughts. He thought, "If only the ascetic Gotama would ask me about my own teacher's scriptural heritage of the three Vedas! Then I could definitely satisfy his mind with my answer."

5. What Makes a Brahmin

Then the Buddha, knowing Soṇadaṇḍa's train of thought, thought, "This brahmin Soṇadaṇḍa is worried by his own thoughts. Why don't I ask him about his own teacher's scriptural heritage of the three Vedas?"

So he said to Soṇadaṇḍa, "Brahmin, how many factors must a brahmin possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood?"

Then Soṇadaṇḍa thought, "The ascetic Gotama has asked me about exactly what I wanted, what I wished for, what I desired, what I yearned for; that is, my own scriptural heritage. I can definitely satisfy his mind with my answer."

Then Soṇadaṇḍa straightened his back, looked around the assembly, and said to the Buddha, "Mister Gotama, a brahmin must possess five factors for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood. What five? It's when a brahmin is well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the

seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. He is ethical, mature in ethical conduct. He's astute and clever, being the first or second to hold the sacrificial ladle. These are the five factors which a brahmin must possess for the brahmins to describe him as a brahmin; and so that when he says 'I am a brahmin' he speaks rightly, without falling into falsehood."

"But brahmin, is it possible to set aside one of these five factors and still rightly describe someone as a brahmin?"

"It is possible, Mister Gotama. We could leave appearance out of the five factors. For what does appearance matter? A brahmin must possess the remaining four factors for the brahmins to rightly describe him as a brahmin."

"But brahmin, is it possible to set aside one of these four factors and still rightly describe someone as a brahmin?"

"It is possible, Mister Gotama. We could leave the hymns out of the four factors. For what do the hymns matter? A brahmin must possess the remaining three factors for the brahmins to rightly describe him as a brahmin."

"But brahmin, is it possible to set aside one of these three factors and still rightly describe someone as a brahmin?"

"It is possible, Mister Gotama. We could leave birth out of the three factors. For what does birth matter? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and clever, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

When he had spoken, those brahmins said to him, "Please don't say that, Mister Soṇadaṇḍa, please don't say that! You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!"

So the Buddha said to them, "Well, brahmins, if you think that Soṇadaṇḍa is unlearned, a poor speaker, witless, and not capable of debating with me about this, then leave him aside and you can debate with me. But if you think that he's learned, a good speaker, astute, and capable of debating with me about this, then you should stand aside and let him debate with me."

When he said this, Soṇadaṇḍa said to the Buddha, "Let it be, Mister Gotama, be silent. I myself will respond to them in a legitimate manner." Then he said to those brahmins, "Don't say this, gentlemen, don't say this: 'You're just condemning appearance, the hymns, and birth! You're totally going over to the ascetic Gotama's doctrine!' I'm not condemning appearance, hymns, or birth."

Now at that time Soṇadaṇḍa's nephew, the student Aṅgaka was sitting in that assembly. Then Soṇadaṇḍa said to those brahmins, "Gentlemen, do you see my nephew, the student Aṅgaka?"

"Yes, sir."

"Aṅgaka is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. There's no-one in this assembly so good-looking, apart from the ascetic Gotama. Aṅgaka recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. And I am the one who teaches him the hymns. Aṅgaka is well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. And I know his mother and father. But if Aṅgaka were to kill living creatures, steal, commit adultery, lie, and drink alcohol, then what's the use of his appearance, his hymns, or his birth? It's when a brahmin is ethical, mature in ethical conduct; and he's astute and clever, being the first or second to hold the sacrificial ladle. A brahmin must possess these two factors for the brahmins to rightly describe him as a brahmin."

6. The Discussion of Ethics and Wisdom

"But brahmin, is it possible to set aside one of these two factors and still rightly describe someone as a brahmin?"

"No, Mister Gotama. For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world."

"That's so true, brahmin, that's so true! For wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world. It's just like when you clean one hand with the other, or clean one foot with the other. In the same way, wisdom is cleansed by ethics, and ethics are cleansed by wisdom. Ethics and wisdom always go together. An ethical person is wise, and a wise person ethical. And ethics and wisdom are said to be the best things in the world.

But what, brahmin, is that ethical conduct? And what is that wisdom?"

"That's all I know about this matter, Mister Gotama. May Mister Gotama himself please clarify the meaning of this."

"Well then, brahmin, listen and apply your mind well, I will speak."

"Yes sir," Soṇadaṇḍa replied. The Buddha said this:

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. This, brahmin, is that ethical conduct. … They enter and remain in the first absorption … second absorption … third absorption … fourth absorption … They project and extend the mind toward knowledge and vision … This pertains to their wisdom. … They understand: ‘… there is no return to any state of existence.’ This pertains to their wisdom. This, brahmin, is that wisdom.”

7. Soṇadaṇḍa Declares Himself a Lay Follower

When he had spoken, Soṇadaṇḍa said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept a meal from me tomorrow?” The Buddha consented with silence.

Then, knowing that the Buddha had consented, Soṇadaṇḍa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Soṇadaṇḍa had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Soṇadaṇḍa together with the mendicant Saṅgha, where he sat on the seat spread out. Then Soṇadaṇḍa served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hand and bowl, Soṇadaṇḍa took a low seat and sat to one side. Seated to one side he said to the Buddha: “Mister Gotama, if, when I have gone to an assembly, I rise from my seat and bow to the Buddha, that assembly might disparage me for that. And when you’re disparaged by the assembly, your reputation diminishes. When your reputation diminishes, your wealth also diminishes. But my wealth relies on my reputation. If, when I have gone to an assembly, I raise my joined palms, please take it that I have risen from my seat. And if I undo my turban, please take it that I have bowed. And Mister Gotama, if, when I am in a carriage, I get down from my carriage and bow to the Buddha, that assembly might disparage me for that. If, when I am in a carriage, I hold up my goad, please take it that I have got down from my carriage. And if I lower my sunshade, please take it that I have bowed.”

Then the Buddha educated, encouraged, fired up, and inspired the brahmin Soṇadaṇḍa with a Dhamma talk, after which he got up from his seat and left.

DN 5

DN 5
With Kūṭadanta
Kūṭadantasutta

1. The Brahmins and Householders of Khāṇumata

So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Magadhan brahmins named Khāṇumata. There he stayed nearby at Ambalaṭṭhikā.

Now at that time the brahmin Kūṭadanta was living in Khāṇumata. It was a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. Now at that time Kūṭadanta had prepared a great sacrifice. Bulls, bullocks, heifers, goats and rams—seven hundred of each—had been led to the post for the sacrifice.

The brahmins and householders of Khāṇumata heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then, having departed Khāṇumata, they formed into companies and headed to Ambalaṭṭhikā.

Now at that time the brahmin Kūṭadanta had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for Ambalaṭṭhikā, and addressed his butler, "My butler, why are the brahmins and householders headed for Ambalaṭṭhikā?"

"The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They're going to see that Mister Gotama."

Then Kūṭadanta thought, “I’ve heard that the ascetic Gotama knows how to accomplish the sacrifice with three modes and sixteen accessories. I don’t know about that, but I wish to perform a great sacrifice. Why don’t I ask him how to accomplish the sacrifice with three modes and sixteen accessories?”

Then Kūṭadanta addressed his butler, “Well then, go to the brahmins and householders and say to them: ‘Sirs, the brahmin Kūṭadanta asks you to wait, as he will also go to see the ascetic Gotama.’”

“Yes, sir,” replied the butler, and did as he was asked.

2. The Qualities of Kūṭadanta

Now at that time several hundred brahmins were residing in Khāṇumata thinking to participate in Kūṭadanta’s sacrifice. They heard that Kūṭadanta was going to see the ascetic Gotama. They approached Kūṭadanta and said to him:

“Is it really true that you are going to see the ascetic Gotama?”

“Yes, gentlemen, it is true.”

“Please don’t! It’s not appropriate for you to go to see the ascetic Gotama. For if you do so, your reputation will diminish and his will increase. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You are well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You’re rich, affluent, and wealthy, with lots of property and assets, and lots of money and grain …

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent and splendid as Brahmā, remarkable to behold. …

You are ethical, mature in ethical conduct. …

You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

You teach the teachers of many, and teach three hundred students to recite the hymns. Many students come from various districts and countries for the sake of the hymns, wishing to learn the hymns. …

You're old, elderly and senior, advanced in years, and have reached the final stage of life. The ascetic Gotama is young, and has newly gone forth. …

You're honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

and the brahmin Pokkharasādi. …

You live in Khāṇumata, a crown property given by King Seniya Bimbisāra of Magadha, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin. For this reason it's not appropriate for you to go to see the ascetic Gotama; it's appropriate that he comes to see you."

3. The Qualities of the Buddha

When they had spoken, Kūṭadanta said to those brahmins:

"Well then, gentlemen, listen to why it's appropriate for me to go to see the ascetic Gotama, and it's not appropriate for him to come to see me. He is well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it's not appropriate for the ascetic Gotama to come to see me; rather, it's appropriate for me to go to see him.

When he went forth he abandoned a large family circle. …

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. …

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. …

He is ethical, possessing ethical conduct that is noble and skillful. …

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

He's a teacher of teachers. …

He has ended sensual desire, and is rid of caprice. …

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

He went forth from an eminent family of unbroken aristocratic lineage. …

He went forth from a rich, affluent, and wealthy family. …

People come from distant lands and distant countries to question him. …

Many thousands of deities have gone for refuge for life to him. …

He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ …

He has the thirty-two marks of a great man. …

He is welcoming, congenial, polite, smiling, open, the first to speak. …

He’s honored, respected, revered, venerated, and esteemed by the four assemblies. …

Many gods and humans are devoted to him. …

While he is residing in a village or town, non-human entities do not harass them. …

He leads an order and a community, and teaches a community, and is said to be the best of the various religious founders. He didn’t come by his fame in the same ways as those other ascetics and brahmins. Rather, he came by his fame due to his supreme knowledge and conduct. …

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

The brahmin Pokkharasādi and his wives and children have gone for refuge for life to the ascetic Gotama. …

He’s honored, respected, revered, venerated, and esteemed by King Bimbisāra of Magadha …

King Pasenadi of Kosala …

and the brahmin Pokkharasādi.

The ascetic Gotama has arrived at Khāṇumata and is staying at Ambalaṭṭhikā. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be honored and respected as such. For this reason, too, it’s not appropriate for Mister Gotama to come to see me, rather, it’s appropriate for me to go to see him. This is the extent of Mister Gotama’s praise that I have learned. But his praises are not confined to this, for the praise of Mister Gotama is limitless.”

When he had spoken, those brahmins said to him, “According to Kūṭadanta’s praises, if Mister Gotama were staying within a hundred leagues, it’d be worthwhile for a faithful gentleman to go to see him, even if he had to carry his own provisions in a shoulder bag.”

“Well then, gentlemen, let’s all go to see the ascetic Gotama.”

4. The Story of King Mahāvijita’s Sacrifice

Then Kūṭadanta together with a large group of brahmins went to see the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Khāṇumata bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Kūṭadanta said to the Buddha, “Mister Gotama, I’ve heard that you know how to accomplish the sacrifice with three modes and sixteen accessories. I don’t know about that, but I wish to perform a great sacrifice. Please teach me how to accomplish the sacrifice with three modes and sixteen accessories.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Kūṭadanta replied. The Buddha said this: “Once upon a time, brahmin, there was a king named Mahāvijita. He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. Then as King Mahāvijita was in private retreat this thought came to his mind: ‘I have achieved human wealth, and reign after conquering this vast territory. Why don’t I hold a large sacrifice? That will be for my lasting welfare and happiness.’

Then he summoned the brahmin high priest and said to him: ‘Just now, brahmin, as I was in private retreat this thought came to mind, “I have achieved human wealth, and reign after conquering this vast territory. Why don’t I perform a great sacrifice? That will be for my lasting welfare and happiness.” Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.’

When he had spoken, the brahmin high priest said to him: ‘Sir, the king’s realm is harried and oppressed. Raiding of villages, towns, and cities has been seen, and infesting of highways. But if the king were to extract more taxes while his realm is thus harried and oppressed, he would not be doing his duty.

Now the king might think, “I’ll eradicate this plague of savages by execution or imprisonment or confiscation or condemnation or banishment!” But that’s not the right way to eradicate this plague of savages. Those who remain after the killing will return to harass the king’s realm.

Rather, here is a plan, relying on which the plague of savages will be properly uprooted. So let the king provide seed and fodder for those in the realm who work in growing crops and raising cattle. Let the king provide funding for those who work in trade. Let the king guarantee food and wages for those in government service. Then the people, occupied with

their own work, will not harass the realm. The king's revenues will be great. When the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, will dwell as if their houses were wide open.'

The king agreed with the high priest's advice and followed his recommendation.

Then the king summoned the brahmin high priest and said to him: 'I have eradicated the plague of savages. And relying on your plan my revenue is now great. Since the country is secured as a sanctuary, free of being harried and oppressed, the happy people, with joy in their hearts, dancing with children at their breast, dwell as if their houses were wide open. Brahmin, I wish to perform a great sacrifice. Please instruct me. It will be for my lasting welfare and happiness.'

4.1. The Four Accessories

'In that case, let the king announce this throughout the realm to the aristocrat vassals; to the ministers and counselors; to the well-to-do brahmins; and to the well-off householders, both of town and country: "I wish to perform a great sacrifice. Please grant your approval, gentlemen; it will be for my lasting welfare and happiness."

The king agreed with the high priest's advice and followed his recommendation. And all of the people who were thus informed responded by saying: 'May the king perform a sacrifice! It is time for a sacrifice, great king.' And so these four consenting factions became accessories to the sacrifice.

4.2. The Eight Accessories

King Mahāvijita possessed eight factors.

He was well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He was attractive, good-looking, lovely, of surpassing beauty. He was magnificent and splendid as Brahmā, remarkable to behold.

He was rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses.

He was powerful, having an army of four divisions that was obedient and carried out instructions. He'd probably prevail over his enemies just with his reputation.

He was faithful, generous, a donor, his door always open. He was a well-spring of support, making merit with ascetics and brahmins, for paupers, vagrants, nomads, and beggars.

He was very learned in diverse fields of learning. He understood the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

He was astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

These are the eight factors that King Mahāvijita possessed. And so these eight factors also became accessories to the sacrifice.

4.3. Four More Accessories

And the brahmin high priest had four factors.

He was well born on both his mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He recited and remembered the hymns, and had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

He was ethical, mature in ethical conduct.

He was astute and clever, being the first or second to hold the sacrificial ladle.

These are the four factors that the brahmin high priest possessed. And so these four factors also became accessories to the sacrifice.

4.4. The Three Modes

Next, before the sacrifice, the brahmin high priest taught the three modes to the king. 'Now, though the king wants to perform a great sacrifice, he might have certain regrets, thinking: "I shall lose a great fortune," or "I am losing a great fortune," or "I have lost a great fortune." But the king should not harbor such regrets.'

These are the three modes that the brahmin high priest taught to the king before the sacrifice.

4.5. The Ten Respects

Next, before the sacrifice, the brahmin high priest dispelled the king's regret regarding the recipients in ten respects:

'There will come to the sacrifice those who kill living creatures and those who refrain from killing living creatures. As to those who kill living creatures, the outcome of that is theirs alone. But as to those who refrain from killing living creatures, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.

There will come to the sacrifice those who steal … commit sexual misconduct … lie … use divisive speech … use harsh speech … talk nonsense … are covetous … have ill will … have wrong view and those who have right view. As to those who have wrong view, the outcome of that is theirs alone. But as to those who have right view, it is for their sakes that the king should sacrifice, relinquish, rejoice, and gain confidence in his heart.'

These are the ten respects in which the high priest dispelled the king's regret regarding the recipients before the sacrifice.

4.6. The Sixteen Respects

Next, while the king was performing the great sacrifice, the brahmin high priest educated, encouraged, fired up, and inspired the king's mind in sixteen respects:

'Now, while the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the aristocrat vassals of town and country. That's the kind of great sacrifice that this king performs." Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to the aristocrat vassals of town and country. Let the king know this as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say, "King Mahāvijita performs a great sacrifice, but he did not announce it to the ministers and counselors, well-to-do brahmins, and well-off householders, both of town and country. That's the kind of great sacrifice that this king performs." Those who speak against the king in this way have no legitimacy. For the king did indeed announce it to all these people. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say that he does not possess the eight factors. Those who speak against the king in this way have no legitimacy. For the king does indeed possess the eight factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.

While the king is performing the great sacrifice, someone might say that the high priest does not possess the four factors. Those who speak against the king in this way have no legitimacy. For the high priest does indeed possess the four factors. Let the king know this too as a reason to sacrifice, relinquish, rejoice, and gain confidence in his heart.'

These are the sixteen respects in which the high priest educated, encouraged, fired up, and inspired the king's mind while he was performing the sacrifice.

And brahmin, in that sacrifice no cattle were killed, no goats or sheep were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn't want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

Then the aristocrat vassals, ministers and counselors, well-to-do brahmins, and well-off householders of both town and country came to the king bringing abundant wealth and said, 'Sire, this abundant wealth is specially for you alone; may Your Highness accept it!'

'There's enough raised for me through regular taxes. Let this be for you; and here, take even more!'

When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. King Mahāvijita is performing a great sacrifice. Let us make an offering as an auxiliary sacrifice.’

Then the aristocrat vassals of town and country set up gifts to the east of the sacrificial pit. The ministers and counselors of town and country set up gifts to the south of the sacrificial pit. The well-to-do brahmins of town and country set up gifts to the west of the sacrificial pit. The well-off householders of town and country set up gifts to the north of the sacrificial pit.

And brahmin, in that sacrifice too no cattle were killed, no goats were killed, and no chickens or pigs were killed. There was no slaughter of various kinds of creatures. No trees were felled for the sacrificial post. No grass was reaped to strew over the place of sacrifice. No bondservants, servants, or workers did their jobs under threat of punishment and danger, weeping with tearful faces. Those who wished to work did so, while those who did not wish to did not. They did the work they wanted to, and did not do what they didn’t want to. The sacrifice was completed with just ghee, oil, butter, curds, honey, and molasses.

And so there were four consenting factions, eight factors possessed by King Mahāvijita, four factors possessed by the high priest, and three modes. Brahmin, this is called the sacrifice accomplished with three modes and sixteen accessories.”

When he said this, those brahmins made an uproar, “Hooray for such sacrifice! Hooray for the accomplishment of such sacrifice!”

But the brahmin Kūṭadanta sat in silence. So those brahmins said to him, “How can you not applaud the ascetic Gotama’s fine words?”

“It’s not that I don’t applaud what he said. If anyone didn’t applaud such fine words, their head would explode!

But, gentlemen, it occurs to me that the ascetic Gotama does not say: ‘So I have heard’ or ‘It ought to be like this.’ Rather, he just says: ‘So it was then, this is how it was then.’

It occurs to me that the ascetic Gotama at that time must have been King Mahāvijita, the owner of the sacrifice, or else the brahmin high priest who facilitated the sacrifice for him.

Does Mister Gotama recall having performed such a sacrifice, or having facilitated it, and then, when his body broke up, after death, being reborn in a good place, a heavenly realm?”

“I do recall that, brahmin. For I myself was the brahmin high priest at that time who facilitated the sacrifice.”

5. A Regular Gift as an Ongoing Family Sacrifice.

“But Mister Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“There is, brahmin.”

“But what is it?”

“The regular gifts as ongoing family sacrifice given specially to ethical renunciates; this sacrifice, brahmin, has fewer requirements and undertakings, yet is more fruitful and beneficial.”

“What is the cause, Mister Gotama, what is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories?”

“Because neither perfected ones nor those who are on the path to perfection will attend such a sacrifice. Why is that? Because beatings and throttlings are seen there.

But the regular gifts as ongoing family sacrifice given specially to ethical renunciates; perfected ones and those who are on the path to perfection will attend such a sacrifice. Why is that? Because no beatings and throttlings are seen there.

This is the cause, brahmin, this is the reason why those regular gifts as ongoing family sacrifice have fewer requirements and undertakings, yet are more fruitful and beneficial, compared with the sacrifice accomplished with three modes and sixteen accessories.”

“But Mister Gotama, apart from that sacrifice accomplished with three modes and sixteen accessories and those regular gifts as ongoing family sacrifice, is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“There is, brahmin.”

“But what is it?”

“When someone gives a dwelling specially for the Saṅgha of the four quarters.”

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“When someone with confident heart goes for refuge to the Buddha, the teaching, and the Saṅgha.”

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“When someone with a confident heart undertakes the training rules to refrain from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.”

“But is there any other sacrifice that has fewer requirements and undertakings, yet is more fruitful and beneficial?”

“There is, brahmin.

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

They enter and remain in the second absorption … third absorption … fourth absorption. This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. …

They project and extend the mind toward knowledge and vision … This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial.

They understand: ‘… there is no return to any state of existence.’ This sacrifice has fewer requirements and undertakings than the former, yet is more fruitful and beneficial. And, brahmin, there is no other accomplishment of sacrifice which is better and finer than this.”

6. Kūṭadanta Declares Himself a Lay Follower

When he had spoken, Kūṭadanta said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.

And these bulls, bullocks, heifers, goats, and rams—seven hundred of each—I release them, I grant them life! Let them eat green grass and drink cool water, and may a cool breeze blow upon them!”

7. The Realization of the Fruit of Stream-Entry

Then the Buddha taught Kūṭadanta step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Kūṭadanta’s mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Kūṭadanta: “Everything that has a beginning has an end.”

Then Kūṭadanta saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. He said to the Buddha, “Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

Then, knowing that the Buddha had consented, Kūṭadanta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Kūṭadanta had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kūṭadanta together with the mendicant Saṅgha, where he sat on the seat spread out.

Then Kūṭadanta served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Kūṭadanta took a low seat and sat to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

DN 6

DN 6
With Mahāli
Mahālisutta

1. On the Brahmin Emissaries

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several brahmin emissaries from Kosala and Magadha were residing in Vesālī on some business. They heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Vesālī, at the Great Wood, in the hall with the peaked roof. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then they went to the hall with the peaked roof in the Great Wood to see the Buddha.

Now, at that time Venerable Nāgita was the Buddha's attendant. The brahmin emissaries went up to him and said, "Mister Nāgita, where is Mister Gotama at present? For we want to see him."

"It's the wrong time to see the Buddha; he is on retreat."

So right there the brahmin emissaries sat down to one side, thinking, "We'll go only after we've seen Mister Gotama."

2. On Oṭṭhaddha the Licchavi

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also approached Nāgita at the hall with the peaked roof. He bowed, stood to one side, and said to Nāgita, "Mister Nāgita, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For we want to see him."

"It's the wrong time to see the Buddha; he is on retreat."

So right there Oṭṭhaddha also sat down to one side, thinking, "I'll go only after I've seen the Blessed One, the perfected one, the fully awakened Buddha."

Then the novice Sīha approached Nāgita. He bowed, stood to one side, and said to Nāgita, "Honorable Kassapa, these several brahmin emissaries from Kosala and Magadha, and also Oṭṭhaddha the Licchavi together with a large assembly of Licchavis, have come here to see the Buddha. It'd be good if these people got to see the Buddha."

"Well then, Sīha, tell the Buddha yourself."

"Yes, sir," replied Sīha. He went to the Buddha, bowed, stood to one side, and told him of the people waiting to see him, adding: "Sir, it'd be good if these people got to see the Buddha."

"Well then, Sīha, spread out a seat in the shade of the dwelling."

"Yes, sir," replied Sīha, and he did so.

Then the Buddha came out of his dwelling and sat in the shade of the dwelling on the seat spread out. Then the brahmin emissaries went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side.

Oṭṭhaddha the Licchavi together with a large assembly of Licchavis also went up to the Buddha, bowed, and sat down to one side. Oṭṭhaddha said to the Buddha, "Sir, a few days ago Sunakkhatta the Licchavi came to me and said: 'Mahāli, soon I will have been living in dependence on the Buddha for three years. I see divine sights that are pleasant, sensual, and arousing, but I don't hear divine sounds that are pleasant, sensual, and arousing.' The divine sounds that Sunakkhatta cannot hear: do such sounds really exist or not?"

2.1. One-Sided Immersion

"Such sounds really do exist, but Sunakkhatta cannot hear them."

"What is the cause, sir, what is the reason why Sunakkhatta cannot hear them, even though they really do exist?"

"Mahāli, take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to see divine sights but not to hear divine sounds. When they have developed immersion for that purpose, they see divine sights but don't hear divine sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

Take a mendicant who has developed immersion to the eastern quarter in one aspect: so as to hear divine sounds but not to see divine sights. When they have developed immersion for that purpose, they hear divine sounds but don't see divine sights. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed immersion to the southern quarter in one aspect … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way.

Take a mendicant who has developed immersion to the eastern quarter in both aspects: so as to hear divine sounds and see divine sights. When they have developed immersion for that purpose, they see divine sights and hear divine sounds. Why is that? Because that is how it is for a mendicant who develops immersion in that way.

Furthermore, take a mendicant who has developed immersion to the southern quarter in both aspects … western quarter … northern quarter … above, below, across … That is how it is for a mendicant who develops immersion in that way. This is the cause, Mahāli, this is the reason why Sunakkhatta cannot hear divine sounds that are pleasant, sensual, and arousing, even though they really do exist."

"Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing such a development of immersion?"

"No, Mahāli, the mendicants don't lead the spiritual life under me for the sake of realizing such a development of immersion. There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me."

2.2. The Four Noble Fruits

"But sir, what are those finer things?"

"Firstly, Mahāli, with the ending of three fetters a mendicant is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This too is one of the finer things.

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This too is one of the finer things.

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. This too is one of the finer things.

These are the finer things, for the sake of which the mendicants lead the spiritual life under me."

2.3. The Noble Eightfold Path

"But, sir, is there a path and a practice for realizing these things?"

"There is, Mahāli."

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for realizing these things.

2.4. On the Two Renunciates

This one time, Mahāli, I was staying near Kosambī, in Ghosita’s Monastery. Then two renunciates—the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came and exchanged greetings with me. When the greetings and polite conversation were over, they stood to one side and said to me: ‘Reverend Gotama, are the soul and the body the same thing, or they are different things?’

‘Well then, reverends, listen and apply your mind well, I will speak.’

‘Yes, reverend,’ they replied.

I said this: ‘Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. …

They enter and remain in the first absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They project and extend the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body are the same thing” or “The soul and the body are different things”?’

‘It would, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”. …

They understand: “… there is no return to any state of existence.” When a mendicant knows and sees like this, would it be appropriate to say of them: “The soul and the body

are the same thing” or “The soul and the body are different things”?’

‘It would not, reverend.’

‘But reverends, I know and see like this. Nevertheless, I do not say: “The soul and the body are the same thing” or “The soul and the body are different things”.’”

That is what the Buddha said. Satisfied, Oṭṭhaddha the Licchavi was happy with what the Buddha said.

DN 7

DN 7
With Jāliya
Jāliyasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time two renunciates—the wanderer Muṇḍiya and Jāliya, the pupil of the wood-bowl ascetic—came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said to the Buddha, "Reverend Gotama, are the soul and the body the same thing, or they are different things?"

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. The Buddha said this:

"Take the case when a Realized One arises in the world, perfected, a fully awakened Buddha … That's how a mendicant is accomplished in ethics. …

They enter and remain in the first absorption … When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'. …

They enter and remain in the second absorption … third absorption … fourth absorption. When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

"But reverends, I know and see like this. Nevertheless, I do not say: 'The soul and the body are the same thing' or 'The soul and the body are different things'. …

They project and extend the mind toward knowledge and vision … When a mendicant knows and sees like this, would it be appropriate to say of them: 'The soul and the body are the same thing' or 'The soul and the body are different things'?"

"It would, reverend."

“But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are the same thing’ or ‘The soul and the body are different things’. …

They understand: ‘… there is no return to any state of existence.’ When a mendicant knows and sees like this, would it be appropriate to say of them: ‘The soul and the body are the same thing’ or ‘The soul and the body are different things’?”

“It would not, reverend.”

“But reverends, I know and see like this. Nevertheless, I do not say: ‘The soul and the body are the same thing’ or ‘The soul and the body are different things’.”

That is what the Buddha said. Satisfied, the two renunciates approved what the Buddha said.

DN 8

DN 8
The Lion's Roar to the Naked Ascetic Kassapa
Mahāsīhanādasutta

So I have heard. At one time the Buddha was staying near Ujuññā, in the deer park at Kaṇṇakatthala.

Then the naked ascetic Kassapa went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha:

"Mister Gotama, I have heard the following: 'The ascetic Gotama criticizes all fervent mortification. He categorically condemns and denounces all fervent mortifiers who live rough.' Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don't want to misrepresent Mister Gotama."

"Kassapa, those who say this do not repeat what I have said. They misrepresent me with what is false, baseless, and untrue. With clairvoyance that is purified and superhuman, I see some fervent mortifier who lives rough reborn in a place of loss, a bad place, the underworld, hell. But I see another fervent mortifier who lives rough reborn in a good place, a heavenly realm.

I see some fervent mortifier who takes it easy reborn in a place of loss. But I see another fervent mortifier who takes it easy reborn in a good place, a heavenly realm. Since I truly understand the coming and going, passing away and rebirth of these fervent mortifiers in this way, how could I criticize all forms of mortification, or categorically condemn and denounce those fervent mortifiers who live rough?

There are some clever ascetics and brahmins who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They agree with me in some matters and disagree in others. Some of the things that they applaud, I also applaud. Some of the things that they don't applaud, I also don't applaud. But some of the things that they applaud, I don't applaud. And some of the things that they don't applaud, I do applaud.

Some of the things that I applaud, others also applaud. Some of the things that I don't applaud, they also don't applaud. But some of the things that I don't applaud, others do applaud. And some of the things that I do applaud, others don't applaud.

1. Examination

I go up to them and say: ‘Let us leave aside those matters on which we disagree. But there are some matters on which we agree. Regarding these, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community:

“There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama, or the teachers of other communities?”’

It’s possible that they might say: ‘The ascetic Gotama proceeds having totally given those unskillful things up, compared with the teachers of other communities.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama, or the teachers of other communities?’

It’s possible that they might say: ‘The ascetic Gotama proceeds having totally undertaken these things, compared with the teachers of other communities.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones, and dark—and are reckoned as such. Who proceeds having totally given these things up: the ascetic Gotama’s disciples, or the disciples of other teachers?’

It’s possible that they might say: ‘The ascetic Gotama’s disciples proceed having totally given those unskillful things up, compared with the disciples of other teachers.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

In addition, sensible people, pursuing, pressing, and grilling, would compare teacher with teacher or community with community: ‘There are things that are skillful, blameless, worth cultivating, worthy of the noble ones, and bright—and are reckoned as such. Who proceeds having totally undertaken these things: the ascetic Gotama’s disciples, or the disciples of other teachers?’

It’s possible that they might say: ‘The ascetic Gotama’s disciples proceed having totally undertaken those skillful things, compared with the disciples of other teachers.’ And that’s how, when sensible people pursue the matter, they will mostly praise us.

2. The Noble Eightfold Path

There is, Kassapa, a path, there is a practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’ And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the

practice, practicing in accordance with which you will know and see for yourself: ‘Only the ascetic Gotama’s words are timely, true, and meaningful, in line with the teaching and training.’”

3. The Courses of Fervent Mortification

When he had spoken, Kassapa said to the Buddha:

“Reverend Gotama, those ascetics and brahmins consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They go naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

Those ascetics and brahmins also consider these courses of fervent mortification to be what makes someone a true ascetic or brahmin. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. They tear out hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don’t drink, committed to the practice of not drinking liquids. They’re committed to the practice of immersion in water three times a day, including the evening.”

4. The Uselessness of Fervent Mortification

“Kassapa, someone may practice all those forms of mortification, but if they haven’t developed and realized any accomplishment in ethics, mind, and wisdom, they are far from being a true ascetic or brahmin. But take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they’re a mendicant who is called a ‘true ascetic’ and also ‘a true brahmin’. …”

When he had spoken, Kassapa said to the Buddha, “It’s hard, Mister Gotama, to be a true ascetic or a true brahmin.”

“It’s typical, Kassapa, in this world to think that it’s hard to be a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only because of just that much, only because of that course of fervent mortification that it was so very hard to be a true ascetic or brahmin, it wouldn’t be appropriate to say that it’s hard to be a true ascetic or brahmin.

For it would be quite possible for a householder or a householder’s child—or even the bonded maid who carries the water-jar—to practice all those forms of mortification.

It’s because there’s something other than just that much, something other than that course of fervent mortification that it’s so very hard to be a true ascetic or brahmin. And that’s why it is appropriate to say that it’s hard to be a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they’re a mendicant who is called a ‘true ascetic’ and also ‘a true brahmin’. …”

When he had spoken, Kassapa said to the Buddha, “It’s hard, Mister Gotama, to know a true ascetic or a true brahmin.”

“It’s typical in this world to think that it’s hard to know a true ascetic or brahmin. But someone might practice all those forms of mortification. And if it was only by just that much, only by that course of fervent mortification that it was so very hard to know a true ascetic or brahmin, it wouldn’t be appropriate to say that it’s hard to know a true ascetic or brahmin.

For it would be quite possible for a householder or a householder’s child—or even the bonded maid who carries the water-jar—to know that someone is practicing all those forms of mortification.

It’s because there’s something other than just that much, something other than that course of fervent mortification that it’s so very hard to know a true ascetic or brahmin. And that’s why it is appropriate to say that it’s hard to know a true ascetic or brahmin. Take a mendicant who develops a heart of love, free of enmity and ill will. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When they achieve this, they’re a mendicant who is called a ‘true ascetic’ and also ‘a true brahmin’.”

5. The Accomplishment of Ethics, Mind, and Wisdom

When he had spoken, Kassapa said to the Buddha, “But Mister Gotama, what is that accomplishment in ethics, in mind, and in wisdom?”

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … Seeing danger in the slightest fault, a mendicant keeps the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and accomplished in

ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

And how is a mendicant accomplished in ethics? It's when a mendicant gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. This pertains to their accomplishment in ethics. …

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. … They refrain from such low lore, such wrong livelihood. This pertains to their accomplishment in ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It's like a king who has defeated his enemies. He sees no danger from his foes in any quarter. In the same way, a mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That's how a mendicant is accomplished in ethics. This, Kassapa, is that accomplishment in ethics. … They enter and remain in the first absorption … This pertains to their accomplishment in mind. … They enter and remain in the second absorption … third absorption … fourth absorption. This pertains to their accomplishment in mind. This, Kassapa, is that accomplishment in mind.

When their mind is immersed like this, they project it and extend it toward knowledge and vision … This pertains to their accomplishment in wisdom. … They understand: '… there is no return to any state of existence.' This pertains to their accomplishment in wisdom. This, Kassapa, is that accomplishment in wisdom.

And, Kassapa, there is no accomplishment in ethics, mind, and wisdom that is better or finer than this.

6. The Lion's Roar

There are, Kassapa, some ascetics and brahmins who teach ethics. They praise ethical conduct in many ways. But as far as the highest noble ethics goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher ethics.

There are, Kassapa, some ascetics and brahmins who teach mortification in disgust of sin. They praise fervent mortification in disgust of sin in many ways. But as far as the highest noble fervent mortification in disgust of sin goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher disgust of sin.

There are, Kassapa, some ascetics and brahmins who teach wisdom. They praise wisdom in many ways. But as far as the highest noble wisdom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher wisdom.

There are, Kassapa, some ascetics and brahmins who teach freedom. They praise freedom in many ways. But as far as the highest noble freedom goes, I don't see anyone who's my equal, still less my superior. Rather, I am the one who is superior when it comes to the higher freedom.

It's possible that wanderers of other religions might say: 'The ascetic Gotama only roars his lion's roar in an empty hut, not in an assembly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies.'

It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, and he roars it in the assemblies. But he doesn't roar it boldly.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly.'

It's possible that wanderers of other religions might say: 'The ascetic Gotama roars his lion's roar, he roars it in the assemblies, and he roars it boldly. But they don't question him. … Or he doesn't answer their questions. … Or his answers are not satisfactory. … Or they don't think him worth listening to. … Or they're not confident after listening. … Or they don't show their confidence. … Or they don't practice accordingly. … Or they don't succeed in their practice.' They should be told, 'Not so!' What should be said is this: 'The ascetic Gotama roars his lion's roar; he roars it in the assemblies; he roars it boldly; they question him; he answers their questions; his answers are satisfactory; they think him worth listening to; they're confident after listening; they show their confidence; they practice accordingly; and they succeed in their practice.'

7. The Probation For One Previously Ordained

Kassapa, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. There a certain celibate Brahmanical student of fervent mortification named Nigrodha asked me about the higher disgust of sin. I answered his question. He was extremely happy with my answer."

"Sir, who wouldn't be extremely happy after hearing the Buddha's teaching? For I too am extremely happy after hearing the Buddha's teaching! Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me

the going forth, the ordination into monkhood."

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

DN 9

DN 9
With Poṭṭhapāda
Poṭṭhapādasutta

1. On the Wanderer Poṭṭhapāda

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the wanderer Poṭṭhapāda was residing together with three hundred wanderers in Mallikā's single-halled monastery for philosophical debates, hedged by pale-moon ebony trees. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I go to Mallikā's monastery to visit the wanderer Poṭṭhapāda?" So that's what he did.

Now at that time, Poṭṭhapāda was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Poṭṭhapāda saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then the Buddha approached Poṭṭhapāda, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

The Buddha sat on the seat spread out, while Poṭṭhapāda took a low seat and sat to one side. The Buddha said to him, "Poṭṭhapāda, what were you sitting talking about just now? What conversation was left unfinished?"

1.1. On the Cessation of Perception

When he said this, the wanderer Poṭṭhapāda said to the Buddha, "Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later.

Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and a discussion about the cessation of perception came up among them: ‘How does the cessation of perception happen?’

Some of them said: ‘A person’s perceptions arise and cease without cause or reason. When they arise, you become percipient. When they cease, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, good sirs! Perception is a person’s self, which enters and departs. When it enters, you become percipient. When it departs, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, good sirs! There are ascetics and brahmins of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception.

But someone else says: ‘That’s not how it is, good sirs! There are deities of great power and might. They insert and extract a person’s perception. When they insert it, you become percipient. When they extract it, you become non-percipient.’ That’s how some describe the cessation of perception.

That reminded me of the Buddha: ‘Surely it must be the Blessed One, the Holy One who is so very skilled in such matters.’ The Buddha is skilled and well-versed concerning the cessation of perception. How does the cessation of perception happen?”

1.2. Perception Arises With a Cause

“Regarding this, Poṭṭhapāda, those ascetics and brahmins who say that a person’s perceptions arise and cease without cause or reason are wrong from the start. Why is that? Because a person’s perceptions arise and cease with cause and reason. With training, certain perceptions arise and certain perceptions cease.

And what is that training?” said the Buddha.

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. …

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. The sensual perception that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of seclusion. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. The subtle and true perception of the rapture and bliss born of seclusion that they had previously ceases. At that time they have a subtle and true perception of the rapture and bliss born of immersion. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ The subtle and true perception of the rapture and bliss born of immersion that they had previously ceases. At that time they have a subtle and true perception of bliss with equanimity. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The subtle and true perception of bliss with equanimity that they had previously ceases. At that time they have a subtle and true perception of neutral feeling. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. The perception of luminous form that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite space. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. The subtle and true perception of the dimension of infinite space that they had previously ceases. At that time they have a subtle and true perception of the dimension of infinite consciousness. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. The subtle and true perception of the dimension of infinite consciousness that they had previously ceases. At that time they have a subtle and true perception of the dimension of nothingness. That’s how, with training, certain perceptions arise and certain perceptions cease. And this is that training,” said the Buddha.

“Poṭṭhapāda, from the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, ‘Intentionality is bad for me, it’s better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don’t I neither make a choice nor form an

intention?' They neither make a choice nor form an intention. Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that, Poṭṭhapāda, is how the progressive cessation of perception is attained with awareness.

What do you think, Poṭṭhapāda? Have you ever heard of this before?"

"No, sir. This is how I understand what the Buddha said: 'From the time a mendicant here takes charge of their own perception, they proceed from one stage to the next, progressively reaching the peak of perception. Standing on the peak of perception they think, "Intentionality is bad for me, it's better to be free of it. For if I were to intend and choose, these perceptions would cease in me, and other coarser perceptions would arise. Why don't I neither make a choice nor form an intention?" Those perceptions cease in them, and other coarser perceptions don't arise. They touch cessation. And that is how the progressive cessation of perception is attained with awareness.'"

"That's right, Poṭṭhapāda."

"Does the Buddha describe just one peak of perception, or many?"

"I describe the peak of perception as both one and many."

"But sir, how do you describe it as one peak and as many?"

"I describe the peak of perception according to the specific manner in which one touches cessation. That's how I describe the peak of perception as both one and many."

"But sir, does perception arise first and knowledge afterwards? Or does knowledge arise first and perception afterwards? Or do they both arise at the same time?"

"Perception arises first and knowledge afterwards. The arising of perception leads to the arising of knowledge. They understand, 'My knowledge arose from a specific condition.' That is a way to understand how perception arises first and knowledge afterwards; that the arising of perception leads to the arising of knowledge."

1.3. Perception and the Self

"Sir, is perception a person's self, or are perception and self different things?"

"But Poṭṭhapāda, do you believe in a self?"

"I believe in a substantial self, sir, which has form, made up of the four primary elements, and consumes solid food."

"Suppose there were such a substantial self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that substantial self remains, still some perceptions arise in a person and others cease. That is a way to understand how perception and self are different things."

“Sir, I believe in a mind-made self which is complete in all its various parts, not deficient in any faculty.”

“Suppose there were such a mind-made self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that mind-made self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

“Sir, I believe in a formless self which is made of perception.”

“Suppose there were such a formless self, Poṭṭhapāda. In that case, perception would be one thing, the self another. Here is another way to understand how perception and self are different things. So long as that formless self remains, still some perceptions arise in a person and others cease. That too is a way to understand how perception and self are different things.”

“But, sir, am I able to know whether perception is a person’s self, or whether perception and self are different things?”

“It’s hard for you to understand this, since you have a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition.”

“Well, if that’s the case, sir, then what do you make of this: ‘The cosmos is eternal. This is the only truth, anything else is wrong’?”

“This has not been declared by me, Poṭṭhapāda.”

“Then what do you make of this: ‘The cosmos is not eternal. This is the only truth, anything else is wrong’?”

“This too has not been declared by me.”

“Then what do you make of this: ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, anything else is wrong’?”

“This too has not been declared by me.”

“Why haven’t these things been declared by the Buddha?”

“Because they’re not beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t declared them.”

“Then what has been declared by the Buddha?”

“I have declared this: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

“Why have these things been declared by the Buddha?”

“Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have declared them.”

“That’s so true, Blessed One! That’s so true, Holy One! Please, sir, go at your convenience.” Then the Buddha got up from his seat and left.

Soon after the Buddha left, those wanderers beset Poṭṭhapāda on all sides with sneering and jeering. “No matter what the ascetic Gotama says, Poṭṭhapāda agrees with him: ‘That’s so true, Blessed One! That’s so true, Holy One!’ We understand that the ascetic Gotama didn’t give any categorical teaching at all regarding whether the cosmos is eternal and so on.”

When they said this, Poṭṭhapāda said to them, “I too understand that the ascetic Gotama didn’t give any categorical teaching at all regarding whether the cosmos is eternal and so on. Nevertheless, the practice that he describes is true, real, and accurate. It is the regularity of natural principles, the invariance of natural principles. So how could a sensible person such as I not agree that what was well spoken by the ascetic Gotama was in fact well spoken?”

2. On Citta Hatthisāriputta

Then after two or three days had passed, Citta Hatthisāriputta and Poṭṭhapāda went to see the Buddha. Citta Hatthisāriputta bowed and sat down to one side. But the wanderer Poṭṭhapāda exchanged greetings with the Buddha, and when the greetings and polite conversation were over, he sat down to one side. Poṭṭhapāda told the Buddha what had happened after he left. The Buddha said:

“All those wanderers, Poṭṭhapāda, are blind and sightless. You are the only one whose eyes are clear. For I have taught and pointed out teachings that are categorical and also teachings that are not categorical.

And what teachings have I taught and pointed out as not categorical? ‘The cosmos is eternal’ … ‘The cosmos is not eternal’ … ‘The cosmos is finite’ … ‘The cosmos is infinite’ … ‘The soul is the same thing as the body’ … ‘The soul and the body are different things’ … ‘A realized one still exists after death’ … ‘A realized one no longer exists after death’ … ‘A realized one both still exists and no longer exists after death’ … ‘A realized one neither still exists nor no longer exists after death.’

And why have I taught and pointed out such teachings as not categorical? Because those things aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have taught and pointed out such teachings as not categorical.

2.1. Teachings That Are Categorical

And what teachings have I taught and pointed out as categorical? ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

And why have I taught and pointed out such teachings as categorical? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have taught and pointed out such teachings as categorical.

There are some ascetics and brahmins who have this doctrine and view: ‘The self is exclusively happy and free of disease after death.’ I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But do you meditate knowing and seeing an exclusively happy world?’ Asked this, they say, ‘No.’

I say to them, ‘But have you perceived an exclusively happy self for a single day or night, or even half a day or night?’ Asked this, they say, ‘No.’

I say to them, ‘But do you know a path and a practice to realize an exclusively happy world?’ Asked this, they say, ‘No.’

I say to them, ‘But have you ever heard the voice of the deities reborn in an exclusively happy world saying, “Practice well, dear sirs, practice directly so as to realize an exclusively happy world. For this is how we practiced, and we were reborn in an exclusively happy world”?’ Asked this, they say, ‘No.’

What do you think, Poṭṭhapāda? This being so, doesn’t what they say turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

“Suppose, Poṭṭhapāda, a man were to say: ‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’ They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘Mister, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’

What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

“In the same way, the ascetics and brahmins who have that doctrine and view …

Doesn’t what they say turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

“Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse. They’d say to him, ‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’

What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

“In the same way, the ascetics and brahmins who have those various doctrines and views …

Doesn’t what they say turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

2.2. Three Kinds of Reincarnation

“Poṭṭhapāda, there are these three kinds of reincarnation: a substantial reincarnation, a mind-made reincarnation, and a formless reincarnation. And what is a substantial reincarnation? It has form, made up of the four primary elements, and consumes solid food. What is a mind-made reincarnation? It has form, mind-made, complete in all its various parts, not deficient in any faculty. What is a formless reincarnation? It is formless, made of perception.

I teach the Dhamma for the giving up of these three kinds of reincarnation: ‘When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.’ Poṭṭhapāda, you might think: ‘Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. But such a life is suffering.’ But you should not see it like this. Corrupting qualities will be given up and cleansing qualities will grow. One will enter and remain in the fullness and abundance of wisdom, having realized it with one’s own insight in this very life. And there will be only joy and happiness, tranquility, mindfulness and awareness. Such a life is blissful.

Poṭṭhapāda, if others should ask us, ‘But reverends, what is that substantial reincarnation for the giving up of which you teach?’ We’d answer like this, ‘This is that substantial reincarnation.’

If others should ask us, ‘But reverends, what is that mind-made reincarnation?’ We’d answer like this, ‘This is that mind-made reincarnation.’

If others should ask us, ‘But reverends, what is that formless reincarnation?’ We’d answer like this, ‘This is that formless reincarnation.’

What do you think, Poṭṭhapāda? This being so, doesn’t that statement turn out to have a demonstrable basis?”

“Clearly that’s the case, sir.”

“Suppose a man were to build a ladder for climbing up to a stilt longhouse right underneath that longhouse. They’d say to him, ‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’ He’d say, ‘This is that stilt longhouse for which I’m building a ladder, right underneath it.’

What do you think, Poṭṭhapāda? This being so, doesn’t that man’s statement turn out to have a demonstrable basis?”

“Clearly that’s the case, sir.”

When the Buddha had spoken, Citta Hatthisāriputta said, “Sir, while in a substantial reincarnation, are the mind-made and formless reincarnations fictitious, and only the substantial reincarnation real? While in a mind-made reincarnation, are the substantial and formless reincarnations fictitious, and only the mind-made reincarnation real? While in a formless reincarnation, are the substantial and mind-made reincarnations fictitious, and only the formless reincarnation real?”

“While in a substantial reincarnation, it’s not referred to as a mind-made or formless reincarnation, only as a substantial reincarnation. While in a mind-made reincarnation, it’s not referred to as a substantial or formless reincarnation, only as a mind-made reincarnation. While in a formless reincarnation, it’s not referred to as a substantial or mind-made reincarnation, only as a formless reincarnation.

Citta, suppose they were to ask you, ‘Did you exist in the past? Will you exist in the future? Do you exist now?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer like this, ‘I did exist in the past. I will exist in the future. I do exist now.’ That’s how I’d answer.”

“But Citta, suppose they were to ask you, ‘Is the reincarnation you had in the past your only real one, and those of the future and present fictitious? Is the reincarnation you will have in the future your only real one, and those of the past and present fictitious? Is the reincarnation you have now your only real one, and those of the past and future fictitious?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer like this, ‘The reincarnation I had in the past was real at that time, and those of the future and present fictitious. The reincarnation I will have in the future will be real at the time, and those of the past and present fictitious. The reincarnation I have now is real at this time, and those of the past and future fictitious.’ That’s how I’d answer.”

“In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. While it’s milk, it’s not referred to as curds, butter, ghee, or cream of ghee. It’s only referred to as milk. While it’s curd or butter or ghee or cream of ghee, it’s not referred to as anything else, only under its own name. In the same way, while in any one of the three reincarnations, it’s not referred to as the other two, only under its own name. These are the world’s common usages, terms, means of communication, and descriptions, which the Realized One uses to communicate without getting stuck on them.”

When he had spoken, the wanderer Poṭṭhapāda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

2.3. The Ordination of Citta Hatthisāriputta

But Citta Hatthisāriputta said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, so too the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

And Citta Hatthisāriputta received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Citta Hatthisāriputta became one of the perfected.

DN 10

DN 10
With Subha
Subhasutta

So I have heard. At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. It was not long after the Buddha had become fully extinguished.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī on some business. Then he addressed a certain student, "Here, student, go to the ascetic Ānanda and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, please visit the student Subha, Todeyya's son, at his home out of compassion.'"

"Yes, sir," replied the student, and did as he was asked.

When he had spoken, Venerable Ānanda said to him, "It's not the right time, student. I have drunk a dose of medicine today. But hopefully tomorrow I'll get a chance to visit him."

"Yes, sir," replied the student. He went back to Subha, and told him what had happened, adding, "This much, sir, I managed to do. At least Mister Ānanda will take the opportunity to visit tomorrow."

Then when the night had passed, Ānanda robed up in the morning and, taking his bowl and robe, went with Venerable Cetaka as his second monk to Subha's home, where he sat on the seat spread out. Then Subha went up to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Mister Ānanda, you were Mister Gotama's attendant. You were close to him, living in his presence. You ought to know what things Mister Gotama praised, and in which he encouraged, settled, and grounded all these people. What were those things?"

"Student, the Buddha praised three spectrums of practice, and that's what he encouraged, settled, and grounded all these people in. What three? The entire spectrum of noble ethics, immersion, and wisdom. These are the three spectrums of practice that the Buddha praised."

1. The Entire Spectrum of Ethics

"But what was that entire spectrum of noble ethics that the Buddha praised?"

“Student, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Once they’ve gone forth, they live restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They act skillfully by body and speech. They’re purified in livelihood and accomplished in ethical conduct. They guard the sense doors, have mindfulness and situational awareness, and are content.

And how is a mendicant accomplished in ethics? It’s when a mendicant gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings. …

This pertains to their ethics.

There are some ascetics and brahmins who, while enjoying food given in faith, still earn a living by low lore, by wrong livelihood. This includes rites for propitiation, for granting wishes, for ghosts, for the earth, for rain, for property settlement, and for preparing and consecrating house sites, and rites involving rinsing and bathing, and oblations. It also includes administering emetics, purgatives, expectorants, and phlegmagogues; administering ear-oils, eye restoratives, nasal medicine, ointments, and counter-ointments; surgery with needle and scalpel, treating children, prescribing root medicines, and binding on herbs. They refrain from such low lore, such wrong livelihood. … This pertains to their ethics.

A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. It’s like a king who has defeated his enemies. He sees no danger from his foes in any quarter. A mendicant thus accomplished in ethics sees no danger in any quarter in regards to their ethical restraint. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves. That’s how a mendicant is accomplished in ethics.

This is that entire spectrum of noble ethics that the Buddha praised. But there is still more to be done.”

“It’s incredible, Mister Ānanda, it’s amazing, This entire spectrum of noble ethics is complete, not lacking anything! Such a complete spectrum of ethics cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such an entire

spectrum of noble ethics in themselves, they'd be delighted with just that much: 'At this point it's enough; at this point our work is done. We've reached the goal of our ascetic life. There is nothing more to be done.' And yet you say: 'But there is still more to be done.'

2. The Spectrum of Immersion

But what, Mister Ānanda, was that noble spectrum of immersion that the Buddha praised?"

"And how, student, does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves. That's how a mendicant guards the sense doors.

And how does a mendicant have mindfulness and situational awareness? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant has mindfulness and situational awareness.

And how is a mendicant content? It's when a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. That's how a mendicant is content.

When they have this entire spectrum of noble ethics, this noble sense restraint, this noble mindfulness and situational awareness, and this noble contentment, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their

mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, an emancipated individual able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road, which was perilous, with nothing to eat. But after some time they crossed over the desert safely, arriving within a village, a sanctuary free of peril. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing.

But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. This pertains to their immersion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. This pertains to their immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This pertains to their immersion.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

In the same way, a mendicant sits spreading their body through with pure bright mind. There's no part of their body that's not spread with pure bright mind. This pertains to their immersion.

This is that noble spectrum of immersion that the Buddha praised. But there is still more to be done."

“It’s incredible, Mister Ānanda, it’s amazing! This noble spectrum of immersion is complete, not lacking anything! Such a complete spectrum of immersion cannot be seen among the other ascetics and brahmins. Were other ascetics and brahmins to see such a complete spectrum of noble immersion in themselves, they’d be delighted with just that much: ‘At this point it’s enough; at this point our work is done. We’ve reached the goal of our ascetic life. There is nothing more to be done.’ And yet you say: ‘But there is still more to be done.’

3. The Spectrum of Wisdom

But what, Mister Ānanda, was that spectrum of noble wisdom that the Buddha praised?”

“When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. They understand: ‘This body of mine is physical. It’s made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.’

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with clear eyes were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge and vision. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. From this body they create another body, physical, mind-made, complete in all its various parts, not deficient in any faculty.

Suppose a person was to draw a reed out from its sheath. They’d think: ‘This is the reed, this is the sheath. The reed and the sheath are different things. The reed has been drawn out from the sheath.’ Or suppose a person was to draw a sword out from its scabbard. They’d think: ‘This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.’ Or suppose a person was to draw a snake out from its slough. They’d think: ‘This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.’

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward the creation of a mind-made body. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like.

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward psychic power. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. Suppose there was a person traveling along the road. They'd hear the sound of drums, clay drums, horns, kettledrums, and tom-toms. They'd think: 'That's the sound of drums,' and 'that's the sound of clay drums,' and 'that's the sound of horns, kettledrums, and tom-toms.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward clairaudience. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward comprehending the minds of others. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … immersed mind … unimmersed mind … freed mind … They understand unfreed mind as 'unfreed mind'.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot,' and if they had no spots they'd know 'I have no spots.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward comprehending the minds of others. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward recollection of past lives. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

Suppose there was a stilt longhouse at the central square. A person with clear eyes standing there might see people entering and leaving a house, walking along the streets and paths, and sitting at the central square. They'd think: 'These are people entering and leaving a house, walking along the streets and paths, and sitting at the central square.'

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the death and rebirth of sentient beings. This pertains to their wisdom.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They’d think: ‘This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.’

In the same way, when their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they project it and extend it toward knowledge of the ending of defilements. This pertains to their wisdom.

This is that spectrum of noble wisdom that the Buddha praised. And there is nothing more to be done.”

“It’s incredible, Mister Ānanda, it’s amazing! This noble spectrum of wisdom is complete, not lacking anything! Such a complete spectrum of wisdom cannot be seen among the other ascetics and brahmins. And there is nothing more to be done. Excellent, Mister Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Ānanda has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Ānanda remember me as a lay follower who has gone for refuge for life.”

DN 11

DN 11
With Kevaḍḍha
Kevaṭṭasutta

So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Then the householder Kevaḍḍha went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, this Nāḷandā is successful and prosperous, populous, full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nāḷandā will become even more devoted to the Buddha!"

When he said this, the Buddha said, "Kevaḍḍha, I do not teach Dhamma to the mendicants like this: 'Come now, mendicants, perform a superhuman demonstration of psychic power for the white-clothed laypeople.'"

For a second time, Kevaḍḍha made the same request, "Sir, I am not teaching you the Dhamma, but nonetheless I say: 'Sir, this Nāḷandā is successful and prosperous, populous, full of people. Please direct a mendicant to perform a superhuman demonstration of psychic power. Then Nāḷandā will become even more devoted to the Buddha!'" But for a second time, the Buddha gave the same answer.

For a third time, Kevaḍḍha made the same request, at which the Buddha said the following.

1. The Demonstration of Psychic Power

"Kevaḍḍha, there are three kinds of demonstration, which I declare having realized them with my own insight. What three? The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

And what is the demonstration of psychic power? It's a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

Then someone with faith and confidence sees that mendicant performing those superhuman feats.

They tell someone else who lacks faith and confidence: 'Oh, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, performing all

these superhuman feats!’

But the one lacking faith and confidence would say to them: ‘There’s a spell named Gandhārī. Using that a mendicant can perform such superhuman feats.’

What do you think, Kevaḍḍha? Wouldn’t someone lacking faith speak like that?”

“They would, sir.”

“Seeing this drawback in psychic power, I’m horrified, repelled, and disgusted by demonstrations of psychic power.

2. The Demonstration of Revealing

And what is the demonstration of revealing? It’s when a mendicant reveals the mind, mentality, thoughts, and reflections of other beings and individuals: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’

Then someone with faith and confidence sees that mendicant revealing another person’s thoughts. They tell someone else who lacks faith and confidence: ‘Oh, how incredible, how amazing! The ascetic has such psychic power and might! I saw him myself, revealing the thoughts of another person!’

But the one lacking faith and confidence would say to them: ‘There’s a spell named Māṇikā. Using that a mendicant can reveal another person’s thoughts.’

What do you think, Kevaḍḍha? Wouldn’t someone lacking faith speak like that?”

“They would, sir.”

“Seeing this drawback in revealing, I’m horrified, repelled, and disgusted by demonstrations of revealing.

3. The Demonstration of Instruction

And what is the demonstration of instruction? It’s when a mendicant instructs others like this: ‘Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.’ This is called the demonstration of instruction.

Furthermore, a Realized One arises in the world … That’s how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … This is called the demonstration of instruction.

They enter and remain in the second absorption … third absorption … fourth absorption. This too is called the demonstration of instruction.

They project and extend the mind toward knowledge and vision … This too is called the demonstration of instruction.

They understand: '… there is no return to any state of existence.' This too is called the demonstration of instruction.

These, Kevaḍḍha, are the three kinds of demonstration, which I declare having realized them with my own insight.

4. On the Mendicant in Search of the Cessation of Being

Once upon a time, Kevaḍḍha, a mendicant in this very Saṅgha had the following thought, 'Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?'

Then that mendicant attained a state of immersion such that a path to the gods appeared. Then he approached the gods of the Four Great Kings and said, 'Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?'

When he said this, those gods said to him, 'Mendicant, we too do not know this. But the Four Great Kings are our superiors. They might know.'

Then he approached the Four Great Kings and asked the same question. But they also said to him, 'Mendicant, we too do not know this. But the gods of the Thirty-Three … Sakka, lord of gods … the gods of Yama … the god named Suyāma … the Joyful gods … the god named Santussita … the gods who delight in creation … the god named Sunimmita … the gods who control the creation of others … the god named Vasavattī … the gods of Brahmā's Host are our superiors. They might know.'

Then that mendicant attained a state of immersion such that a path to Brahmā appeared. Then he approached the gods of Brahmā's Host and said, 'Reverends, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?' But they also said to him, 'Mendicant, we too do not know this. But there is Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. He is our superior. He might know.'

'But reverends, where is that Brahmā now?' 'We also don't know where he is or what way he lies. But by the signs that are seen—light arising and radiance appearing—we know that Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.' Not long afterwards, the Great Brahmā appeared.

Then that mendicant approached the Great Brahmā and said to him, 'Reverend, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?' The Great Brahmā said to him, 'I am Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.'

For a second time, that mendicant said to the Great Brahmā, ‘Reverend, I am not asking you whether you are Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four primary elements cease without anything left over.’

For a second time, the Great Brahmā said to him, ‘I am Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.’ For a third time, that mendicant said to the Great Brahmā, ‘Reverend, I am not asking you whether you are Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. I am asking where these four primary elements cease without anything left over.’

Then the Great Brahmā took that mendicant by the arm, led him off to one side, and said to him, ‘Mendicant, these gods think that there is nothing at all that I don’t know and see and understand and realize. That’s why I didn’t answer in front of them. But I too do not know where these four primary elements cease with nothing left over. Therefore, mendicant, the misdeed is yours alone, the mistake is yours alone, in that you passed over the Buddha and searched elsewhere for an answer to this question. Mendicant, go to the Buddha and ask him this question. You should remember it in line with his answer.’

Then that mendicant, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. Then he bowed, sat down to one side, and said to me, ‘Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?’

4.1. The Simile of the Land-Spotting Bird

When he said this, I said to him:

‘Once upon a time, mendicant, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship.

In the same way, after failing to get an answer to this question even after searching as far as the Brahmā realm, you’ve returned to me. Mendicant, this is not how the question should be asked: “Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire, and air?”

This is how the question should be asked:

“Where do water and earth, fire and air find no footing? Where do long and short, fine and coarse, beautiful and ugly; where do name and form cease with nothing left over?”

And the answer to that is:

“Consciousness where nothing appears, infinite, luminous all-round— that’s where water and earth, fire and air find no footing.

And that is where long and short, fine and coarse, beautiful and ugly; that’s where name and form cease with nothing left over—with the cessation of consciousness, that’s where they cease.””

That is what the Buddha said. Satisfied, the householder Kevaḍḍha was happy with what the Buddha said.

DN 12

DN 12
With Lohicca
Lohiccasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at Sālavatikā.

Now at that time the brahmin Lohicca was living in Sālavatikā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

Now at that time Lohicca had the following harmful misconception: "Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?"

Lohicca heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Sālavatikā, together with a large Saṅgha of five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then Lohicca addressed his barber Rosika, "Here, dear Rosika, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he, together with the mendicant Saṅgha, might please accept tomorrow's meal from the brahmin Lohicca."

"Yes, sir," Rosika replied. He did as he was asked, and the Buddha consented with silence.

Then, knowing that the Buddha had consented, Rosika got up from his seat, went to Lohicca, and said to him, "I gave the Buddha your message, and he accepted."

And when the night had passed Lohicca had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Here, dear Rosika,

go to the ascetic Gotama and announce the time, saying: ‘It’s time, Mister Gotama, the meal is ready.’”

“Yes, sir,” Rosika replied. He did as he was asked.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sālavatikā together with the Saṅgha of mendicants. Now, Rosika was following behind the Buddha, and told him of Lohicca’s views, adding, “Sir, please dissuade him from that harmful misconception.”

“Hopefully that’ll happen, Rosika, hopefully that’ll happen.”

Then the Buddha approached Lohicca’s home, where he sat on the seat spread out. Then Lohicca served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

1. Questioning Lohicca

When the Buddha had eaten and washed his hand and bowl, Lohicca took a low seat and sat to one side.

The Buddha said to him, “Is it really true, Lohicca, that you have such a harmful misconception: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’”

“Yes, Mister Gotama.”

“What do you think, Lohicca? Do you reside in Sālavatikā?”

“Yes, Mister Gotama.”

“Lohicca, suppose someone were to say: ‘The brahmin Lohicca resides in Sālavatikā. He alone should enjoy the revenues produced in Sālavatikā and not share them with anyone else.’ Would the person who spoke like that make it difficult for those whose living depends on you or not?”

“They would, Mister Gotama.”

“But is someone who creates difficulties for others acting kindly or unkindly?”

“Unkindly, sir.”

“But does an unkind person have love in their heart or hostility?”

“Hostility, sir.”

“And when the heart is full of hostility, is there right view or wrong view?”

“Wrong view, Mister Gotama.”

“An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

What do you think, Lohicca? Does King Pasenadi reign over Kāsi and Kosala?”

“Yes, Mister Gotama.”

“Lohicca, suppose someone were to say: ‘King Pasenadi reigns over Kāsi and Kosala. He alone should enjoy the revenues produced in Kāsi and Kosala and not share them with anyone else.’ Would the person who spoke like that make it difficult for yourself and others whose living depends on King Pasenadi or not?”

“They would, Mister Gotama.”

“But is someone who creates difficulties for others acting kindly or unkindly?”

“Unkindly, sir.”

“But does an unkind person have love in their heart or hostility?”

“Hostility, sir.”

“And when the heart is full of hostility, is there right view or wrong view?”

“Wrong view, Mister Gotama.”

“An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

So it seems, Lohicca, that should someone say such a thing either of Lohicca or of King Pasenadi, that is wrong view.

In the same way, suppose someone were to say: ‘Should an ascetic or brahmin achieve some skillful quality, they ought not inform anyone else. For what can one person do for another? Suppose someone cut off an old bond, only to create another new bond. That’s the consequence of such a wicked, greedy deed, I say. For what can one person do for another?’

Now, there are gentlemen who, relying on the teaching and training proclaimed by the Realized One, achieve a high distinction such as the following: they realize the fruit of stream-entry, the fruit of once-return, the fruit of non-return, or perfection. And in addition, there are those who ripen the seeds for rebirth in a heavenly state. The person who spoke like that makes it difficult for them. They’re acting unkindly, their heart is full of hostility, and they have wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm.

2. Three Teachers Who Deserve to Be Reprimanded

Lohicca, there are three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless. What three?

Firstly, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they proceed having turned away from the teacher's instruction. It's like a man who makes advances on a woman though she pulls away, or embraces her though she turns her back. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the first kind of teacher who deserves to be reprimanded.

Furthermore, take a teacher who has not reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' Their disciples do want to listen. They actively listen and try to understand. They don't proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you haven't reached the goal of the ascetic life; and when you teach disciples they don't proceed having turned away from the teacher's instruction. It's like someone who abandons their own field and presumes to weed someone else's field. That's the consequence of such a wicked, greedy deed, I say. For what can one do for another?' This is the second kind of teacher who deserves to be reprimanded.

Furthermore, take a teacher who has reached the goal of the ascetic life for which they went forth from the lay life to homelessness. They teach their disciples: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the teacher's instruction. That teacher deserves to be reprimanded: 'Venerable, you have reached the goal of the ascetic life; yet when you teach disciples they proceed having turned away from the teacher's instruction. Suppose someone cut off an old bond, only to create another new bond. That's the consequence of such a wicked, greedy deed, I say. For what can one person do for another?' This is the third kind of teacher who deserves to be reprimanded.

These are the three kinds of teachers in the world who deserve to be reprimanded. When someone reprimands such teachers, the reprimand is true, correct, legitimate, and blameless."

3. A Teacher Who Does Not Deserve to Be Reprimanded

When he had spoken, Lohicca said to the Buddha, "But Mister Gotama, is there a teacher in the world who does not deserve to be reprimanded?"

"There is, Lohicca."

"But who is that teacher?"

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … That’s how a mendicant is accomplished in ethics. … They enter and remain in the first absorption … A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.

They enter and remain in the second absorption … third absorption … fourth absorption. A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

They project and extend the mind toward knowledge and vision … A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. …

They understand: ‘… there is no return to any state of existence.’ A teacher under whom a disciple achieves such a high distinction is one who does not deserve to be reprimanded. When someone reprimands such a teacher, the reprimand is false, baseless, illegitimate, and blameworthy.”

When he had spoken, Lohicca said to the Buddha:

“Suppose, Mister Gotama, a person was falling over a cliff, and another person were to grab them by the hair, pull them up, and place them on firm ground. In the same way, when I was falling off a cliff Mister Gotama pulled me up and placed me on safe ground.

Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

DN 13

DN 13
Experts in the Three Vedas
Tevijjasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a village of the Kosalan brahmins named Manasākaṭa. He stayed in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa.

Now at that time several very well-known well-to-do brahmins were residing in Manasākaṭa. They included the brahmins Caṅkī, Tārukkha, Pokkharasādi, Jānussoṇi, Todeyya, and others.

Then as the students Vāseṭṭha and Bhāradvāja were going for a walk they began a discussion regarding what is the path and what is not the path.

Vāseṭṭha said this: "This is the only straight path, the direct route that delivers one who practices it to the company of Brahmā; namely, that explained by the brahmin Pokkharasādi."

Bhāradvāja said this: "This is the only straight path, the direct route that delivers one who practices it to the company of Brahmā; namely, that explained by the brahmin Tārukkha."

But neither was able to persuade the other. So Vāseṭṭha said to Bhāradvāja, "Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a mango grove on a bank of the river Aciravatī to the north of Manasākaṭa. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it."

"Yes, sir," replied Bhāradvāja.

1. What is the Path and What is Not the Path

So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and Vāseṭṭha told him of their conversation, adding: "In this matter we have a dispute, a disagreement, a difference of opinion."

"So, Vāseṭṭha, it seems that you say that the straight path is that explained by Pokkharasādi, while Bhāradvāja says that the straight path is that explained by Tārukkha. But what exactly is your disagreement about?"

“About what is the path and what is not the path, Mister Gotama. Even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them still lead someone who practices them to the company of Brahmā.

It’s like a village or town that has many different roads nearby, yet all of them meet at that village. In the same way, even though brahmins describe different paths—the Addhariya brahmins, the Tittiriya brahmins, the Chandoka brahmins, and the Bavhadija brahmins—all of them still lead someone who practices them to the company of Brahmā.”

2. Questioning Vāseṭṭha

“Do you say, ‘they lead someone’, Vāseṭṭha?”

“I do, Mister Gotama.”

“Do you say, ‘they lead someone’, Vāseṭṭha?”

“I do, Mister Gotama.”

“Do you say, ‘they lead someone’, Vāseṭṭha?”

“I do, Mister Gotama.”

“Well, of the brahmins who are proficient in the three Vedas, Vāseṭṭha, is there even a single one who has seen Brahmā with their own eyes?”

“No, Mister Gotama.”

“Well, has even a single one of their teachers seen Brahmā with their own eyes?”

“No, Mister Gotama.”

“Well, has even a single one of their teachers’ teachers seen Brahmā with their own eyes?”

“No, Mister Gotama.”

“Well, has anyone back to the seventh generation of teachers seen Brahmā with their own eyes?”

“No, Mister Gotama.”

“Well, what of the ancient seers of the brahmins proficient in the three Vedas, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did they say: ‘We know and see where Brahmā is or what way he lies’?”

“No, Mister Gotama.”

“So it seems that none of those brahmins have seen Brahmā with their own eyes, and not even the ancient seers claimed to know where he is. Yet the brahmins proficient in the three Vedas say: ‘We teach the path to the company of that which we neither know nor see. This is the only straight path, the direct route that delivers one who practices it to the company of Brahmā.’

What do you think, Vāseṭṭha? This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. Their statement turns out to be a joke—mere words, void and hollow.

What do you think, Vāseṭṭha? Do the brahmins proficient in the three Vedas see the sun and moon just as other folk do? And do they pray to them and exalt them, following their course from where they rise to where they set with joined palms held in worship?”

“Yes, Mister Gotama.”

“What do you think, Vāseṭṭha? Though this is so, are the brahmins proficient in the three Vedas able to teach the path to the company of the sun and moon, saying: ‘This is the only straight path, the direct route that delivers one who practices it to the company of the sun and moon’?”

“No, Mister Gotama.”

“So it seems that even though the brahmins proficient in the three Vedas see the sun and moon, they are not able to teach the path to the company of the sun and moon.

But it seems that even though they have not seen Brahmā with their own eyes, they still claim to teach the path to the company of that which they neither know nor see.

What do you think, Vāseṭṭha? This being so, doesn’t their statement turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.1. The Simile of the Finest Lady in the Land

Suppose a man were to say, ‘Whoever the finest lady in the land is, it is her that I want, her that I desire!’

They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’

They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’

Asked this, he’d say, ‘No.’

They’d say to him, ‘Mister, do you desire someone who you’ve never even known or seen?’

Asked this, he’d say, ‘Yes.’

What do you think, Vāseṭṭha? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“In the same way, doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.2. The Simile of the Ladder

Suppose a man was to build a ladder at the crossroads for climbing up to a stilt longhouse.

They’d say to him, ‘Mister, that stilt longhouse that you’re building a ladder for—do you know whether it’s to the north, south, east, or west? Or whether it’s tall or short or medium?’

Asked this, he’d say, ‘No.’

They’d say to him, ‘Mister, are you building a ladder for a longhouse that you’ve never even known or seen?’

Asked this, he’d say, ‘Yes.’

What do you think, Vāseṭṭha? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“In the same way, doesn’t the statement of those brahmins turn out to have no demonstrable basis?”

“Clearly that’s the case, Mister Gotama.”

“Good, Vāseṭṭha. For it is impossible that they should teach the path to that which they neither know nor see.

2.3. The Simile of the River Aciravatī

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. Standing on the near shore, they’d call out to the far shore, ‘Come here, far shore! Come here, far shore!’

What do you think, Vāseṭṭha? Would the far shore of the Aciravatī river come over to the near shore because of that man’s call, request, desire, or expectation?”

“No, Mister Gotama.”

“In the same way, Vāseṭṭha, the brahmins proficient in the three Vedas proceed having given up those things that make one a true brahmin, and having undertaken those things that make one not a true brahmin. Yet they say: ‘We call upon Indra! We call upon Soma! We call upon Varuṇa! We call upon Īsāna! We call upon the Progenitor! We call upon Brahmā! We call upon Mahinda! We call upon Yama!’

So long as they proceed in this way it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But while still on the near shore, their arms are tied tightly behind their back with a strong chain.

What do you think, Vāseṭṭha? Could that person cross over to the far shore?”

“No, Mister Gotama.”

“In the same way, the five kinds of sensual stimulation are called ‘chains’ and ‘fetters’ in the training of the Noble One. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

These are the five kinds of sensual stimulation that are called ‘chains’ and ‘fetters’ in the training of the Noble One. The brahmins proficient in the three Vedas enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. So long as they enjoy them it’s impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

Suppose the river Aciravatī was full to the brim so a crow could drink from it. Then along comes a person who wants to cross over to the far shore. But they’d lie down wrapped in

cloth from head to foot.

What do you think, Vāseṭṭha? Could that person cross over to the far shore?"

"No, Mister Gotama."

"In the same way, the five hindrances are called 'obstacles' and 'hindrances' and 'encasings' and 'shrouds' in the training of the Noble One. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are called 'obstacles' and 'hindrances' and 'encasings' and 'shrouds' in the training of the Noble One.

The brahmins proficient in the three Vedas are obstructed, hindered, encased, and shrouded by these five hindrances. So long as they are so obstructed it's impossible that they will, when the body breaks up, after death, be reborn in the company of Brahmā.

3. Converging

What do you think, Vāseṭṭha? Have you heard that the brahmins who are elderly and senior, the teachers of teachers, say whether Brahmā is encumbered with possessions or not?"

"That he is not, Mister Gotama."

"Is his heart full of enmity or not?"

"It is not."

"Is his heart full of ill will or not?"

"It is not."

"Is his heart corrupted or not?"

"It is not."

"Does he wield power or not?"

"He does."

"What do you think, Vāseṭṭha? Are the brahmins proficient in the three Vedas encumbered with possessions or not?"

"They are."

"Are their hearts full of enmity or not?"

"They are."

"Are their hearts full of ill will or not?"

“They are.”

“Are their hearts corrupted or not?”

“They are.”

“Do they wield power or not?”

“They do not.”

“So it seems that the brahmins proficient in the three Vedas are encumbered with possessions, but Brahmā is not. But would brahmins who are encumbered with possessions come together and converge with Brahmā, who isn’t encumbered with possessions?”

“No, Mister Gotama.”

“Good, Vāseṭṭha! It’s impossible that the brahmins who are encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t encumbered with possessions.

And it seems that the brahmins have enmity, ill will, corruption, and do not wield power, while Brahmā is the opposite in all these things. But would brahmins who are opposite to Brahmā in all things come together and converge with him?”

“No, Mister Gotama.”

“Good, Vāseṭṭha! It’s impossible that such brahmins will, when the body breaks up, after death, be reborn in the company of Brahmā.

But here the brahmins proficient in the three Vedas sink down where they have sat, only to drift apart, while imagining they’re crossing over to drier ground. That’s why the three Vedas of the brahmins are called a ‘salted land’ and a ‘barren land’ and a ‘disaster’.”

When he said this, Vāseṭṭha said to the Buddha, “I have heard, Mister Gotama, that you know the path to company with Brahmā.”

“What do you think, Vāseṭṭha? Is the village of Manasākaṭa nearby?”

“Yes it is.”

“What do you think, Vāseṭṭha? Suppose a person was born and raised in Manasākaṭa. And as soon as they left the town some people asked them for the road to Manasākaṭa. Would they be slow or hesitant to answer?”

“No, Mister Gotama. Why is that? Because they were born and raised in Manasākaṭa. They’re well acquainted with all the roads to the village.”

“Still, it’s possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the

Brahmā realm. I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm."

When he said this, Vāseṭṭha said to the Buddha, "I have heard, Mister Gotama, that you teach the path to company with Brahmā. Please teach us that path and elevate this generation of brahmins."

"Well then, Vāseṭṭha, listen and apply your mind well, I will speak."

"Yes, sir," replied Vāseṭṭha.

4. Teaching the Path to Brahmā

The Buddha said this:

"It's when a Realized One arises in the world, perfected, a fully awakened Buddha … That's how a mendicant is accomplished in ethics. … Seeing that the hindrances have been given up in them, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. This is a path to company with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion …

They meditate spreading a heart full of rejoicing …

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to company with Brahmā.

What do you think, Vāseṭṭha? When a mendicant meditates like this, are they encumbered with possessions or not?"

"They are not."

“Is their heart full of enmity or not?”

“It is not.”

“Is their heart full of ill will or not?”

“It is not.”

“Is their heart corrupted or not?”

“It is not.”

“Do they wield power or not?”

“They do.”

“So it seems that that mendicant is not encumbered with possessions, and neither is Brahmā. Would a mendicant who is not encumbered with possessions come together and converge with Brahmā, who isn’t encumbered with possessions?”

“Yes, Mister Gotama.”

“Good, Vāseṭṭha! It’s quite possible that a mendicant who is not encumbered with possessions will, when the body breaks up, after death, be reborn in the company of Brahmā, who isn’t encumbered with possessions.

And it seems that that mendicant has no enmity, ill will, corruption, and does wield power, while Brahmā is the same in all these things. Would a mendicant who is the same as Brahmā in all things come together and converge with him?”

“Yes, Mister Gotama.”

“Good, Vāseṭṭha! It’s quite possible that that mendicant will, when the body breaks up, after death, be reborn in the company of Brahmā.”

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

DN 14

DN 14
The Great Discourse on Traces Left Behind
Mahāpadānasutta

1. On Past Lives

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, in the hut by the kareri tree.

Then after the meal, on return from almsround, several mendicants sat together in the pavilion by the kareri tree and this Dhamma talk on the subject of past lives came up among them, "So it was in a past life; such it was in a past life."

With clairaudience that is purified and superhuman, the Buddha heard that discussion among the mendicants. So he got up from his seat and went to the pavilion, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

The mendicants told him what had happened, adding, "This is the conversation that was unfinished when the Buddha arrived."

"Would you like to hear a Dhamma talk on the subject of past lives?"

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a Dhamma talk on the subject of past lives. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. Thirty-one eons ago, the Buddha Sikhī arose in the world, perfected and fully awakened. In the same thirty-first eon, the Buddha Vessabhū arose in the world, perfected and fully awakened. In the present fortunate eon, the Buddhas Kakusandha, Koṇāgamana, and Kassapa arose in the world, perfected and fully awakened. And in the present fortunate eon, I have arisen in the world, perfected and fully awakened.

The Buddhas Vipassī, Sikhī, and Vessabhū were born as aristocrats into aristocrat families. The Buddhas Kakusandha, Koṇāgamana, and Kassapa were born as brahmins into brahmin families. I was born as an aristocrat into an aristocrat family.

Koṇḍañña was the clan of Vipassī, Sikhī, and Vessabhū. Kassapa was the clan of Kakusandha, Koṇāgamana, and Kassapa. Gotama is my clan.

For Vipassī, the life-span was 80,000 years. For Sikhī, the life-span was 70,000 years. For Vessabhū, the life-span was 60,000 years. For Kakusandha, the life-span was 40,000 years. For Koṇāgamana, the life-span was 30,000 years. For Kassapa, the life-span was 20,000 years. For me at this time the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more.

Vipassī was awakened at the root of a patala tree. Sikhī was awakened at the root of a white-mango tree. Vessabhū was awakened at the root of a sal tree. Kakusandha was awakened at the root of a sirisa tree. Koṇāgamana was awakened at the root of a cluster fig tree. Kassapa was awakened at the root of a banyan tree. I was awakened at the root of a peepal tree.

Vipassī had a fine pair of chief disciples named Khaṇḍa and Tissa. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava. Vessabhū had a fine pair of chief disciples named Soṇa and Uttara. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. I have a fine pair of chief disciples named Sāriputta and Moggallāna.

Vipassī had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements.

Sikhī had three gatherings of disciples—one of 100,000, one of 80,000, and one of 70,000—all of them mendicants who had ended their defilements.

Vessabhū had three gatherings of disciples—one of 80,000, one of 70,000, and one of 60,000—all of them mendicants who had ended their defilements.

Kakusandha had one gathering of disciples—40,000 mendicants who had ended their defilements.

Koṇāgamana had one gathering of disciples—30,000 mendicants who had ended their defilements.

Kassapa had one gathering of disciples—20,000 mendicants who had ended their defilements.

I have had one gathering of disciples—1,250 mendicants who had ended their defilements.

Vipassī had as chief attendant a mendicant named Asoka. Sikhī had as chief attendant a mendicant named Khemaṅkara. Vessabhū had as chief attendant a mendicant named Upasanta. Kakusandha had as chief attendant a mendicant named Buddhija. Koṇāgamana had as chief attendant a mendicant named Sotthija. Kassapa had as chief attendant a mendicant named Sabbamitta. I have as chief attendant a mendicant named Ānanda.

Vipassī's father was King Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

Sikhī's father was King Aruṇa, his birth mother was Queen Pabhāvatī, and their capital city was named Aruṇavatī.

Vessabhū's father was King Suppatita, his birth mother was Queen Vassavatī, and their capital city was named Anoma.

Kakusandha's father was the brahmin Aggidatta, and his birth mother was the brahmin lady Visākhā. At that time the king was Khema, whose capital city was named Khemavatī.

Koṇāgamana's father was the brahmin Yaññadatta, and his birth mother was the brahmin lady Uttarā. At that time the king was Sobha, whose capital city was named Sobhavatī.

Kassapa's father was the brahmin Brahmadatta, and his birth mother was the brahmin lady Dhanavatī. At that time the king was Kikī, whose capital city was named Varanasi.

In this life, my father was King Suddhodana, my birth mother was Queen Māyā, and our capital city was Kapilavatthu."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants discussed among themselves:

"It's incredible, reverends, it's amazing! The Realized One has such psychic power and might! For he is able to recollect the birth, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows their birth, names, clans, conduct, qualities, wisdom, meditation, and freedom.

Is it because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things? Or did deities tell him?" But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

The mendicants told him what had happened, adding, "This was our conversation that was unfinished when the Buddha arrived."

"It is because the Realized One has clearly comprehended the principle of the teachings that he can recollect all these things. And the deities also told me.

Would you like to hear a further Dhamma talk on the subject of past lives?"

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha give a further Dhamma talk on the subject of past lives. The mendicants will listen and remember it."

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Ninety-one eons ago, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. His clan was Koṇḍañña. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī.

2. What’s Normal For One Intent on Awakening

When Vipassī, the being intent on awakening, passed away from the host of Joyful Gods, he was conceived in his mother’s womb, mindful and aware. This is normal in such a case.

It’s normal that, when the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, four gods approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them. This is normal in such a case.

It’s normal that, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with clear eyes were to take it in their hand and examine it: ‘This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And it’s strung with a thread of blue, yellow, red, white, or golden brown.’

In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. This is normal in such a case.

It’s normal that, seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods. This is normal in such a case.

It’s normal that, while other women carry the infant in the womb for nine or ten months before giving birth, not so the mother of the being intent on awakening. She gives birth after exactly ten months. This is normal in such a case.

It’s normal that, while other women give birth while sitting or lying down, not so the mother of the being intent on awakening. She only gives birth standing up. This is normal in such a case.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans. This is normal in such a case.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four gods receive him and place him before his mother, saying: ‘Rejoice, O Queen! An illustrious son is born to you.’ This is normal in such a case.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. This is normal in such a case.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother. This is normal in such a case.

It’s normal that, as soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: ‘I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth. Now there are no more future lives.’ This is normal in such a case.

It’s normal that, when the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods. This is normal in such a case.

3. The Thirty-Two Marks of a Great Man

When Prince Vipassī was born, they announced it to King Bandhuma, ‘Sire, your son is born! Let your majesty examine him!’ When the king had examined the prince, he had the brahmin soothsayers summoned and said to them, ‘Gentlemen, please examine the prince.’ When they had examined him they said to the king, ‘Rejoice, O King! An illustrious son is born to you. You are fortunate, so very fortunate, to have a son such as this born in this family! For the prince has the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

And what are the marks which he possesses?

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has stretched heels.

He has long fingers.

His hands and feet are tender.

He has serried hands and feet.

The tops of his feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are covered in a foreskin.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don't stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is tall and straight-limbed.

He is rounded in seven places.

His chest is like that of a lion.

He is filled out between the shoulders.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has ridged taste buds.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo's call.

His eyes are indigo.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

The crown of his head is like a turban.

These are the thirty-two marks of a great man that the prince has. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.'

4. How He Came to be Known as Vipassī

Then King Bandhuma had the brahmin soothsayers dressed in unworn clothes and satisfied all their needs. Then the king appointed nursemaids for Prince Vipassī. Some suckled him, some bathed him, some held him, and some carried him on their hip. From when he was born, a white parasol was held over him night and day, with the thought, 'Don't let cold, heat, grass, dust, or damp bother him.' He was dear and beloved by many people, like a blue water lily, or a pink or white lotus. He was always passed from hip to hip.

From when he was born, his voice was charming, graceful, sweet, and lovely. It was as sweet as the song of a cuckoo-bird found in the Himalayas.

From when he was born, Prince Vipassī had the power of clairvoyance which manifested as a result of past deeds, by which he could see for a league all around both by day and by night.

And he was unblinkingly watchful, like the gods of the Thirty-Three. And because it was said that he was unblinkingly watchful, he came to be known as 'Vipassī'.

Then while King Bandhuma was sitting in judgment, he'd sit Prince Vipassī in his lap and explain the case to him. And sitting there in his father's lap, Vipassī would thoroughly consider the case and draw a conclusion using a logical procedure. So this was all the more reason for him to be known as 'Vipassī'.

Then King Bandhuma had three stilt longhouses built for him—one for the winter, one for the summer, and one for the rainy season, and provided him with the five kinds of sensual stimulation. Prince Vipassī stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where he was entertained by musicians—none of them men.

The first recitation section.

5. The Old Man

Then, after many thousand years had passed, Prince Vipassī addressed his charioteer, 'My dear charioteer, harness the finest chariots. We will go to a park and see the scenery.'

'Yes, sir,' replied the charioteer. He harnessed the chariots and informed the prince, 'Sire, the finest chariots are harnessed. Please go at your convenience.' Then Prince Vipassī mounted a fine carriage and, along with other fine carriages, set out for the park.

Along the way he saw an elderly man, bent double, crooked, leaning on a staff, trembling as he walked, ailing, past his prime. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his hair and his body are unlike those of other men.’

‘That, Your Majesty, is called an old man.’

‘But why is he called an old man?’

‘He’s called an old man because now he has not long to live.’

‘But my dear charioteer, am I liable to grow old? Am I not exempt from old age?’

‘Everyone is liable to grow old, Your Majesty, including you. No-one is exempt from old age.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: ‘Damn this thing called rebirth, since old age will come to anyone who’s born.’

Then King Bandhuma summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the old man and the prince’s reaction.

6. The Sick Man

Then King Bandhuma thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a man who was ill, suffering, gravely ill, collapsed in his own urine and feces, being picked up by some and put down by others. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his eyes and his voice are unlike those of other men.’

‘That, Your Majesty, is called a sick man.’

‘But why is he called a sick man?’

‘He’s called an sick man; hopefully he will recover from that illness.’

‘But my dear charioteer, am I liable to fall sick? Am I not exempt from sickness?’

‘Everyone is liable to fall sick, Your Majesty, including you. No-one is exempt from sickness.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: ‘Damn this thing called rebirth, since old age and sickness will come to anyone who’s born.’

Then King Bandhuma summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the sick man and the prince’s reaction.

7. The Dead Man

Then King Bandhuma thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a large crowd gathered making a bier out of garments of different colors. He addressed his charioteer, ‘My dear charioteer, why is that crowd making a bier?’

‘That, Your Majesty, is for someone who’s departed.’

‘Well then, drive the chariot up to the departed.’

‘Yes, Your Majesty,’ replied the charioteer, and did so.

When the prince saw the corpse of the departed, he addressed the charioteer, ‘But why is he called departed?’

‘He’s called departed because now his mother and father, his relatives and kin shall see him no more, and he shall never again see them.’

‘But my dear charioteer, am I liable to die? Am I not exempt from death? Will the king and queen and my other relatives and kin see me no more? And shall I never again see them?’

‘Everyone is liable to die, Your Majesty, including you. No-one is exempt from death. The king and queen and your other relatives and kin shall see you no more, and you shall never again see them.’

‘Well then, my dear charioteer, that’s enough of the park for today. Let’s return to the royal compound.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Back at the royal compound, the prince brooded, miserable and sad: ‘Damn this thing called rebirth, since old age, sickness, and death will come to anyone who’s born.’

Then King Bandhuma summoned the charioteer and said, ‘My dear charioteer, I hope the prince enjoyed himself at the park? I hope he was happy there?’

‘No, Your Majesty, the prince didn’t enjoy himself at the park.’

‘But what did he see on the way to the park?’ And the charioteer told the king about seeing the dead man and the prince’s reaction.

8. The Renunciate

Then King Bandhuma thought, ‘Prince Vipassī must not renounce the throne. He must not go forth from the lay life to homelessness. And the words of the brahmin soothsayers must not come true.’ To this end he provided the prince with even more of the five kinds of sensual stimulation, with which the prince amused himself.

Then, after many thousand years had passed, Prince Vipassī had his charioteer drive him to the park once more.

Along the way he saw a man, a renunciate with shaven head, wearing an ocher robe. He addressed his charioteer, ‘My dear charioteer, what has that man done? For his head and his clothes are unlike those of other men.’

‘That, Your Majesty, is called a renunciate.’

‘But why is he called a renunciate?’

‘He is called a renunciate because he celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures! Well then, drive the chariot up to that renunciate.’

‘Yes, Your Majesty,’ replied the charioteer, and did so.

Then Prince Vipassī said to that renunciate, ‘My good man, what have you done? For your head and your clothes are unlike those of other men.’

‘Sire, I am what is called a renunciate.’

‘But why are you called a renunciate?’

‘I am called a renunciate because I celebrate principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures.’

‘Then I celebrate the one called a renunciate, who celebrates principled and fair conduct, skillful actions, good deeds, harmlessness, and compassion for living creatures!’

9. The Going Forth

Then the prince addressed the charioteer, ‘Well then, my dear charioteer, take the chariot and return to the royal compound. I shall shave off my hair and beard right here, dress in ocher robes, and go forth from the lay life to homelessness.’

‘Yes, Your Majesty,’ replied the charioteer and did so.

Then Prince Vipassī shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

10. A Great Crowd Goes Forth

A large crowd of 84,000 people in the capital of Bandhumatī heard that Vipassī had gone forth. It occurred to them, ‘This must be no ordinary teaching and training, no ordinary going forth in which Prince Vipassī has gone forth. If even the prince goes forth, why don’t we do the same?’

Then that great crowd of 84,000 people shaved off their hair and beard, dressed in ocher robes, and followed the one intent on awakening, Vipassī, by going forth from the lay life to homelessness. Escorted by that assembly, Vipassī wandered on tour among the villages, towns, and capital cities.

Then as he was in private retreat this thought came to his mind, ‘It’s not appropriate for me to live in a crowd. Why don’t I live alone, withdrawn from the group?’ After some time he withdrew from the group to live alone. The 84,000 went one way, but Vipassī went another.

11. Vipassī’s Reflections

Then as Vipassī, the one intent on awakening, was in private retreat in his dwelling, this thought came to his mind, ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then Vipassī thought, ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then Vipassī thought, ‘When what exists is there rebirth? What is a condition for rebirth?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Then Vipassī thought, ‘When what exists is there continued existence? What is a condition for continued existence?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Then Vipassī thought, ‘When what exists is there grasping? What is a condition for grasping?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When craving exists there’s grasping. Craving is a condition for grasping.’

Then Vipassī thought, ‘When what exists is there craving? What is a condition for craving?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When feeling exists there’s craving. Feeling is a condition for craving.’

Then Vipassī thought, ‘When what exists is there feeling? What is a condition for feeling?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When contact exists there’s feeling. Contact is a condition for feeling.’

Then Vipassī thought, ‘When what exists is there contact? What is a condition for contact?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Then Vipassī thought, ‘When what exists are there the six sense fields? What is a condition for the six sense fields?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Then Vipassī thought, ‘When what exists are there name and form? What is a condition for name and form?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Then Vipassī thought, ‘When what exists is there consciousness? What is a condition for consciousness?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Then Vipassī thought, ‘This consciousness turns back from name and form, and doesn’t go beyond that.’ It is to this extent that one may be reborn, grow old, die, pass away, or reappear. That is: Name and form are conditions for consciousness. Consciousness is a

condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'

'Origination, origination.' Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

Then Vipassī thought, 'When what doesn't exist is there no old age and death? When what ceases do old age and death cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When rebirth doesn't exist there's no old age and death. When rebirth ceases, old age and death cease.'

Then Vipassī thought, 'When what doesn't exist is there no rebirth? When what ceases does rebirth cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When continued existence doesn't exist there's no rebirth. When continued existence ceases, rebirth ceases.'

Then Vipassī thought, 'When what doesn't exist is there no continued existence? When what ceases does continued existence cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When grasping doesn't exist there's no continued existence. When grasping ceases, continued existence ceases.'

Then Vipassī thought, 'When what doesn't exist is there no grasping? When what ceases does grasping cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When craving doesn't exist there's no grasping. When craving ceases, grasping ceases.'

Then Vipassī thought, 'When what doesn't exist is there no craving? When what ceases does craving cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When feeling doesn't exist there's no craving. When feeling ceases, craving ceases.'

Then Vipassī thought, 'When what doesn't exist is there no feeling? When what ceases does feeling cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When contact doesn't exist there's no feeling. When contact ceases, feeling ceases.'

Then Vipassī thought, 'When what doesn't exist is there no contact? When what ceases does contact cease?' Then, through rational application of mind, Vipassī comprehended with wisdom, 'When the six sense fields don't exist there's no contact. When the six sense fields cease, contact ceases.'

Then Vipassī thought, 'When what doesn't exist are there no six sense fields? When what ceases do the six sense fields cease?' Then, through rational application of mind, Vipassī

comprehended with wisdom, ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Then Vipassī thought, ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Then Vipassī thought, ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom, ‘When name and form don’t exist there’s no consciousness. When name and form cease, consciousness ceases.’

Then Vipassī thought, ‘I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.’

‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.

After some time he meditated observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ Meditating like this his mind was soon freed from defilements by not grasping.

The second recitation section.

12. The Appeal of Brahmā

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought, ‘Why don’t I teach the Dhamma?’

Then he thought, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to him:

‘I’ve struggled hard to realize this, enough with trying to explain it! Those mired in greed and hate can’t really understand this teaching.

It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re shrouded in a mass of darkness.’

So, as the Buddha Vipassī reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Then a certain Great Brahmā, knowing the Buddha Vipassī’s train of thought, thought, ‘Alas! The world will be lost, the world will perish! For the mind of the Blessed One Vipassī, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’ Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha Vipassī, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

When he said this, the Buddha Vipassī said to him, ‘I too thought this, Brahmā, “Why don’t I teach the Dhamma?” Then it occurred to me, “If I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.”

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.’

For a second time, and a third time that Great Brahmā begged the Buddha to teach.

Then, understanding Brahmā’s invitation, the Buddha Vipassī surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And he saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

In the same way, the Buddha Vipassī saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then that Great Brahmā, knowing the Buddha Vipassī's train of thought, addressed him in verse:

'Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!'

Then the Buddha Vipassī addressed that Great Brahmā in verse:

'Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Brahmā, I did not teach the sophisticated, sublime Dhamma among humans.'

Then the Great Brahmā, knowing that his request for the Buddha Vipassī to teach the Dhamma had been granted, bowed and respectfully circled him, keeping him on his right, before vanishing right there.

13. The Chief Disciples

Then the Blessed One Vipassī, the perfected one, the fully awakened Buddha, thought, 'Who should I teach first of all? Who will quickly understand this teaching?' Then he thought, 'That Khaṇḍa, the king's son, and Tissa, the high priest's son, are astute, competent, clever, and have long had little dust in their eyes. Why don't I teach them first of all? They will quickly understand this teaching.'

Then, as easily as a strong person would extend or contract their arm, he vanished from the tree of awakening and reappeared near the capital city of Bandhumatī, in the deer park named Sanctuary.

Then the Buddha Vipassī addressed the park keeper, 'My dear park keeper, please enter the city and say this to the king's son Khaṇḍa and the high priest's son Tissa: "Sirs, the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. He wishes to see you."'

'Yes, sir,' replied the park keeper, and did as he was asked.

Then the king's son Khaṇḍa and the high priest's son Tissa had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Bandhumatī for the Sanctuary. They went by carriage as far as the terrain allowed, then descended and approached the Buddha Vipassī on foot. They bowed and sat down to one side.

The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the king's son Khaṇḍa and the high priest's son Tissa: 'Everything that has a beginning has an end.'

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. We go for refuge to the Blessed One and to the teaching. Sir, may we receive the going forth and ordination in the Buddha's presence?'

And they received the going forth, the ordination in the Buddha Vipassī's presence. Then the Buddha Vipassī educated, encouraged, fired up, and inspired them with a Dhamma talk. He explained the drawbacks of conditioned phenomena, so sordid and corrupt, and the benefit of extinguishment. Being taught like this their minds were soon freed from defilements by not grasping.

14. The Going Forth of the Large Crowd

A large crowd of 84,000 people in the capital of Bandhumatī heard that the Blessed One Vipassī, the perfected one, the fully awakened Buddha, had arrived at Bandhumatī and was staying in the deer park named Sanctuary. And they heard that the king's son Khaṇḍa and the high priest's son Tissa had shaved off their hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness in the Buddha's presence. It occurred to them, 'This must be no ordinary teaching and training, no ordinary going forth in which the king's son Khaṇḍa and the high priest's son Tissa have gone forth. If even they go forth, why don't we do the same?' Then those 84,000 people left Bandhumatī for the deer park named Sanctuary, where they approached the Buddha Vipassī, bowed and sat down to one side.

The Buddha Vipassī taught them step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that their minds were ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in those 84,000 people: 'Everything that has a beginning has an end.'

They saw, attained, understood, and fathomed the Dhamma. They went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. They said to the Buddha Vipassī, 'Excellent, sir! Excellent!' And just like Khaṇḍa and Tissa they asked for and received ordination. Then the Buddha taught them further.

Being taught like this their minds were soon freed from defilements by not grasping.

15. The 84,000 Who Had Gone Forth Previously

The 84,000 people who had gone forth previously also heard: ‘It seems the Blessed One Vipassī, the perfected one, the fully awakened Buddha, has arrived at Bandhumatī and is staying in the deer park named Sanctuary. And he is teaching the Dhamma!’ Then they too went to see the Buddha Vipassī, realized the Dhamma, went forth, and became freed from defilements.

16. The Allowance to Wander

Now at that time a large Saṅgha of 6,800,000 mendicants were residing at Bandhumatī. As the Buddha Vipassī was in private retreat this thought came to his mind, ‘The Saṅgha residing at Bandhumatī now is large. What if I was to urge them:

“Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure. There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.”’

Then a certain Great Brahmā, knowing the Buddha Vipassī’s train of thought, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of the Buddha Vipassī. He arranged his robe over one shoulder, raised his joined palms toward the Buddha Vipassī, and said, ‘That’s so true, Blessed One! That’s so true, Holy One! The Saṅgha residing at Bandhumatī now is large. Please urge them to wander, as you thought. And sir, I’ll make sure that when six years have passed the mendicants will return to Bandhumatī to recite the monastic code.’

That’s what that Great Brahmā said. Then he bowed and respectfully circled the Buddha Vipassī, keeping him on his right side, before vanishing right there.

Then in the late afternoon, the Buddha Vipassī came out of retreat and addressed the mendicants, telling them all that had happened. Then he said,

‘Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road. Teach the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that’s entirely full and pure. There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching! But when six years have passed, you must all come to Bandhumatī to recite the monastic code.’

Then most of the mendicants departed to wander the country that very day.

Now at that time there were 84,000 monasteries in India. And when the first year came to an end the deities raised the cry: ‘Good sirs, the first year has ended. Now five years remain. When five years have passed, you must all go to Bandhumatī to recite the monastic code.’

And when the second year … the third year … the fourth year … the fifth year came to an end, the deities raised the cry: ‘Good sirs, the fifth year has ended. Now one year remains. When one year has passed, you must all go to Bandhumatī to recite the monastic code.’

And when the sixth year came to an end the deities raised the cry: ‘Good sirs, the sixth year has ended. Now is the time that you must go to Bandhumatī to recite the monastic code.’ Then that very day the mendicants went to Bandhumatī to recite the monastic code. Some went by their own psychic power, and some by the psychic power of the deities.

And there the Blessed One Vipassī, the perfected one, the fully awakened Buddha, recited the monastic code thus:

‘Patient acceptance is the ultimate fervor. Extinguishment is the ultimate, say the Buddhas. No true renunciate injures another, nor does an ascetic hurt another.

Not to do any evil; to embrace the good; to purify one’s mind: this is the instruction of the Buddhas.

Not speaking ill nor doing harm; restraint in the monastic code; moderation in eating; staying in remote lodgings; commitment to the higher mind— this is the instruction of the Buddhas.’

17. Being Informed by Deities

At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree. As I was in private retreat this thought came to mind, ‘It’s not easy to find an abode of sentient beings where I haven’t previously abided in all this long time, except for the gods of the pure abodes. Why don’t I go to see them?’

Then, as easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared with the Aviha gods.

In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, ‘Ninety-one eons ago, good sir, the Buddha Vipassī arose in the world, perfected and fully awakened. He was born as an aristocrat into an aristocrat family. Koṇḍañña was his clan. He lived for 80,000 years. He was awakened at the root of a patala tree. He had a fine pair of chief disciples named Khaṇḍa and Tissa. He had three gatherings of disciples—one of 6,800,000, one of 100,000, and one of 80,000—all of them mendicants who had ended their defilements. He had as chief attendant a mendicant named Asoka. His father was King Bandhuma, his birth mother was Queen Bandhumatī, and their capital city was named Bandhumatī. And such was his renunciation, such his going forth, such his striving, such his awakening, and such his rolling forth of

the wheel of Dhamma. And good sir, after leading the spiritual life under that Buddha Vipassī we lost our desire for sensual pleasures and were reborn here.'

And other deities came and similarly recounted the details of the Buddhas Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

In that order of gods, many thousands, many hundreds of thousands of deities approached me, bowed, stood to one side, and said to me, 'In the present fortunate eon, good sir, you have arisen in the world, perfected and fully awakened. You were born as an aristocrat into an aristocrat family. Gotama is your clan. For you the life-span is short, brief, and fleeting. A long-lived person lives for a century or a little more. You were awakened at the root of a peepal tree. You have a fine pair of chief disciples named Sāriputta and Moggallāna. You have had one gathering of disciples—1,250 mendicants who had ended their defilements. You have as chief attendant a mendicant named Ānanda. Your father was King Suddhodana, your birth mother was Queen Māyā, and your capital city was Kapilavatthu. And such was your renunciation, such your going forth, such your striving, such your awakening, and such your rolling forth of the wheel of Dhamma. And good sir, after leading the spiritual life under you we lost our desire for sensual pleasures and were reborn here.'

Then together with the Aviha gods I went to see the Atappa gods … the Gods Fair to See … and the Fair Seeing Gods. Then together with all these gods I went to see the Gods of Akaniṭṭha, where we had a similar conversation.

And that is how the Realized One is able to recollect the birth, names, clans, life-span, chief disciples, and gatherings of disciples of the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. It is both because I have clearly comprehended the principle of the teachings, and also because the deities told me."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 15

DN 15
The Great Discourse on Causation
Mahānidānasutta

1. Dependent Origination

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Don’t say that, Ānanda, don’t say that! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

When asked, ‘Is there a specific condition for old age and death?’ you should answer, ‘There is.’ If they say, ‘What is a condition for old age and death?’ you should answer, ‘Rebirth is a condition for old age and death.’

When asked, ‘Is there a specific condition for rebirth?’ you should answer, ‘There is.’ If they say, ‘What is a condition for rebirth?’ you should answer, ‘Continued existence is a condition for rebirth.’

When asked, ‘Is there a specific condition for continued existence?’ you should answer, ‘There is.’ If they say, ‘What is a condition for continued existence?’ you should answer, ‘Grasping is a condition for continued existence.’

When asked, ‘Is there a specific condition for grasping?’ you should answer, ‘There is.’ If they say, ‘What is a condition for grasping?’ you should answer, ‘Craving is a condition for grasping.’

When asked, ‘Is there a specific condition for craving?’ you should answer, ‘There is.’ If they say, ‘What is a condition for craving?’ you should answer, ‘Feeling is a condition for craving.’

When asked, ‘Is there a specific condition for feeling?’ you should answer, ‘There is.’ If they say, ‘What is a condition for feeling?’ you should answer, ‘Contact is a condition for feeling.’

When asked, ‘Is there a specific condition for contact?’ you should answer, ‘There is.’ If they say, ‘What is a condition for contact?’ you should answer, ‘Name and form are conditions for contact.’

When asked, ‘Is there a specific condition for name and form?’ you should answer, ‘There is.’ If they say, ‘What is a condition for name and form?’ you should answer, ‘Consciousness is a condition for name and form.’

When asked, ‘Is there a specific condition for consciousness?’ you should answer, ‘There is.’ If they say, ‘What is a condition for consciousness?’ you should answer, ‘Name and form are conditions for consciousness.’

So: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

‘Rebirth is a condition for old age and death’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no rebirth for anyone anywhere. That is, there were no rebirth of sentient beings into their various realms—of gods, centaurs, spirits, creatures, humans, quadrupeds, birds, or reptiles, each into their own realm. When there’s no rebirth at all, with the cessation of rebirth, would old age and death still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of old age and death, namely rebirth.

‘Continued existence is a condition for rebirth’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no continued existence for anyone anywhere. That is, continued existence in the sensual realm, the realm of luminous form, or the formless realm. When there’s no continued existence at all, with the cessation of continued existence, would rebirth still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of rebirth, namely continued existence.

‘Grasping is a condition for continued existence’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no grasping for anyone anywhere. That is, grasping at sensual pleasures, views, precepts and observances, and theories of a self. When there’s no grasping at all, with the cessation of grasping, would continued existence still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of continued existence, namely grasping.

‘Craving is a condition for grasping’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sights, sounds, smells, tastes, touches, and ideas. When there’s no craving at all, with the cessation of craving, would grasping still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of grasping, namely craving.

‘Feeling is a condition for craving’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no feeling for anyone anywhere. That is, feeling born of contact through the eye, ear, nose, tongue, body, and mind. When there’s no feeling at all, with the cessation of feeling, would craving still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of craving, namely feeling.

So it is, Ānanda, that feeling is a cause of craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of evaluation. Evaluation is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies.

‘Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no safeguarding for anyone anywhere. When there’s no safeguarding at all, with the cessation of safeguarding, would those many bad, unskillful things still come to be?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason for the origination of those many bad, unskillful things, namely safeguarding.

‘Stinginess is a cause of safeguarding’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no stinginess for anyone anywhere. When there’s no stinginess at all, with the cessation of stinginess, would safeguarding still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of safeguarding, namely stinginess.

‘Ownership is a cause of stinginess’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no ownership for anyone anywhere. When there’s no ownership at all, with the cessation of ownership, would stinginess still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of stinginess, namely ownership.

‘Attachment is a cause of ownership’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no attachment for anyone anywhere. When there’s no attachment at all, with the cessation of attachment, would ownership still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of ownership, namely attachment.

‘Desire and lust is a cause of attachment’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no desire and lust for anyone anywhere. When there’s no desire and lust at all, with the cessation of desire and lust, would attachment still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of attachment, namely desire and lust.

Evaluation is a cause of desire and lust’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no evaluation for anyone anywhere. When there’s no evaluation at all, with the cessation of evaluation, would desire and lust still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of desire and lust, namely evaluation.

‘Gaining material possessions is a cause of evaluation’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no gaining of material possessions for anyone anywhere. When there’s no gaining of material possessions at all, with the cessation of gaining material possessions, would evaluation still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of evaluation, namely the gaining of material possessions.

‘Seeking is a cause of gaining material possessions’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no seeking for anyone anywhere. When there’s no seeking at all, with the cessation of seeking, would the gaining of material possessions still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of gaining material possessions, namely seeking.

‘Craving is a cause of seeking’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no craving for anyone anywhere. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. When there’s no craving at all, with the cessation of craving, would seeking still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of seeking, namely craving. And so, Ānanda, these two things are united by the two aspects of feeling.

‘Contact is a condition for feeling’—that’s what I said. And this is a way to understand how this is so. Suppose there were totally and utterly no contact for anyone anywhere. That is, contact through the eye, ear, nose, tongue, body, and mind. When there’s no contact at all, with the cessation of contact, would feeling still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of feeling, namely contact.

‘Name and form are conditions for contact’—that’s what I said. And this is a way to understand how this is so. Suppose there were none of the features, attributes, signs, and details by which the set of mental phenomena known as name is found. Would labeling contact still be found in the set of physical phenomena?”

“No, sir.”

“Suppose there were none of the features, attributes, signs, and details by which the set of physical phenomena known as form is found. Would impingement contact still be found in the set of mental phenomena?”

“No, sir.”

“Suppose there were none of the features, attributes, signs, and details by which the set of phenomena known as name and the set of phenomena known as form are found. Would either labeling contact or impingement contact still be found?”

“No, sir.”

“Suppose there were none of the features, attributes, signs, and details by which name and form are found. Would contact still be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of contact, namely name and form.

‘Consciousness is a condition for name and form’—that’s what I said. And this is a way to understand how this is so. If consciousness were not conceived in the mother’s womb, would name and form coagulate there?”

“No, sir.”

“If consciousness, after being conceived in the mother’s womb, were to be miscarried, would name and form be born into this state of existence?”

“No, sir.”

“If the consciousness of a young boy or girl were to be cut off, would name and form achieve growth, increase, and maturity?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of name and form, namely consciousness.

‘Name and form are conditions for consciousness’—that’s what I said. And this is a way to understand how this is so. If consciousness were not to gain a footing in name and form, would the coming to be of the origin of suffering—of rebirth, old age, and death in the future—be found?”

“No, sir.”

“That’s why this is the cause, source, origin, and reason of consciousness, namely name and form. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. This is how far the scope of labeling, terminology, and description extends; how far the sphere of wisdom extends; how far the cycle of rebirths proceeds so that this state of existence may be be found; namely, name and form together with consciousness.

2. Describing the Self

How do those who describe the self describe it? They describe it as physical and limited: ‘My self is physical and limited.’ Or they describe it as physical and infinite: ‘My self is physical and infinite.’ Or they describe it as formless and limited: ‘My self is formless and limited.’ Or they describe it as formless and infinite: ‘My self is formless and infinite.’

Now, take those who describe the self as physical and limited. They describe the self as physical and limited in the present; or as sure to become physical and limited in some other place; or else they think: ‘Though it is not like that, I will ensure it is provided with

what it needs to become like that.' This being so, it's appropriate to say that a view of self as physical and limited underlies them.

Now, take those who describe the self as physical and infinite … formless and limited … formless and infinite. They describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; or else they think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as formless and infinite underlies them. That's how those who describe the self describe it.

3. Not Describing the Self

How do those who don't describe the self not describe it? They don't describe it as physical and limited … physical and infinite … formless and limited … formless and infinite: 'My self is formless and infinite.'

Now, take those who don't describe the self as physical and limited … physical and infinite … formless and limited … formless and infinite. They don't describe the self as formless and infinite in the present; or as sure to become formless and infinite in some other place; and they don't think: 'Though it is not like that, I will ensure it is provided with what it needs to become like that.' This being so, it's appropriate to say that a view of self as formless and infinite doesn't underlie them. That's how those who don't describe the self don't describe it.

4. Regarding a Self

How do those who regard the self regard it? They regard feeling as self: 'Feeling is my self.' Or they regard it like this: 'Feeling is definitely not my self. My self does not experience feeling.' Or they regard it like this: 'Feeling is definitely not my self. But it's not that my self does not experience feeling. My self feels, for my self is liable to feel.'

Now, as to those who say: 'Feeling is my self.' You should say this to them: 'Reverend, there are three feelings: pleasant, painful, and neutral. Which one of these do you regard as self?' Ānanda, at a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant feelings, painful feelings, and neutral feelings are all impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. When feeling a pleasant feeling they think: 'This is my self.' When their pleasant feeling ceases they think: 'My self has disappeared.' When feeling a painful feeling they think: 'This is my self.' When their painful feeling ceases they think: 'My self has disappeared.' When feeling a neutral feeling they think: 'This is my self.' When their neutral feeling ceases they think: 'My self has disappeared.' So those who say 'feeling is my self' regard as self that which is evidently impermanent, mixed with pleasure and pain, and liable to rise and fall. That's why it's not acceptable to regard feeling as self.

Now, as to those who say: ‘Feeling is definitely not my self. My self does not experience feeling.’ You should say this to them, ‘But reverend, where there is nothing felt at all, would the thought “I am” occur there?’”

“No, sir.”

“That’s why it’s not acceptable to regard self as that which does not experience feeling.

Now, as to those who say: ‘Feeling is definitely not my self. But it’s not that my self does not experience feeling. My self feels, for my self is liable to feel.’ You should say this to them, ‘Suppose feelings were to totally and utterly cease without anything left over. When there’s no feeling at all, with the cessation of feeling, would the thought “I am this” occur there?’”

“No, sir.”

“That’s why it’s not acceptable to regard self as that which is liable to feel.

Not regarding anything in this way, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

It wouldn’t be appropriate to say that a mendicant whose mind is freed like this holds the following views: ‘A realized one still exists after death’; ‘A realized one no longer exists after death’; ‘A realized one both still exists and no longer exists after death’; ‘A realized one neither still exists nor no longer exists after death’.

Why is that? A mendicant is freed by directly knowing this: how far labeling and the scope of labeling extend; how far terminology and the scope of terminology extend; how far description and the scope of description extend; how far wisdom and the sphere of wisdom extend; how far the cycle of rebirths and its continuation extend. It wouldn’t be appropriate to say that a mendicant freed by directly knowing this holds the view: ‘There is no such thing as knowing and seeing.’

5. Planes of Consciousness

Ānanda, there are seven planes of consciousness and two dimensions. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Then there is the dimension of non-percipient beings, and secondly, the dimension of neither perception nor non-perception.

Now, regarding these seven planes of consciousness and two dimensions, is it appropriate for someone who understands them—and their origin, ending, gratification, drawback, and escape—to take pleasure in them?”

“No, sir.”

“When a mendicant, having truly understood the origin, ending, gratification, drawback, and escape regarding these seven planes of consciousness and these two dimensions, is freed by not grasping, they’re called a mendicant who is freed by wisdom.

6. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They’re focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

When a mendicant enters into and withdraws from these eight liberations—in forward order, in reverse order, and in forward and reverse order—wherever they wish, whenever they wish, and for as long as they wish; and when they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, they're called a mendicant who is freed both ways. And, Ānanda, there is no other freedom both ways that is better or finer than this."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

DN 16

DN 16
The Great Discourse on the Buddha's Extinguishment
Mahāparinibbānasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu addressed Vassakāra the brahmin minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He says, "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

1. The Brahmin Vassakāra

"Yes, sir," Vassakāra replied. He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out from Rājagaha for the Vulture's Peak Mountain. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Mister Gotama, King Ajātasattu of Magadha, son of the princess of Videha, bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. Mister Gotama, King Ajātasattu wants to invade the Vajjis. He has declared: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

2. Principles That Prevent Decline

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him, "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

"I have heard that, sir."

"As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

“I have heard that, sir.”

“As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed?”

“I have heard that, sir.”

“As long as the Vajjis don’t make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?”

“I have heard that, sir.”

“As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them?”

“I have heard that, sir.”

“As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?”

“I have heard that, sir.”

“As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?”

“I have heard that, sir.”

“As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.”

Then the Buddha said to Vassakāra, “Brahmin, this one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these seven principles that prevent decline. As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

When the Buddha had spoken, Vassakāra said to him, “Mister Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, Mister Gotama, I must go. I have many duties, and much to do.”

“Please, brahmin, go at your convenience.” Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

3. Principles That Prevent Decline Among the Mendicants

Soon after he had left, the Buddha said to Ānanda, “Go, Ānanda, gather all the mendicants staying in the vicinity of Rājagaha together in the assembly hall.”

“Yes, sir,” replied Ānanda. He did what the Buddha asked. Then he went back, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: “Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don’t make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

As long as the mendicants don’t fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. …

As long as the mendicants don't relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don't relish talk …

sleep …

company …

they don't have corrupt wishes, falling under the sway of corrupt wishes …

they don't have bad friends, companions, and associates …

they don't stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. … As long as the mendicants are faithful … conscientious … prudent … learned … energetic … mindful … wise, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. …

As long as the mendicants develop the awakening factors of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you seven more principles that prevent decline. …

As long as the mendicants develop the perceptions of impermanence … not-self … ugliness … drawbacks … giving up … fading away … cessation, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.

I will teach you six principles that prevent decline. …

As long as the mendicants consistently treat their spiritual companions with bodily kindness … verbal kindness … and mental kindness both in public and in private, they can expect growth, not decline.

As long as the mendicants share without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions, they can expect growth, not decline.

As long as the mendicants live according to the precepts shared with their spiritual companions, both in public and in private—such precepts as are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion—they can expect growth, not decline.

As long as the mendicants live according to the view shared with their spiritual companions, both in public and in private—the view that is noble and emancipating, and delivers one who practices it to the complete end of suffering—they can expect growth, not decline.

As long as these six principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

And while staying there at the Vulture's Peak the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Rājagaha as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Ambalaṭṭhikā."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Ambalaṭṭhikā, where he stayed in the royal rest-house. And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Ambalaṭṭhikā as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Nāḷandā."

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Nāḷandā, where he stayed in Pāvārika’s mango grove.

4. Sāriputta’s Lion’s Roar

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.”

“That’s a grand and dramatic statement, Sāriputta. You’ve roared a definitive, categorical lion’s roar, saying: ‘I have such confidence in the Buddha that I believe there’s no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.’

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such teachings, or such wisdom, or such meditation, or such freedom?”

“No, sir.”

“Well then, Sāriputta, given that you don’t comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion’s roar?”

“Sir, though I don’t comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn’t see a hole or cleft in the wall, not even one big enough for a cat to slip out. He thinks: ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

In the same way, I understand this by inference from the teaching: ‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four

kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'"

And while staying at Nāḷandā, too, the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

5. The Drawbacks of Unethical Conduct

When the Buddha had stayed in Nāḷandā as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Pāṭali Village."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāṭali Village.

The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, "Sir, please consent to come to our guest house." The Buddha consented with silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: "Please, sir, come at your convenience."

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them.

Then the Buddha addressed them:

"Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback for an unethical person because of their failure in ethics.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the

third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

These are the five drawbacks for an unethical person because of their failure in ethics.

6. The Benefits of Ethical Conduct

There are these five benefits for an ethical person because of their accomplishment in ethics. What five?

Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics."

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience."

"Yes, sir," replied the lay followers of Pāṭali Village. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

7. Building a Citadel

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village. The Buddha rose at the crack of dawn and

addressed Ānanda, “Ānanda, who is building a citadel at Pāṭali Village?”

“Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out.”

“It’s as if they were building the citadel in consultation with the gods of the Thirty-Three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension.”

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, “Would Mister Gotama together with the mendicant Saṅgha please accept today’s meal from me?” The Buddha consented with silence.

Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side.

The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling, having fed the astute and the virtuous here, the restrained spiritual practitioners,

he should dedicate an offering to the deities there. Venerated, they venerate him; honored, they honor him.

After that they have compassion for him, like a mother for the child at her breast. A man beloved of the deities always sees nice things.”

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Sunidha and Vassakāra followed behind the Buddha, thinking, “The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

Then the gate through which the Buddha departed was named the Gotama Gate.

Then the Buddha came to the Ganges River.

Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

He saw all those people wanting to cross over. Knowing the meaning of this, on that occasion the Buddha expressed this heartfelt sentiment:

"Those who cross a deluge or stream have built a bridge and left the marshes behind.
While some people are still tying a raft, intelligent people have crossed over."

The first recitation section.

8. Talk on the Noble Truths

Then the Buddha said to Venerable Ānanda, "Come, Ānanda, let's go to the village of Koṭi."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the village of Koṭi, and stayed there.

There he addressed the mendicants:

"Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Because of not truly seeing the four noble truths, we have transmigrated for a long time from one rebirth to the next.

But now that these truths have been seen, the conduit to rebirth is eradicated. The root of suffering is cut off, now there are no more future lives."

And while staying at the village of Koṭi, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

9. The Deaths in Ñātika

When the Buddha had stayed in the village of Koṭi as long as he pleased, he said to Ānanda, “Come, Ānanda, let’s go to the land of the Ñātikas.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived in the land of the Ñātikas, where he stayed in the brick house at Ñātika.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the monk named Sāḷha has passed away in Ñātika. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away in Ñātika. Where have they been reborn in the next life? The laymen named Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?”

“Ānanda, the monk Sāḷha had realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

The nun Nandā had ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

The layman Sudatta had ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

The laywoman Sujātā had ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

The laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and and Subhadda had ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred laymen in Ñātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.

10. The Mirror of the Teaching

It's hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me.

So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

This is that mirror of the teaching."

And while staying there in Ñātika the Buddha often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

When the Buddha had stayed in Ñātika as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to Vesālī."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Vesālī, where he stayed in Ambapālī's mango grove.

There the Buddha addressed the mendicants:

"Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you."

11. Ambapālī the Courtesan

Ambapālī the courtesan heard that the Buddha had arrived and was staying in her mango grove. She had the finest carriages harnessed. Then she mounted a fine carriage and, along with other fine carriages, set out from Vesālī for her own park. She went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. She bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk.

Then she said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented with silence. Then, knowing that the Buddha had consented, Ambapālī got up from her seat, bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

The Licchavis of Vesālī also heard that the Buddha had arrived and was staying in Ambapālī's mango grove. They had the finest carriages harnessed. Then they mounted a fine carriage and, along with other fine carriages, set out from Vesālī. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white.

Then Ambapālī the courtesan collided with those Licchavi youths, axle to axle, wheel to wheel, yoke to yoke. The Licchavis said to her, "What, you wench Ambapālī, are you doing colliding with us axle to axle, wheel to wheel, yoke to yoke?"

"Well, masters, it's because I've invited the Buddha for tomorrow's meal together with the mendicant Saṅgha."

"Wench, give us that meal for a hundred thousand!"

"Masters, even if you were to give me Vesālī with her provinces, I still wouldn't give that meal to you."

Then the Licchavis snapped their fingers, saying, "We've been beaten by the aunty! We've been beaten by the aunty!" Then they continued on to Ambapālī's mango grove.

The Buddha saw them coming off in the distance, and addressed the mendicants: “Any of the mendicants who’ve never seen the gods of the Thirty-Three, just have a look at the assembly of Licchavis. See the assembly of Licchavis, check them out: they’re just like the Thirty-Three!”

The Licchavis went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. They bowed to the Buddha, sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Then they said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from us.”

Then the Buddha said to the Licchavis, “I have already accepted tomorrow’s meal from Ambapālī the courtesan.”

Then the Licchavis snapped their fingers, saying, “We’ve been beaten by the aunty! We’ve been beaten by the aunty!”

And then those Licchavis approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And when the night had passed Ambapālī had delicious fresh and cooked foods prepared in her own park. Then she had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Ambapālī together with the mendicant Saṅgha, where he sat on the seat spread out. Then Ambapālī served and satisfied the mendicant Saṅgha headed by the Buddha with her own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hands and bowl, Ambapālī took a low seat, sat to one side, and said to the Buddha, “Sir, I present this park to the mendicant Saṅgha headed by the Buddha.”

The Buddha accepted the park.

Then the Buddha educated, encouraged, fired up, and inspired her with a Dhamma talk, after which he got up from his seat and left.

And while staying at Vesālī, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

12. Commencing the Rains at Beluva

When the Buddha had stayed in Ambapālī's mango grove as long as he pleased, he addressed Venerable Ānanda, "Come, Ānanda, let's go to the little village of Beluva."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at the little village of Beluva, and stayed there.

There the Buddha addressed the mendicants: "Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I'll commence the rainy season residence right here in the little village of Beluva."

"Yes, sir," those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha, "It would not be appropriate for me to become fully extinguished before informing my supporters and taking leave of the mendicant Saṅgha. Why don't I forcefully suppress this illness, stabilize the life force, and live on?"

So that is what he did. Then the Buddha's illness died down.

Soon after the Buddha had recovered from that sickness, he came out from his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, it's fantastic that the Buddha is comfortable and well. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings weren't clear to me. Still, at least I was consoled by the thought that the Buddha won't become fully extinguished without bringing something up regarding the Saṅgha of mendicants."

"But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings. If there's anyone who thinks: 'I shall lead the mendicant Saṅgha,' or 'the Saṅgha of mendicants is meant for me,' let them bring something up regarding the Saṅgha. But the Realized One doesn't think like this, so why should he bring something up regarding the Saṅgha?

I'm now old, elderly and senior. I'm advanced in years and have reached the final stage of life. I'm currently eighty years old. Just as a decrepit old cart is kept going by a rope, in the same way, the Realized One's body is kept going as if by a rope. Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of

covetousness and displeasure for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

The second recitation section.

13. An Obvious Hint

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. Ānanda bowed to the Buddha and sat down to one side.

The Buddha said to him: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely.

Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time … And for a third time, the Buddha said to Ānanda: "Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha: "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha got up and said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

14. The Appeal of Māra

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they've learned their tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …'

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …'

Today you do have such layman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …'

Today you do have such laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: ‘Wicked One, I will not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.’

Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.”

When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

15. Surrendering the Life Force

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Comparing the incomparable with the creation of prolonged life, the sage surrendered the life force. Happy inside, serene, he shattered self-creation like a suit of armor.”

16. The Causes of Earthquakes

Then Venerable Ānanda thought, “How incredible, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “How incredible, sir, how amazing! That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

“Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception

of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he's conceived in his mother's belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother's belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great earthquake.

Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with nothing left over, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.

17. Eight Assemblies

There are, Ānanda, these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods of the Four Great Kings. An assembly of the gods of the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods of the Four Great Kings … the gods of the Thirty-Three … Māras … Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn't know: 'Who is this that speaks? Is it a god or a human?' And when my Dhamma talk was finished I vanished. But when I vanished they didn't know: 'Who was that who vanished? Was it a god or a human?'

These are the eight assemblies.

18. Eight Dimensions of Mastery

Ānanda, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.

These are the eight dimensions of mastery.

19. The Eight Liberations

Ānanda, there are these eight liberations. What eight?

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.

Ānanda, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. Then Māra the wicked approached me, stood to one side, and said: 'Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.' When he had spoken, I said to Māra:

'Wicked One, I shall not become fully extinguished until I have monk disciples … nun disciples … layman disciples … laywoman disciples who are competent, educated, assured, learned.

I shall not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.'

Today, just now at the Cāpāla shrine Māra the Wicked approached me once more with the same request, reminding me of my former statement, and saying that those conditions had been fulfilled.

When he had spoken, I said to Māra: ‘Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.’ So today, just now at the Cāpāla Tree-shrine, mindful and aware, I surrendered the life force.”

20. The Appeal of Ānanda

When he said this, Venerable Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Enough now, Ānanda. Do not beg the Realized One. Now is not the time to beg the Realized One.”

For a second time … For a third time, Ānanda said to the Buddha, “Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

“Ānanda, do you have faith in the Realized One’s awakening?”

“Yes, sir.”

“Then why do you keep pressing me up to the third time?”

“Sir, I have heard and learned this in the presence of the Buddha: ‘Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what’s left of it.’”

“Do you have faith, Ānanda?”

“Yes, sir.”

“Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone. For even though the Realized One dropped such an obvious hint, such a clear sign, you didn’t beg me to remain for the eon, or what’s left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying near Rājagaha, on the Vulture’s Peak Mountain. There I said to you: ‘Ānanda, Rājagaha is lovely, and so is the Vulture’s Peak. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what’s left of it. The Realized One has developed and

cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it. If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Ānanda, this one time I was staying right there near Rājagaha, at the Gotama banyan tree … at Bandit's Cliff … in the Sattapaṇṇi cave on the slopes of Vebhara … at the Black Rock on the slopes of Isigili … in the Cool Grove, under the Snake's Hood Grotto … in the Hot Springs Monastery … in the Bamboo Grove, the squirrels' feeding ground … in Jīvaka's mango grove … in the Maddakucchi deer park …

And in each place I said to you: 'Ānanda, Rājagaha is lovely, and so are all these places. … If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it.

Ānanda, this one time I was staying right here near Vesālī, at the Udena shrine … at the Gotamaka shrine … at the Seven Maidens shrine … at the Many Sons shrine … at the Sārandada shrine … and just now, today at the Cāpāla shrine. There I said to you: 'Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it.' But you didn't get it, even though I dropped such an obvious hint, such a clear sign. You didn't beg me to remain for the eon, or what's left of it, saying: 'Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.'

If you had begged me, I would have refused you twice, but consented on the third time. Therefore, Ānanda, the misdeed is yours alone, the mistake is yours alone.

Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The Realized One has discarded, eliminated, released, given up, relinquished, and surrendered the life force. He has categorically stated: 'The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.' It's not possible for the Realized One, for the sake of life, to take back the life force once it has been given up like that.

Come, Ānanda, let's go to the Great Wood, the hall with the peaked roof."

“Yes, sir,” Ānanda replied.

So the Buddha went with Ānanda to the hall with the peaked roof, and said to him, “Go, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, bowed, stood to one side, and said to him, “Sir, the mendicant Saṅgha has assembled. Please, sir, go at your convenience.”

Then the Buddha went to the assembly hall, where he sat on the seat spread out and addressed the mendicants:

“So, mendicants, having carefully memorized those things I have taught you from my direct knowledge, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

These are the things I have taught from my direct knowledge. Having carefully memorized them, you should cultivate, develop, and make much of them so that this spiritual practice may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

Then the Buddha said to the mendicants:

“Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’ The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“I’ve reached a ripe old age, and little of my life is left. Having given it up, I’ll depart; I’ve made a refuge for myself.

Diligent and mindful, be of good virtues, mendicants! With well-settled thoughts, take good care of your minds.

Whoever meditates diligently in this teaching and training, giving up transmigration through rebirths, will make an end to suffering.”

The third recitation section.

21. The Elephant Look

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he turned to gaze back at Vesālī, the way that elephants do. He said to Venerable Ānanda: "Ānanda, this will be the last time the Realized One sees Vesālī. Come, Ānanda, let's go to Wares Village."

"Yes, sir," Ānanda replied.

Then the Buddha together with a large Saṅgha of mendicants arrived at Wares Village, and stayed there. There the Buddha addressed the mendicants:

"Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there are no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Ethics, immersion, and wisdom, and the supreme freedom: these things have been understood by Gotama the renowned.

And so the Buddha, having insight, explained this teaching to the mendicants. The teacher made an end of suffering, seeing clearly, he is extinguished."

And while staying there, too, he often gave this Dhamma talk to the mendicants:

"Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it's very fruitful and beneficial. When wisdom is imbued with immersion it's very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance."

22. The Four Great References

When the Buddha had stayed in Wares Village as long as he pleased, he addressed Ānanda, "Come, Ānanda, let's go to Elephant Village."…

"Let's go to Mango Village."…

"Let's go to Rose-apple Village."…

"Let's go to Bhoga City."

"Yes, sir," Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Bhoga City, where he stayed at the Ānanda shrine.

There the Buddha addressed the mendicants: "Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak."

“Yes, sir,” they replied. The Buddha said this:

“Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that Saṅgha.’ And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that Saṅgha.’ You should remember it. This is the second great reference.

Take another mendicant who says: ‘In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has not been correctly memorized by those senior mendicants.’ And so you should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by those senior mendicants.’ You should remember it. This is the third great reference.

Take another mendicant who says: ‘In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I’ve heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Buddha. It has been incorrectly memorized by that senior mendicant.’ And so you

should reject it. If they do fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Buddha. It has been correctly memorized by that senior mendicant.’ You should remember it. This is the fourth great reference.

These are the four great references.”

And while staying at the Ānanda shrine, too, the Buddha often gave this Dhamma talk to the mendicants:

“Such is ethics, such is immersion, such is wisdom. When immersion is imbued with ethics it’s very fruitful and beneficial. When wisdom is imbued with immersion it’s very fruitful and beneficial. When the mind is imbued with wisdom it is rightly freed from the defilements, namely, the defilements of sensuality, desire to be reborn, and ignorance.”

23. On Cunda the Smith

When the Buddha had stayed in Bhoga City as long as he pleased, he addressed Ānanda, “Come, Ānanda, let’s go to Pāvā.”

“Yes, sir,” Ānanda replied. Then the Buddha together with a large Saṅgha of mendicants arrived at Pāvā, where he stayed in Cunda the smith’s mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented with silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, “Cunda, please serve me with the pork on the turn that you’ve prepared. And serve the mendicant Saṅgha with the other foods.”

“Yes, sir,” replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, “Cunda, any pork on the turn that’s left over, you should bury it in a pit. I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One.”

“Yes, sir,” replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda’s meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then he addressed Ānanda, “Come, Ānanda, let’s go to Kusinārā.”

“Yes, sir,” Ānanda replied.

I’ve heard that after eating the meal of Cunda the smith, the wise one fell severely ill, with pains, close to death.

A severe sickness struck the Teacher who had eaten the pork on the turn. While still purging the Buddha said: “I’ll go to the citadel of Kusinārā.”

24. Bringing a Drink

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.”

“Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out.

When he was seated he said to Venerable Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

For a second time, the Buddha asked Ānanda for a drink, and for a second time Ānanda suggested going to the Kakutthā river.

And for a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

“Yes, sir,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Ānanda thought, “Oh, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear,

and unclouded." Gathering a bowl of drinking water he went back to the Buddha, and said to him, "It's incredible, sir, it's amazing! The Realized One has such psychic power and might! Just now, though the shallow water in that creek had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!" So the Buddha drank the water.

25. On Pukkusa the Malla

Now at that time Pukkusa the Malla, a disciple of Āḷāra Kālāma, was traveling along the road from Kusinārā to Pāvā. He saw the Buddha sitting at the root of a certain tree. He went up to him, bowed, sat down to one side, and said, "It's incredible, sir, it's amazing! Those who have gone forth remain in such peaceful meditations.

Once it so happened that Āḷāra Kālāma, while traveling along a road, left the road and sat at the root of a nearby tree for the day's meditation. Then around five hundred carts passed by right beside Āḷāra Kālāma. Then a certain person coming behind those carts went up to Āḷāra Kālāma and said to him: 'Sir, didn't you see the five hundred carts pass by?'

'No, friend, I didn't see them.'

'But sir, didn't you hear a sound?'

'No, friend, I didn't hear a sound.'

'But sir, were you asleep?'

'No, friend, I wasn't asleep.'

'But sir, were you conscious?'

'Yes, friend.' 'So, sir, while conscious and awake you neither saw nor heard a sound as five hundred carts passed by right beside you? Why sir, even your outer robe is covered with dust!'

'Yes, friend.'

Then that person thought: 'Oh, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as five hundred carts passed by right next to him.' And after declaring his lofty confidence in Āḷāra Kālāma, he left."

"What do you think, Pukkusa? Which is harder and more challenging to do while conscious and awake: to neither see nor hear a sound as five hundred carts pass by right next to you? Or to neither see nor hear a sound as it's raining and pouring, lightning's flashing, and thunder's cracking?"

"What do five hundred carts matter, or six hundred, or seven hundred, or eight hundred, or nine hundred, or a thousand, or even a hundred thousand carts? It's far harder and more

challenging to neither see nor hear a sound as it's raining and pouring, lightning's flashing, and thunder's cracking!"

"This one time, Pukkusa, I was staying near Ātumā in a threshing-hut. At that time it was raining and pouring, lightning was flashing, and thunder was cracking. And not far from the threshing-hut two farmers who were brothers were killed, as well as four oxen. Then a large crowd came from Ātumā to the place where that happened.

Now at that time I came out of the threshing-hut and was walking mindfully in the open near the door of the hut. Then having left that crowd, a certain person approached me, bowed, and stood to one side. I said to them, 'Why, friend, has this crowd gathered?'

'Just now, sir, it was raining and pouring, lightning was flashing, and thunder was cracking. And two farmers who were brothers were killed, as well as four oxen. Then this crowd gathered here. But sir, where were you?'

'I was right here, friend.'

'But sir, did you see?'

'No, friend, I didn't see anything.'

'But sir, didn't you hear a sound?'

'No, friend, I didn't hear a sound.'

'But sir, were you asleep?'

'No, friend, I wasn't asleep.'

'But sir, were you conscious?'

'Yes, friend.'

'So, sir, while conscious and awake you neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking?'

'Yes, friend.'

Then that person thought: 'Oh, how incredible, how amazing! Those who have gone forth remain in such peaceful meditations, in that, while conscious and awake he neither saw nor heard a sound as it was raining and pouring, lightning was flashing, and thunder was cracking.' And after declaring their lofty confidence in me, they bowed and respectfully circled me, keeping me on their right, before leaving."

When he said this, Pukkusa said to him, "Any confidence I had in Āḷāra Kālāma I sweep away as in a strong wind, or float away as down a swift stream. Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the

teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then Pukkusa addressed a certain man, "Please, my man, fetch a pair of ready to wear garments the color of rose-gold."

"Yes, sir," replied that man, and did as he was asked. Then Pukkusa brought the garments to the Buddha, "Sir, please accept this pair of ready to wear garments the color of rose-gold from me out of compassion."

"Well then, Pukkusa, clothe me in one, and Ānanda in the other."

"Yes, sir," replied Pukkusa, and did so.

Then the Buddha educated, encouraged, fired up, and inspired Pukkusa the Malla with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Pukkusa had left, Ānanda placed the pair of garments the color of rose-gold by the Buddha's body. But when placed by the Buddha's body they seemed to lose their shine. Then Ānanda said to the Buddha, "It's incredible, sir, it's amazing, how pure and bright is the color of the Realized One's skin. When this pair of ready to wear garments the color of rose-gold is placed by the Buddha's body they seem to lose their lustre."

"That's so true, Ānanda, that's so true! There are two times when the color of the Realized One's skin becomes extra pure and bright. What two? The night when a Realized One understands the supreme perfect awakening; and the night he becomes fully extinguished in the element of extinguishment with nothing left over. These are the are two times when the color of the Realized One's skin becomes extra pure and bright.

Today, Ānanda, in the last watch of the night, between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā, shall be the Realized One's full extinguishment. Come, Ānanda, let's go to the Kakutthā River."

"Yes, sir," Ānanda replied.

A pair of garments the color of rose-gold was presented by Pukkusa; when the teacher was clothed with them, his golden skin glowed bright.

Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, "Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down."

"Yes, sir," replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and

aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek, whose water was transparent, sweet, and clear, the Teacher, being tired, plunged in, the Realized One, without compare in the world.

And after bathing and drinking the Teacher emerged. Before the group of mendicants, in the middle, the Buddha, the Teacher who rolled forth the present dispensation, the great seer went to the mango grove.

He addressed the mendicant named Cundaka: "Spread out my folded robe so I can lie down." The evolved one urged Cunda, who quickly spread the folded robe. The Teacher lay down so tired, while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda:

"Now it may happen, Ānanda, that someone may give rise to regret in Cunda the smith: 'It's your loss, friend Cunda, it's your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.' You should dispel remorse in Cunda the smith like this: 'You're fortunate, friend Cunda, you're so very fortunate, in that the Realized One became fully extinguished after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha.

There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with nothing left over. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You've accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.' That's how you should dispel remorse in Cunda the smith."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A giver's merit grows; enmity doesn't build up when you have self-control. A skillful person gives up bad things—with the end of greed, hate, and delusion, they're extinguished."

The fourth recitation section.

26. The Pair of Sal Trees

Then the Buddha said to Ānanda, “Come, Ānanda, let’s go to the far shore of the Golden River, and on to the sal forest of the Mallas at Upavattana near Kusinārā.”

“Yes, sir,” Ānanda replied. And that’s where they went. Then the Buddha addressed Ānanda, “Please, Ānanda, set up a cot for me between the twin sal trees, with my head to the north. I am tired and will lie down.”

“Yes, sir,” replied Ānanda, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Now at that time the twin sal trees were in full blossom with flowers out of season. They sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And the flowers of the heavenly Flame Tree fell from the sky, and they too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly sandalwood powder fell from the sky, and it too sprinkled and bestrewed the Realized One’s body in honor of the Realized One. And heavenly music played in the sky in honor of the Realized One. And heavenly choirs sang in the sky in honor of the Realized One.

Then the Buddha pointed out to Ānanda what was happening, adding: “That’s not the full extent of how the Realized One is honored, respected, revered, venerated, and esteemed. Any monk or nun or male or female lay follower who practices in line with the teachings, practicing properly, living in line with the teachings—they honor, respect, revere, venerate, and esteem the Realized One with the highest honor. So Ānanda, you should train like this: ‘We shall practice in line with the teachings, practicing properly, living in line with the teaching.’”

27. The Monk Upavāna

Now at that time Venerable Upavāna was standing in front of the Buddha fanning him. Then the Buddha made him move, “Move over, mendicant, don’t stand in front of me.”

Ānanda thought, “This Venerable Upavāna has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, what is the reason for this?”

Then Ānanda said to the Buddha, “This Venerable Upavāna has been the Buddha’s attendant for a long time, close to him, living in his presence. Yet in his final hour the Buddha makes him move, saying: ‘Move over, mendicant, don’t stand in front of me.’ What is the cause, sir, what is the reason for this?”

“Most of the deities from ten solar systems have gathered to see the Realized One. For twelve leagues all around this sal grove there’s no spot, not even a fraction of a hair’s tip, that’s not crowded full of illustrious deities. The deities are complaining: ‘We’ve come such a long way to see the Realized One! Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas. This very day, in the last watch of the night, the Realized One will become fully extinguished. And this illustrious mendicant is standing in front of the Buddha blocking the view. We won’t get to see the Realized One in his final hour!’”

“But sir, what kind of deities are you thinking of?”

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the Eye of the World will vanish!’

But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

28. The Four Inspiring Places

“Previously, sir, when mendicants had completed the rainy season residence in various districts they came to see the Realized One. We got to see the esteemed mendicants, and to pay homage to them. But when the Buddha has passed, we won’t get to see the esteemed mendicants or to pay homage to them.”

“Ānanda, a faithful gentleman should go to see these four inspiring places. What four? Thinking: ‘Here the Realized One was born!’—that is an inspiring place. Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place. Thinking: ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’—that is an inspiring place. Thinking: ‘Here the Realized One became fully extinguished in the element of extinguishment with nothing left over!’—that is an inspiring place. These are the four inspiring places that a faithful gentleman should go to see.

Faithful monks, nuns, laymen, and laywomen will come, and think: ‘Here the Realized One was born!’ and ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’ and ‘Here the supreme Wheel of Dhamma was rolled forth by the Realized One!’ and ‘Here the Realized One became fully extinguished in the element of extinguishment with nothing left over!’ Anyone who passes away while on pilgrimage to these shrines will, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

29. Ānanda’s Questions

“Sir, how do we proceed when it comes to females?”

“Without looking, Ānanda.”

“But when looking, how to proceed?”

“Without chatting, Ānanda.”

“But when chatting, how to proceed?”

“Be mindful, Ānanda.”

“Sir, how do we proceed when it comes to the Realized One’s corpse?”

“Don’t get involved in the rites for venerating the Realized One’s corpse, Ānanda. Please, Ānanda, you must all strive and practice for your own goal! Meditate diligent, keen, and resolute for your own goal! There are astute aristocrats, brahmins, and householders who are devoted to the Realized One. They will perform the rites for venerating the Realized One’s corpse.”

“But sir, how to proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That’s how they proceed with a wheel-turning monarch’s corpse. Proceed in the same way with the Realized One’s corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.

30. Persons Worthy of Monument

Ānanda, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch.

And for what reason is a Realized One worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One, perfected and fully awakened!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One is worthy of a monument.

And for what reason is an independent Buddha worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that independent Buddha!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that an independent Buddha is worthy of a monument.

And for what reason is a Realized One’s disciple worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that Blessed One’s disciple!’ And having done so, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. It is for this reason that a Realized One’s disciple is worthy of a monument.

And for what reason is a wheel-turning monarch worthy of a monument? So that many people will inspire confidence in their hearts, thinking: ‘This is the monument for that just and principled king!’ And having done so, when their body breaks up, after death, they are

reborn in a good place, a heavenly realm. It is for this reason that a wheel-turning monarch is worthy of a monument.

These four are worthy of a monument."

31. Ānanda's Incredible Qualities

Then Venerable Ānanda entered a building, and stood there leaning against the door-jamb and crying, "Oh! I'm still only a trainee with work left to do; and my Teacher is about to become fully extinguished, he who is so kind to me!"

Then the Buddha said to the mendicants, "Mendicants, where is Ānanda?"

"Sir, Ānanda has entered a dwelling, and stands there leaning against the door-jamb and crying: 'Oh! I'm still only a trainee with work left to do; and my Teacher is about to become fully extinguished, he who is so kind to me!'"

So the Buddha addressed one of the monks, "Please, monk, in my name tell Ānanda that the teacher summons him."

"Yes, sir," that monk replied. He went to Ānanda and said to him, "Reverend Ānanda, the teacher summons you."

"Yes, reverend," Ānanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Enough, Ānanda! Do not grieve, do not lament. Did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One's body? For a long time, Ānanda, you've treated the Realized One with deeds of body, speech, and mind that are loving, beneficial, pleasant, undivided, and limitless. You have done good deeds, Ānanda. Devote yourself to meditation, and you will soon be free of defilements."

Then the Buddha said to the mendicants:

"The Buddhas of the past or the future have attendants who are no better than Ānanda is for me. Ānanda is astute, he is intelligent. He knows the time for monks, nuns, laymen, laywomen, king's ministers, monastics of other religions and their disciples to visit the Realized One.

There are these four incredible and amazing things about Ānanda. What four? If an assembly of monks goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. These are the four incredible and amazing things about Ānanda.

There are these four incredible and amazing things about a wheel-turning monarch. What four? If an assembly of aristocrats goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough. If an assembly of brahmins … householders … or ascetics goes to see a wheel-turning monarch, they're uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they've never had enough.

In the same way, there are those four incredible and amazing things about Ānanda."

32. Teaching the Discourse on Mahāsudassana

When he said this, Venerable Ānanda said to the Buddha:

"Sir, please don't become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Varanasi. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One's corpse."

"Don't say that Ānanda! Don't say that this is a little hamlet, a jungle hamlet, a branch hamlet.

Once upon a time there was a king named Mahāsudassana who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. His capital was this Kusinārā, which at the time was named Kusāvatī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food. Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry: 'Eat, drink, be merry!' as the tenth.

Go, Ānanda, into Kusinārā and inform the Mallas: 'This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

"Yes, sir," replied Ānanda. Then he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

33. The Mallas Pay Homage

Now at that time the Mallas of Kusinārā were sitting together at the town hall on some business. Ānanda went up to them, and announced: "This very day, Vāseṭṭhas, in the last watch of the night, the Realized One will become fully extinguished. Come forth, Vāseṭṭhas! Come forth, Vāseṭṭhas! Don't regret it later, thinking: 'The Realized One

became fully extinguished in our own village district, but we didn't get a chance to see him in his final hour.'"

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, "Too soon the Blessed One will become fully extinguished! Too soon the Holy One will become fully extinguished! Too soon the Eye of the World will vanish!"

Then the Mallas, their sons, daughters-in-law, and wives, distraught, saddened, and grief-stricken went to the Mallian sal grove at Upavattana and approached Ānanda.

Then Ānanda thought, "If I have the Mallas pay homage to the Buddha one by one, they won't be finished before first light. I'd better separate them family by family and then have them pay homage, saying: 'Sir, the Malla named so-and-so with children, wives, retinue, and ministers bows with his head at your feet.'" And so that's what he did. So by this means Ānanda got the Mallas to finish paying homage to the Buddha in the first watch of the night.

34. On Subhadda the Wanderer

Now at that time a wanderer named Subhadda was residing near Kusinārā. He heard that on that very day, in the last watch of the night, the ascetic Gotama would become fully extinguished. He thought: "I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

Then Subhadda went to the Mallian sal grove at Upavattana, approached Ānanda, and said to him, "Mister Ānanda, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Only rarely do Realized Ones arise in the world, perfected ones, fully awakened Buddhas.' And this very day, in the last watch of the night, the ascetic Gotama will become fully extinguished. This state of uncertainty has come up in me. I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty. Mister Ānanda, please let me see the ascetic Gotama."

When he had spoken, Ānanda said, "Enough, Reverend Subhadda, do not trouble the Realized One. He is tired."

For a second time, and a third time, Subhadda asked Ānanda, and a third time Ānanda refused.

The Buddha heard that discussion between Ānanda and Subhadda. He said to Ānanda, "Enough, Ānanda, don't obstruct Subhadda; let him see the Realized One. For whatever he asks me, he will only be looking to understand, not to trouble me. And he will quickly understand any answer I give to his question."

So Ānanda said to the wanderer Subhadda, “Go, Reverend Subhadda, the Buddha is making time for you.”

Then the wanderer Subhadda went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They’re well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?”

“Enough, Subhadda, let that be. I shall teach you the Dhamma. Listen and apply your mind well, I will speak.”

“Yes, sir,” Subhadda replied. The Buddha said this:

“Subhadda, in whatever teaching and training the noble eightfold path is not found, there is no ascetic found, no second ascetic, no third ascetic, and no fourth ascetic. In whatever teaching and training the noble eightfold path is found, there is an ascetic found, a second ascetic, a third ascetic, and a fourth ascetic. In this teaching and training the noble eightfold path is found. Only here is there an ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.

Were these mendicants to practice well, the world would not be empty of perfected ones.

I was twenty-nine years of age, Subaddha, when I went forth to discover what is skillful. It’s been over fifty years since I went forth. Teacher of the references for the systematic teaching: outside of here there is no ascetic,

no second ascetic, no third ascetic, and no fourth ascetic. Other sects are empty of ascetics. Were these mendicants to practice well, the world would not be empty of perfected ones.”

When he had spoken, Subhadda said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Subhadda, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter.”

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

Then the Buddha said to Ānanda, “Well then, Ānanda, give Subhadda the going forth.”

“Yes, sir,” Ānanda replied.

Then Subhadda said to Ānanda, “You’re so fortunate, Reverand Ānanda, so very fortunate, to be anointed here in the Teacher’s presence as his pupil!” And the wanderer Subhadda received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Subhadda, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Subhadda became one of the perfected. He was the last personal disciple of the Buddha.

The fifth recitation section.

35. The Buddha’s Last Words

Then the Buddha addressed Venerable Ānanda:

“Now, Ānanda, some of you might think: ‘The teacher’s dispensation has passed. Now we have no Teacher.’ But you should not see it like this. The teaching and training that I have taught and pointed out for you shall be your Teacher after my passing.

After my passing, mendicants ought not address each other as ‘reverend’, as they do today. A more senior mendicant ought to address a more junior mendicant by name or clan, or by saying ‘reverend’. A more junior mendicant ought to address a more senior mendicant using ‘sir’ or ‘venerable’.

If it wishes, after my passing the Saṅgha may abolish the lesser and minor training rules.

After my passing, give the divine punishment to the mendicant Channa.”

“But sir, what is the divine punishment?”

“Channa may say what he likes, but the mendicants should not correct, advise, or instruct him.”

Then the Buddha said to the mendicants, “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

When this was said, the mendicants kept silent.

For a second time, and a third time the Buddha addressed the mendicants: “Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’”

For a third time, the mendicants kept silent. Then the Buddha said to the mendicants,

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.”

When this was said, the mendicants kept silent.

Then Venerable Ānanda said to the Buddha, “It’s incredible, sir, it’s amazing! I am quite confident that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Ānanda, you speak out of faith. But the Realized One knows that there is not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

These were the Realized One’s last words.

36. The Full Extinguishment

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then Venerable Ānanda said to Venerable Anuruddha, “Honorable Anuruddha, has the Buddha become fully extinguished?”

“No, Reverend Ānanda. He has entered the cessation of perception and feeling.”

Then the Buddha emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha became fully extinguished, along with the full extinguishment there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. When the Buddha became fully extinguished, Brahmā Sahampati recited this verse:

"All creatures in this world must lay down this bag of bones. For even a Teacher such as this, unrivaled in the world, the Realized One, attained to power, the Buddha became fully extinguished."

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

"Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss."

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

"There was no more breathing for the poised one of steady heart. Imperturbable, committed to peace, the sage has done his time.

He put up with painful feelings without flinching. The liberation of his heart was like the extinguishing of a lamp."

When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

"Then there was terror! Then they had goosebumps! When the Buddha, endowed with all fine qualities, became fully extinguished."

When the Buddha became fully extinguished, some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented: "Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the Eye of the World has vanished!" But the mendicants who were free of desire endured, mindful and aware, thinking, "Conditions are impermanent. How could it possibly be otherwise?"

Then Anuruddha addressed the mendicants: "Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? The deities are complaining."

"But sir, what kind of deities are you thinking of?"

“There are, Ānanda, deities—both in the sky and on the earth—who are percipient of the earth. With hair disheveled and arms raised, they fall down like their feet were chopped off, rolling back and forth, lamenting: ‘Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the Eye of the World has vanished!’ But the deities who are free of desire endure, mindful and aware, thinking: ‘Conditions are impermanent. How could it possibly be otherwise?’”

Ānanda and Anuruddha spent the rest of the night talking about Dhamma.

Then Anuruddha said to Ānanda, “Go, Ānanda, into Kusinārā and inform the Mallas: ‘Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.’”

“Yes, sir,” replied Ānanda. Then, in the morning, he robed up and, taking his bowl and robe, entered Kusinārā with a companion.

Now at that time the Mallas of Kusinārā were sitting together at the town hall still on the same business. Ānanda went up to them, and announced, “Vāseṭṭhas, the Buddha has become fully extinguished. Please come at your convenience.”

When they heard what Ānanda had to say, the Mallas, their sons, daughters-in-law, and wives became distraught, saddened, and grief-stricken. And some, with hair disheveled and arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the Eye of the World has vanished!”

37. The Rites of Venerating the Buddha’s Corpse

Then the Mallas ordered their men, “So then, my men, collect fragrances and garlands, and all the musical instruments in Kusinārā.”

Then—taking those fragrances and garlands, all the musical instruments, and five hundred pairs of garments—they went to the Mallian sal grove at Upavattana and approached the Buddha’s corpse. They spent the day honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, and making awnings and setting up pavilions.

Then they thought, “It’s too late to cremate the Buddha’s corpse today. Let’s do it tomorrow.” But they spent the next day the same way, and so too the third, fourth, fifth, and sixth days.

Then on the seventh day they thought, “Honoring, respecting, revering, and venerating the Buddha’s corpse with dance and song and music and garlands and fragrances, let us carry it to the south of the town, and cremate it there outside the town.”

Now at that time eight of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall lift the Buddha’s corpse.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Honorable Anuruddha, what is the reason why these eight Mallian chiefs are unable to lift the Buddha’s corpse?”

“Vāseṭṭhas, you have one plan, but the deities have a different one.”

“But sir, what is the deities’ plan?”

“You plan to carry the Buddha’s corpse to the south of the town while venerating it with dance and song and music and garlands and fragrances, and cremate it there outside the town. The deities plan to carry the Buddha’s corpse to the north of the town while venerating it with heavenly dance and song and music and garlands and fragrances. Then they plan to enter the town by the northern gate, carry it through the center of the town, leave by the eastern gate, and cremate it there at the Mallian shrine named Coronation.”

“Sir, let it be as the deities plan.”

Now at that time the whole of Kusinārā was covered knee-deep with the flowers of the Flame Tree, without gaps even on the filth and rubbish heaps. Then the deities and the Mallas of Kusinārā carried the Buddha’s corpse to the north of the town while venerating it with heavenly and human dance and song and music and garlands and fragrances. Then they entered the town by the northern gate, carried it through the center of the town, left by the eastern gate, and deposited the corpse there at the Mallian shrine named Coronation.

Then the Mallas said to Anuruddha, “Honorable Ānanda, how do we proceed when it comes to the Realized One’s corpse?”

“Proceed in the same way as they do for the corpse of a wheel-turning monarch.”

“But how do they proceed with a wheel-turning monarch’s corpse?”

“They wrap a wheel-turning monarch’s corpse with unworn cloth, then with uncarded cotton, then again with unworn cloth. In this way they wrap the corpse with five hundred double-layers. Then they place it in an iron case filled with oil and close it up with another case. Then, having built a funeral pyre out of all kinds of fragrant substances, they cremate the corpse. They build a monument for the wheel-turning monarch at the crossroads. That’s how they proceed with a wheel-turning monarch’s corpse. Proceed in the same way with the Realized One’s corpse. A monument for the Realized One is to be built at the crossroads. When someone there lifts up garlands or fragrance or powder, or bows, or inspires confidence in their heart, that will be for their lasting welfare and happiness.”

Then the Mallas ordered their men, “So then, my men, collect uncarded cotton.”

So the Mallas wrapped the Buddha’s corpse, and placed it in an iron case filled with oil. Then, having built a funeral pyre out of all kinds of fragrant substances, they lifted the corpse on to the pyre.

38. Mahākassapa’s Arrival

Now at that time Venerable Mahākassapa was traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. Then he left the road and sat at the root of a tree.

Now at that time a certain Ājīvaka ascetic had picked up a Flame Tree flower in Kusinārā and was traveling along the road to Pāvā. Mahākassapa saw him coming off in the distance and said to him, “Reverend, might you know about our Teacher?”

“Yes, reverend. Seven days ago the ascetic Gotama became fully extinguished. From there I picked up this Flame Tree flower.” Some of the mendicants there who were not free of desire, with arms raised, falling down like their feet were chopped off, rolling back and forth, lamented, “Too soon the Blessed One has become fully extinguished! Too soon the Holy One has become fully extinguished! Too soon the Eye of the World has vanished!” But the mendicants who were free of desire endured, mindful and aware, thinking, “Conditions are impermanent. How could it possibly be otherwise?”

Now at that time a monk named Subhadda, who had gone forth when old, was sitting in that assembly. He said to those mendicants, “Enough, reverends, do not grieve or lament. We’re well rid of that Great Ascetic. And we are oppressed: ‘This is allowable for you; this is not allowable for you.’ Well, now we shall do what we want and not do what we don’t want.”

Then Venerable Mahākassapa addressed the mendicants, “Enough, reverends, do not grieve or lament. Did the Buddha not prepare us for this when he explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out, even the Realized One’s body?”

Now at that time four of the leading Mallas, having bathed their heads and dressed in unworn clothes, said, “We shall light the Buddha’s funeral pyre.” But they were unable to do so.

The Mallas said to Anuruddha, “What is the cause, Venerable Anuruddha, what is the reason why these four Mallian chiefs are unable to light the Buddha’s funeral pyre?”

“Vāseṭṭhas, the deities have a different plan.”

“But sir, what is the deities’ plan?”

“The deities’ plan is this: Venerable Mahākassapa is traveling along the road from Pāvā to Kusinārā together with a large Saṅgha of five hundred mendicants. The Buddha’s funeral pyre shall not burn until he bows with his head at the Buddha’s feet.”

“Sir, let it be as the deities plan.”

Then Venerable Mahākassapa arrived at the Mallian shrine named Coronation at Kusinārā and approached the Buddha’s funeral pyre. Arranging his robe over one shoulder and raising his joined palms, he respectfully circled the Buddha three times, keeping him on his right, and bowed with his head at the Buddha’s feet. And the five hundred mendicants

did likewise. And when Mahākassapa and the five hundred mendicants bowed the Buddha's funeral pyre burst into flames all by itself.

And when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the Buddha's corpse was cremated no ash or soot was found from outer or inner skin, flesh, sinews, or synovial fluid. Only the relics remained. And of those five hundred pairs of garments only two were not burnt: the innermost and the outermost. But when the Buddha's corpse was consumed the funeral pyre was extinguished by a stream of water that appeared in the sky, by water dripping from the sal trees, and by the Mallas' fragrant water.

Then the Mallas made a cage of spears for the Buddha's relics in the town hall and surrounded it with a buttress of bows. For seven days they honored, respected, revered, and venerated them with dance and song and music and garlands and fragrances.

39. Distributing the Relics

King Ajātasattu of Magadha, son of the princess of Videha, heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so am I. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

The Licchavis of Vesālī also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Sakyans of Kapilavatthu also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was our foremost relative. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Bulis of Allakappa also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The Koliyans of Rāmagāma also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha's relics. We will build a monument for them and conduct a memorial service."

The brahmin of Veṭhadīpa also heard that the Buddha had become fully extinguished at Kusinārā. He sent an envoy to the Mallas of Kusinārā: "The Buddha was an aristocrat and I am a brahmin. I too deserve a share of the Buddha's relics. I will build a monument for them and conduct a memorial service."

The Mallas of Pāvā also heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

When they had spoken, the Mallas of Kusinārā said to those various groups: “The Buddha became fully extinguished in our village district. We will not give away a share of his relics.”

Then Doṇa the brahmin said to those various groups:

“Hear, sirs, a single word from me. Our Buddha’s teaching was acceptance. It would not be good to fight over a share of the supreme person’s relics.

Let us make eight portions, good sirs, rejoicing in unity and harmony. Let there be monuments far and wide, so many folk may gain faith in the Clear-eyed One!”

“Well then, brahmin, you yourself should fairly divide the Buddha’s relics in eight portions.”

“Yes, sirs,” replied Doṇa to those various groups. He divided the relics as asked and said to them, “Sirs, please give me the urn, and I shall build a monument for it and conduct a memorial service.” So they gave Doṇa the urn.

The Moriyas of Pippalivana heard that the Buddha had become fully extinguished at Kusinārā. They sent an envoy to the Mallas of Kusinārā: “The Buddha was an aristocrat, and so are we. We too deserve a share of the Buddha’s relics. We will build a monument for them and conduct a memorial service.”

“There is no portion of the Buddha’s relics left, they have already been portioned out. Here, take the embers.” So they took the embers.

40. Venerating the Relics

Then King Ajātasattu of Magadha, the Licchavis of Vesālī, the Sakyans of Kapilavatthu, the Bulis of Allakappa, the Koliyans of Rāmagāma, the brahmin of Veṭhadīpa, the Mallas of Pāvā, the Mallas of Kusinārā, the brahmin Doṇa, and the Moriyas of Pippalivana built monuments for them and conducted memorial services. Thus there were eight monuments for the relics, a ninth for the urn, and a tenth for the embers. That is how it was in the old days.

There were eight shares of the Clear-eyed One’s relics. Seven were worshipped throughout India. But one share of the most excellent of men was worshipped in Rāmagāma by a dragon king.

One tooth is venerated by the gods of the Three and Thirty, and one is worshipped in the city of Gandhāra; another one in the realm of the Kaliṅga King, and one is worshipped by a dragon king.

Through their glory this rich earth is adorned with the best of offerings. Thus the Clear-eyed One's corpse is well honored by the honorable.

It's venerated by lords of gods, dragons, and spirits; and likewise venerated by the finest lords of men. Honor it with joined palms when you get the chance, for a Buddha is rare even in a hundred eons.

Altogether forty even teeth, and the body hair and head hair, were carried off individually by gods across the universe.

DN 17

DN 17
King Mahāsudassana
Mahāsudassanasutta

So I have heard. At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, please don’t become fully extinguished in this little hamlet, this jungle hamlet, this branch hamlet. There are other great cities such as Campā, Rājagaha, Sāvatthī, Sāketa, Kosambī, and Varanasi. Let the Buddha become fully extinguished there. There are many well-to-do aristocrats, brahmins, and householders there who are devoted to the Buddha. They will perform the rites of venerating the Realized One’s corpse.”

“Don’t say that, Ānanda! Don’t say that this is a little hamlet, a jungle hamlet, a branch hamlet.

1. The Capital City of Kusāvatī

Once upon a time there was a king named Mahāsudassana whose dominion extended to all four sides, and who achieved stability in the country. His capital was this Kusinārā, which at the time was named Kusāvatī. It stretched for twelve leagues from east to west, and seven leagues from north to south. The royal capital of Kusāvatī was successful, prosperous, populous, full of people, with plenty of food. It was just like Āḷakamandā, the royal capital of the gods, which is successful, prosperous, populous, full of spirits, with plenty of food.

Kusāvatī was never free of ten sounds by day or night, namely: the sound of elephants, horses, chariots, drums, clay drums, arched harps, singing, horns, gongs, and handbells; and the cry, ‘Eat, drink, be merry!’ as the tenth.

Kusāvatī was encircled by seven ramparts: one made of gold, one made of silver, one made of beryl, one made of crystal, one made of ruby, one made of emerald, and one made of all precious things.

It had four gates, made of gold, silver, beryl, and crystal. At each gate there were seven pillars, three fathoms deep and four fathoms high, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things.

It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had

trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

2. The Seven Treasures

2.1. The Wheel-Treasure

King Mahāsudassana possessed seven treasures and four blessings. What seven?

On a fifteenth day sabbath, King Mahāsudassana had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

Then King Mahāsudassana, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying: ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

And any opposing rulers of the eastern quarter came to him and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. …

Having plunged into the southern ocean and emerged again, it rolled towards the west. …

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army.

And any opposing rulers of the northern quarter came to him and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’

The king said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And

so the opposing rulers of the northern quarter became his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appeared to King Mahāsudassana.

2.2. The Elephant-Treasure

Next, the elephant-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, 'This would truly be a fine elephant vehicle, if he would submit to taming.' Then the elephant-treasure submitted to taming, as if he was a fine thoroughbred elephant that had been tamed for a long time.

Once it so happened that King Mahāsudassana, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appeared to King Mahāsudassana.

2.3. The Horse-Treasure

Next, the horse-treasure appeared to King Mahāsudassana. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, 'This would truly be a fine horse vehicle, if he would submit to taming.' Then the horse-treasure submitted to taming, as if he was a fine thoroughbred horse that had been tamed for a long time.

Once it so happened that King Mahāsudassana, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appeared to King Mahāsudassana.

2.4. The Jewel-Treasure

Next, the jewel-treasure appeared to King Mahāsudassana. It was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent, clear, and unclouded, endowed with all good qualities. And the radiance of that jewel spread all-round for a league.

Once it so happened that King Mahāsudassana, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appeared to King Mahāsudassana.

2.5. The Woman-Treasure

Next, the woman-treasure appeared to King Mahāsudassana. She was attractive, good-looking, lovely, of surpassing beauty. She was neither too tall nor too short; neither too

thin nor too fat; neither too dark nor too light. She outdid human beauty without reaching divine beauty. And her touch was like a tuft of cotton-wool or kapok. When it was cool her limbs were warm, and when it was warm her limbs were cool. The fragrance of sandal floated from her body, and lotus from her mouth. She got up before the king and went to bed after him, and was obliging, behaving nicely and speaking politely. The woman-treasure did not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure that appeared to King Mahāsudassana.

2.6. The Householder-Treasure

Next, the householder-treasure appeared to King Mahāsudassana. The power of clairvoyance manifested in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless.

He approached the king and said, ‘Relax, sire. I will take care of the treasury.’

Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure, ‘Householder, I need gold coins and bullion.’

‘Well then, great king, draw the boat up to one shore.’

‘It’s right here, householder, that I need gold coins and bullion.’

Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king, ‘Is this sufficient, great king? Has enough been done, great king, enough offered?’

The king said, ‘That is sufficient, householder. Enough has been done, enough offered.’

Such is the householder-treasure that appeared to King Mahāsudassana.

2.7. The Counselor-Treasure

Next, the counselor-treasure appeared to King Mahāsudassana. He was astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained.

He approached the king and said, ‘Relax, sire. I shall issue instructions.’

Such is the counselor-treasure that appeared to King Mahāsudassana.

These are the seven treasures possessed by King Mahāsudassana.

3. The Four Blessings

King Mahāsudassana possessed four blessings. And what are the four blessings?

He was attractive, good-looking, lovely, of surpassing beauty, more so than other people. This is the first blessing.

Furthermore, he was long-lived, more so than other people. This is the second blessing.

Furthermore, he was rarely ill or unwell, and his stomach digested well, being neither too hot nor too cold, more so than other people. This is the third blessing.

Furthermore, he was as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders were as dear to the king as children are to their father.

Once it so happened that King Mahāsudassana went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, ‘Slow down, Your Majesty, so we may see you longer!’ And the king addressed his charioteer, ‘Drive slowly, charioteer, so I can see the brahmins and householders longer!’ This is the fourth blessing.

These are the four blessings possessed by King Mahāsudassana.

4. Lotus Ponds in the Palace of Principle

Then King Mahāsudassana thought, ‘Why don’t I have lotus ponds built between the palms, at intervals of a hundred bow lengths?’

So that’s what he did. The lotus ponds were lined with tiles of four colors, made of gold, silver, beryl, and crystal.

And four flights of stairs of four colors descended into each lotus pond, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl. Those lotus ponds were surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

Then King Mahāsudassana thought, ‘Why don’t I plant flowers in the lotus ponds such as blue water lilies, and lotuses of pink, yellow, and white, blooming all year round, and accessible to the public?’ So that’s what he did.

Then King Mahāsudassana thought, ‘Why don’t I appoint bath attendants to help bathe the people who come to bathe in the lotus ponds?’ So that’s what he did.

Then King Mahāsudassana thought, ‘Why don’t I set up charities on the banks of the lotus ponds, so that those in need of food, drink, clothes, vehicles, beds, women, gold, or silver can get what they need?’ So that’s what he did.

Then the brahmins and householders came to the king bringing abundant wealth and said, ‘Sire, this abundant wealth is specially for you alone; may Your Highness accept it!’

‘There’s enough raised for me through regular taxes. Let this be for you; and here, take even more!’

When the king turned them down, they withdrew to one side to think up a plan, ‘It wouldn’t be proper for us to take this abundant wealth back to our own homes. Why don’t we build a home for King Mahāsudassana?’

They went up to the king and said, ‘We shall have a home built for you, sire!’ King Mahāsudassana consented with silence.

And then Sakka, lord of gods, knowing the king’s train of thought, addressed the god Vissakamma, ‘Come, dear Vissakamma, build a palace named Principle as a home for King Mahāsudassana.’

‘Yes, lord,’ replied Vissakamma. Then, as easily as a strong person would extend or contract their arm, he vanished from the gods of the Thirty-Three and appeared in front of King Mahāsudassana.

Vissakamma said to the king, ‘I shall build a palace named Principle as a home for you, sire.’ King Mahāsudassana consented with silence.

And so that’s what Vissakamma did.

The Palace of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, three fathoms high, made of gold, silver, beryl, and crystal.

It had 84,000 pillars of four colors, made of gold, silver, beryl, and crystal. It was covered with panels of four colors, made of gold, silver, beryl, and crystal.

It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

It had 84,000 chambers of four colors, made of gold, silver, beryl, and crystal. In each chamber a couch was spread: in the golden chamber a couch of silver; in the silver chamber a couch of gold; in the beryl chamber a couch of ivory; in the crystal chamber a couch of hardwood. At the door of the golden chamber stood a palm tree of silver, with trunk of silver, and leaves and fruits of gold. At the door of the silver chamber stood a palm tree of gold, with trunk of gold, and leaves and fruits of silver. At the door of the beryl chamber stood a palm tree of crystal, with trunk of crystal, and leaves and fruits of beryl. At the door of the crystal chamber stood a palm tree of beryl, with trunk of beryl, and leaves and fruits of crystal.

Then King Mahāsudassana thought, ‘Why don’t I build a grove of golden palm trees at the door to the great foyer, where I can sit for the day?’ So that’s what he did.

The Palace of Principle was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

The Palace of Principle was surrounded by two nets of bells, made of gold and silver. The golden net had bells of silver, and the silver net had bells of gold. When those nets of bells were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound. When it was finished, the palace was hard to look at, dazzling to the eyes, like the sun rising in a clear and cloudless sky in the last month of the rainy season.

Then King Mahāsudassana thought, ‘Why don’t I build a lotus pond named Principle in front of the palace?’ So that’s what he did. The Lotus Pond of Principle stretched for a league from east to west, and half a league from north to south. It was lined with tiles of four colors, made of gold, silver, beryl, and crystal.

It had twenty-four staircases of four colors, made of gold, silver, beryl, and crystal. The golden stairs had posts of gold, and banisters and finials of silver. The silver stairs had posts of silver, and banisters and finials of gold. The beryl stairs had posts of beryl, and banisters and finials of crystal. The crystal stairs had posts of crystal, and banisters and finials of beryl.

It was surrounded by two balustrades, made of gold and silver. The golden balustrades had posts of gold, and banisters and finials of silver. The silver balustrades had posts of silver, and banisters and finials of gold.

It was surrounded by seven rows of palm trees, made of gold, silver, beryl, crystal, ruby, emerald, and all precious things. The golden palms had trunks of gold, and leaves and fruits of silver. The silver palms had trunks of silver, and leaves and fruits of gold. The beryl palms had trunks of beryl, and leaves and fruits of crystal. The crystal palms had trunks of crystal, and leaves and fruits of beryl. The ruby palms had trunks of ruby, and leaves and fruits of emerald. The emerald palms had trunks of emerald, and leaves and fruits of ruby. The palms of all precious things had trunks of all precious things, and leaves and fruits of all precious things. When those rows of palm trees were blown by the wind they sounded graceful, tantalizing, sensuous, lovely, and intoxicating, like a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. And any addicts, carousers, or drunkards in Kusāvatī at that time were entertained by that sound.

When the palace and its lotus pond were finished, King Mahāsudassana served those who were deemed true ascetics and brahmins with all they desired. Then he ascended the Palace of Principle.

The first recitation section.

5. Attaining Absorption

Then King Mahāsudassana thought, ‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’

Then King Mahāsudassana thought, ‘It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.’

Then he went to the great foyer, stood at the door, and expressed this heartfelt sentiment: ‘Stop here, sensual, malicious, and cruel thoughts— no further!’

Then he entered the great foyer and sat on the golden couch. Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Then King Mahāsudassana left the great foyer and entered the golden chamber, where he sat on the golden couch. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way he spread a heart full of love above, below, across, everywhere, all around, to everyone in the world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … He meditated spreading a heart full of rejoicing … He meditated spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

6. Of All Cities

King Mahāsudassana had 84,000 cities, with the royal capital of Kusāvatī foremost. He had 84,000 palaces, with the Palace of Principle foremost. He had 84,000 chambers, with the great foyer foremost. He had 84,000 couches made of gold, silver, ivory, and hardwood. They were spread with woollen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. He had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath foremost. He had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud foremost. He had 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting, with the chariot named Triumph foremost. He had 84,000 jewels, with the jewel-treasure foremost. He had 84,000 women, with Queen Subhaddā foremost. He had 84,000 householders, with the householder-treasure foremost. He had 84,000 aristocrat vassals, with the counselor-treasure foremost. He had 84,000 milk-cows with

silken reins and bronze pails. He had 8,400,000,000 fine cloths of linen, cotton, silk, and wool. He had 84,000 servings of food, which were presented to him as offerings in the morning and evening.

Now at that time his 84,000 royal elephants came to attend on him in the morning and evening. Then King Mahāsudassana thought, ‘What if instead half of the elephants took turns to attend on me at the end of each century?’ He instructed the counselor-treasure to do this, and so it was done.

7. The Visit of Queen Subhaddā

Then, after many years, many hundred years, many thousand years had passed, Queen Subhaddā thought, ‘It is long since I have seen the king. Why don’t I go to see him?’

So the queen addressed the ladies of the harem, ‘Come, bathe your heads and dress in yellow. It is long since we saw the king, and we shall go to see him.’

‘Yes, ma’am,’ replied the ladies of the harem. They did as she asked and returned to the queen.

Then the queen addressed the counselor-treasure, ‘Dear counselor-treasure, please ready the army of four divisions. It is long since we saw the king, and we shall go to see him.’

‘Yes, my queen,’ he replied, and did as he was asked. He informed the queen, ‘My queen, the army of four divisions is ready, please go at your convenience.’

Then Queen Subhaddā together with the ladies of the harem went with the army to the Palace of Principle. She ascended the palace and went to the great foyer, where she stood leaning against a door-post.

Hearing them, the king thought, ‘What’s that, it sounds like a big crowd!’ Coming out of the foyer he saw Queen Subhaddā leaning against a door-post and said to her, ‘Please stay there, my queen, don’t enter in here.’

Then he addressed a certain man, ‘Come, mister, bring the golden couch from the great foyer and set it up in the golden palm grove.’

‘Yes, Your Majesty,’ that man replied, and did as he was asked. The king laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.

Then Queen Subhaddā thought, ‘The king’s faculties are so very clear, and the complexion of his skin is pure and bright. Let him not pass away!’ She said to him, ‘Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Arouse desire for these! Take an interest in life!’

And she likewise urged the king to live on by taking an interest in all his possessions as described above.

When the queen had spoken, the king said to her, ‘For a long time, my queen, you have spoken to me with loving, desirable, pleasant, and agreeable words. And yet in my final

hour, your words are undesirable, unpleasant, and disagreeable!'

'Then how exactly, Your Majesty, am I to speak to you?'

'Like this, my queen: "Sire, we must be parted and separated from all we hold dear and beloved. Don't pass away with concerns. Such concern is suffering, and it's criticized. Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!"' And so on for all the king's possessions.

When the king had spoken, Queen Subhaddā cried and burst out in tears. Wiping away her tears, the queen said to the king: 'Sire, we must be parted and separated from all we hold dear and beloved. Don't pass away with concerns. Such concern is suffering, and it's criticized. Sire, you have 84,000 cities, with the royal capital of Kusāvatī foremost. Give up desire for these! Take no interest in life!' And she continued, listing all the king's possessions.

8. Rebirth in the Brahmā Realm

Not long after that, King Mahāsudassana passed away. And the feeling he had close to death was like a householder or their child falling asleep after eating a delectable meal.

When he passed away King Mahāsudassana was reborn in a good place, a Brahmā realm. Ānanda, King Mahāsudassana played children's games for 84,000 years. He ruled as viceroy for 84,000 years. He ruled as king for 84,000 years. He led the spiritual life as a layman in the Palace of Principle for 84,000 years. And having developed the four Brahmā meditations, when his body broke up, after death, he was reborn in a good place, a Brahmā realm.

Now, Ānanda, you might think: 'Surely King Mahāsudassana must have been someone else at that time?' But you should not see it like that. I myself was King Mahāsudassana at that time.

Mine were the 84,000 cities, with the royal capital of Kusāvatī foremost. And mine were all the other possessions.

Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of gold or silver or ivory or heartwood. Of those 84,000 bull elephants, I only rode one, the royal bull elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or peasant classes. Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, or wool. Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

See, Ānanda! All those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This

is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Six times, Ānanda, I recall having laid down my body at this place. And the seventh time was as a wheel-turning monarch, a just and principled king, at which time my dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. But Ānanda, I do not see any place in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans where the Realized One would lay down his body for the eighth time."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss."

DN 18

DN 18
With Janavasabha
Janavasabhasutta

1. Declaring the Rebirths of People From Ñātika and Elsewhere

So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

Now at that time the Buddha was explaining the rebirths of devotees all over the nations; the Kāsis and Kosalans, Vajjis and Mallas, Cetīs and Vacchas, Kurus and Pañcālas, Macchas and Sūrasenas:

“This one was reborn here, while that one was reborn there.

Over fifty devotees in Ñātika have passed away having ended the five lower fetters. They’ve been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety devotees in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They’re once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred devotees in Ñātika have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening.”

When the devotees of Ñātika heard about the Buddha’s answers to those questions, they became uplifted and overjoyed, full of rapture and happiness.

Venerable Ānanda heard of the Buddha’s statements and the Ñātikans’ happiness.

2. Ānanda’s Suggestion

Then Venerable Ānanda thought, “But there were also Magadhan devotees—many, and of long standing too—who have passed away. You’d think that Aṅga and Magadha were empty of devotees who have passed away! But they too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled their ethics. The Buddha hasn’t declared their passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

That King Seniya Bimbisāra of Magadha was a just and principled king who benefited the brahmins and householders of town and country. People still sing his praises: ‘That just and principled king, who made us so happy, has passed away. Life was good under his dominion.’ He too had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled his ethics. People say: ‘Until his dying day, King Bimbisāra sang the Buddha’s

praises!' The Buddha hasn't declared his passing. It would be good to do so, for many people would gain confidence, and so be reborn in a good place.

Besides, the Buddha was awakened in Magadha; so why hasn't he declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected."

After pondering the fate of the Magadhan devotees alone in private, Ānanda rose at the crack of dawn and went to see the Buddha. He bowed, sat down to one side, and told the Buddha of his concerns, finishing by saying, "Why hasn't the Buddha declared the rebirth of the Magadhan devotees? If he fails to do so, they will be dejected." Then Ānanda, after making this suggestion regarding the Magadhan devotees, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Soon after Ānanda had left, the Buddha robed up in the morning and, taking his bowl and robe, entered Ñātika for alms. He wandered for alms in Ñātika. After the meal, on his return from almsround, he washed his feet and entered the brick house. He paid attention, applied the mind, and concentrated wholeheartedly on the fate of Magadhan devotees, and sat on the seat spread out, thinking, "I shall know their destiny, where they are reborn in the next life." And he saw where they had been reborn.

Then in the late afternoon, the Buddha came out of retreat. Emerging from the brick house, he sat on the seat spread out in the shade of the porch.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, you look so serene; your face seems to shine owing to the clarity of your faculties. Have you been abiding in a peaceful meditation today, sir?"

The Buddha then recounted what had happened since speaking to Ānanda, revealing that he had seen the destiny of the Magadhan devotees. He continued:

3. Janavasabha the Spirit

"Then, Ānanda, a vanished spirit called out: 'I am Janavasabha, Blessed One! I am Janavasabha, Holy One!' Ānanda, do you recall having previously heard such a name as Janavasabha?"

"No, sir. But when I heard the word, I got goosebumps! I thought, 'This must be no ordinary spirit to bear such an exalted name as Janavasabha.'"

"After making himself heard while vanished, Ānanda, a very beautiful spirit appeared in front of me. And for a second time he called out: 'I am Bimbisāra, Blessed One! I am Bimbisāra, Holy One! This is the seventh time I am reborn in the company of the Great King Vessavaṇa. When I pass away from here, I can become a king of men.

Seven from here, seven from there—fourteen transmigrations in all. I remember these lives where I lived before.

For a long time I've known that I won't be reborn in the underworld, but that I still hope to become a once-returner.'

'It's incredible and amazing that you, the venerable spirit Janavasabha, should say:

"For a long time I've been aware that I won't be reborn in the underworld" and also "But I still hope to become a once-returner." But from what source do you know that you've achieved such a high distinction?'

'None other than the Blessed One's instruction! None other than the Holy One's instruction! From the day I had absolute devotion to the Buddha I have known that I won't be reborn in the underworld, but that I still hope to become a once-returner. Just now, sir, I had been sent out by the great king Vessavaṇa to the great king Virūḷhaka's presence on some business, and on the way I saw the Buddha giving his attention to the fate of the Magadhan devotees. But it comes as no surprise that I have heard and learned the fate of the Magadhan devotees in the presence of the great king Vessavaṇa as he was speaking to his assembly. It occurred to me, "I shall see the Buddha and inform him of this." These are the two reasons I've come to see the Buddha.

4. The Council of the Gods

Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the entry to the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the Four Great Kings were seated at the four quarters.

The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods. When the gods of the Thirty-Three have a gathering like this, that is how they are seated. After that come our seats.

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshone the other gods in beauty and glory. The gods of the Thirty-Three became uplifted and overjoyed at that, full of rapture and happiness, saying, "The heavenly hosts swell, while the titan hosts dwindle!"

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

"The gods rejoice—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching;

and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha!

They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast.

Seeing this, they delight—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching."

The gods of the Thirty-Three became even more uplifted and overjoyed at that, saying: "The heavenly hosts swell, while the titan hosts dwindle!"

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject. Each one, having been advised, stood at his own seat without departing.

The Kings were instructed, and heeded good advice. With clear and peaceful minds, they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the Thirty-Three, "As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing."

As indicated by the signs, Brahmā will appear. For this is the sign of Brahmā: a light vast and great.

5. On Sanaṅkumāra

Then the gods of the Thirty-Three sat in their own seats, saying, "We shall find out what has caused that light, and only when we have realized it shall we go to it." And the Four Great Kings did likewise.

Hearing that, the gods of the Thirty-Three agreed in unison, "We shall find out what has caused that light, and only when we have realized it shall we go to it."

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form. For a Brahmā's normal appearance is imperceptible in the visual range of the gods of the Thirty-Three. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form.

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, "Now Brahmā

Sanaṅkumāra will sit on the couch of whatever god he chooses." And the god on whose couch Brahmā sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

"The gods rejoice—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching;

and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha!

They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast.

Seeing this, they delight—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching!"

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. When someone has a voice like this, they're said to have the voice of Brahmā.

Then Brahmā Sanaṅkumāra, having manifested thirty-three corporeal forms, sat down on the couches of each of the gods of the Thirty-Three and addressed them, "What do the good gods of the Thirty-Three think? How the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans! For consider those who have gone for refuge to the Buddha, the teaching, and the Saṅgha, and have fulfilled their ethics. When their bodies break up, after death, some are reborn in the company of the Gods Who Control what is Imagined by Others, some with the Gods Who Love to Imagine, some with the Joyful Gods, some with the Gods of Yama, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. And at the very least they swell the hosts of the centaurs."

That is the topic on which Brahmā Sanaṅkumāra spoke. And hearing the sound of Brahmā speaking on that topic, the gods fancied, "The one sitting on my couch is the only one speaking."

When one is speaking, all the forms speak. When one sits in silence, they all remain silent.

But those gods imagine—the Thirty-Three with their Lord—that the one on their seat is the only one to speak.

Next Brahmā Sanaṅkumāra merged into one corporeal form. Then he sat on the couch of Sakka, lord of gods, and addressed the gods of the Thirty-Three:

6. Developing the Bases of Psychic Power

"What do the good gods of the Thirty-Three think? How well described by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—are the four bases of psychic power! They are taught for the amplification, burgeoning, and transformation of psychic power. What four? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. These are the four bases of psychic power taught by the Buddha for the amplification, burgeoning, and transformation of psychic power.

All the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power do so by developing and cultivating these four bases of psychic power. Gentlemen, do you see such psychic might and power in me?"

"Yes, Great Brahmā."

"I too became so mighty and powerful by developing and cultivating these four bases of psychic power."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

7. The Three Openings

"What do the good gods of the Thirty-Three think? How well understood by the Buddha are the three opportunities for achieving happiness! What three?

First, take someone who lives mixed up with sensual pleasures and unskillful qualities. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. They live aloof from sensual pleasures and unskillful qualities. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the first opportunity for achieving happiness.

Next, take someone whose coarse physical, verbal, and mental processes have not died down. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. Their coarse physical, verbal, and mental processes die down. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the second opportunity for achieving happiness.

Next, take someone who doesn't truly understand what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. After some time they hear the teaching of the noble ones, rationally apply the mind to how it applies to them, and practice accordingly. They truly understand what is skillful and what is unskillful, and so on. Knowing and seeing like this, ignorance is given up and knowledge arises. That gives rise to pleasure, and more than pleasure, happiness, like the joy that's born from gladness. This is the third opportunity for achieving happiness.

These are the three opportunities for achieving happiness that have been understood by the Buddha."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

8. Mindfulness Meditation

"What do the good gods of the Thirty-Three think? How well described by the Buddha are the four kinds of mindfulness meditation! They are taught for achieving what is skillful. What four?

It's when a mendicant meditates by observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's bodies externally.

They meditate observing an aspect of feelings internally … Then they give rise to knowledge and vision of other people's feelings externally.

They meditate observing an aspect of the mind internally … Then they give rise to knowledge and vision of other people's minds externally.

They meditate observing an aspect of principles internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate in this way, they become rightly immersed in that, and rightly serene. Then they give rise to knowledge and vision of other people's principles externally.

These are the four kinds of mindfulness meditation taught by the Buddha for achieving what is skillful."

That is the topic on which Brahmā Sanaṅkumāra spoke. And having spoken about that, he addressed the gods of the Thirty-Three:

9. Seven Prerequisites of Immersion

"What do the good gods of the Thirty-Three think? How well described by the Buddha are the seven prerequisites of immersion for the development and fulfillment of right immersion! What seven? Right view, right thought, right speech, right action, right

livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.

Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.

If anything should be rightly described as ‘a teaching that’s well explained by the Buddha, apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves; and the doors to freedom from death are flung open,’ it’s this. For the teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves—and the doors to freedom from deathare flung open.

Whoever has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethical conduct loved by the noble ones; and whoever is spontaneously reborn, and is trained in the teaching; in excess of 2,400,000 such Magadhan devotees have passed away having ended three fetters. They’re stream-enterers, not liable to be reborn in the underworld, bound for awakening. And there are once-returners here, too.

And as for the rest of folk, who I think have shared in merit—I couldn’t even number them, for fear of speaking falsely.”

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, this thought came to the great king Vessavaṇa, “Oh, how incredible, how amazing! That there should be such a magnificent Teacher, and such a magnificent exposition of the teaching! And that such achievements of high distinction should be made known!”

And then Brahmā Sanaṅkumāra, knowing the great king Vessavaṇa’s train of thought, said to him, “What does Great King Vessavaṇa think? In the past, too, there was such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction were made known! In the future, too, there will be such a magnificent Teacher, and such a magnificent exposition of the teaching! And such achievements of high distinction will be made known!”

That, sir, is the topic on which Brahmā Sanaṅkumāra spoke to the gods of the Thirty-Three. And the great king Vessavaṇa, having heard and learned it in the presence of Brahmā as he was speaking on that topic, informed his own assembly.’”

And the spirit Janavasabha, having heard and learned it in the presence of the great king Vessavaṇa as he was speaking on that topic to his own assembly, informed the Buddha. And the Buddha, having heard and learned it in the presence of the spirit Janavasabha, and also from his own direct knowledge, informed Venerable Ānanda. And Venerable Ānanda,

having heard and learned it in the presence of the Buddha, informed the monks, nuns, laymen, and laywomen. And that's how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

DN 19

DN 19
The Great Steward
Mahāgovindasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then, late at night, the centaur Pañcasikha, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I would tell you of what I heard and learned directly from the gods of the Thirty-Three."

"Tell me, Pañcasikha," said the Buddha.

1. The Council of the Gods

"Sir, it was more than a few days ago—on the fifteenth day sabbath on the full moon day at the invitation to admonish held at the end of the rainy season—when all the gods of the Thirty-Three were sitting together in the Hall of Justice. A large assembly of gods was sitting all around, and the Four Great Kings were seated at the four quarters.

The Great King Dhataraṭṭha was seated to the east, facing west, in front of his gods. The Great King Virūḷhaka was seated to the south, facing north, in front of his gods. The Great King Virūpakkha was seated to the west, facing east, in front of his gods. The Great King Vessavaṇa was seated to the north, facing south, in front of his gods.

When the gods of the Thirty-Three have a gathering like this, that is how they are seated. After that come our seats.

Sir, those gods who had been recently reborn in the company of the Thirty-Three after leading the spiritual life under the Buddha outshine the other gods in beauty and glory. The gods of the Thirty-Three became uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the titan hosts dwindle!'

Seeing the joy of those gods, Sakka, lord of gods, celebrated with these verses:

'The gods rejoice—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching;

and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha!

They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast.

Seeing this, they delight—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching!'

The gods of the Thirty-Three became even more uplifted and overjoyed at that, full of rapture and happiness, saying, 'The heavenly hosts swell, while the titan hosts dwindle!'

2. Eight Genuine Praises

Seeing the joy of those gods, Sakka, lord of gods, addressed them, 'Gentlemen, would you like to hear eight genuine praises of the Buddha?'

'Indeed we would, sir.'

Then Sakka proffered these eight genuine praises of the Buddha:

'What do the good gods of the Thirty-Three think? How the Buddha has acted for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans! I don't see any Teacher, past or present, who has such compassion for the world, apart from the Buddha.

Also, the Buddha has explained the teaching well—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I don't see any Teacher, past or present, who explains such a relevant teaching, apart from the Buddha.

Also, the Buddha has well described what is skillful and what is unskillful, what is blameworthy and what is blameless, what should be cultivated and what should not be cultivated, what is inferior and what is superior, and what is on the side of dark and the side of bright. I don't see any Teacher, past or present, who so clearly describes all these things, apart from the Buddha.

Also, the Buddha has well described the practice that leads to extinguishment for his disciples. And extinguishment converges with the practice, as the waters of the Ganges come together and converge with the waters of the Yamuna. I don't see any Teacher, past or present, who so clearly describes the practice that leads to extinguishment for his disciples, apart from the Buddha.

Also, possessions and popularity have accrued to the Buddha, so much that you'd think it would thrill even the aristocrats. But he takes his food free of vanity. I don't see any Teacher, past or present, who takes their food so free of vanity, apart from the Buddha.

Also, the Buddha has gained companions, both trainees who are practicing, and those with defilements ended who have completed their journey. The Buddha is committed to the joy of solitude, but doesn't send them away. I don't see any Teacher, past or present, so committed to the joy of solitude, apart from the Buddha.

Also, the Buddha does as he says, and says as he does, thus: he does as he says, and says as he does. I don't see any Teacher, past or present, who so practices in line with the

teaching, apart from the Buddha.

Also, the Buddha has gone beyond doubt and got rid of indecision. He has achieved all he wished for regarding the fundamental purpose of the spiritual life. I don't see any Teacher, past or present, who has achieved these things, apart from the Buddha.'

These are the eight genuine praises of the Buddha proffered by Sakka. Hearing them, the gods of the Thirty-Three became even more uplifted and overjoyed.

Then some gods thought, 'If only four fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

Other gods thought, 'Let alone four fully awakened Buddhas; if only three fully awakened Buddhas, or two fully awakened Buddhas might arise in the world and teach the Dhamma, just like the Blessed One! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

When they said this, Sakka said, 'It's impossible, gentlemen, for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. May that Blessed One be healthy and well, and remain with us for a long time! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!'

Then the gods of the Thirty-Three, having considered and deliberated on the matter for which they were seated together in the Hall of Justice, advised and instructed the Four Great Kings on the subject. Each one, having been advised, stood at his own seat without departing.

The Kings were instructed, and heeded good advice. With clear and peaceful minds, they stood by their own seats.

Then in the northern quarter a magnificent light arose and radiance appeared, surpassing the glory of the gods. Then Sakka, lord of gods, addressed the gods of the Thirty-Three, 'As indicated by the signs—light arising and radiance appearing—Brahmā will appear. For this is the precursor for the appearance of Brahmā, namely light arising and radiance appearing.'

As indicated by the signs, Brahmā will appear. For this is the sign of Brahmā: a light vast and great.

3. On Sanaṅkumāra

Then the gods of the Thirty-Three sat in their own seats, saying, ‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’ And the Four Great Kings did likewise. Hearing that, the gods of the Thirty-Three agreed in unison, ‘We shall find out what has caused that light, and only when we have realized it shall we go to it.’

When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he does so after manifesting in a solid corporeal form. For a Brahmā’s normal appearance is imperceptible in the visual range of the gods of the Thirty-Three. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, he outshines the other gods in beauty and glory, as a golden statue outshines the human form. When Brahmā Sanaṅkumāra appears to the gods of the Thirty-Three, not a single god in that assembly greets him by bowing down or rising up or inviting him to a seat. They all sit silently on their couches with their joined palms raised, thinking, ‘Now Brahmā Sanaṅkumāra will sit on the couch of whatever god he chooses.’ And the god on whose couch Brahmā sits is overjoyed and brimming with happiness, like a king on the day of his coronation.

Seeing the joy of those gods, Brahmā Sanaṅkumāra celebrated with these verses:

‘The gods rejoice—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching;

and seeing the new gods, so beautiful and glorious, who have come here after leading the spiritual life under the Buddha!

They outshine the others in beauty, glory, and lifespan. Here are the distinguished disciples of he whose wisdom is vast.

Seeing this, they delight—the Thirty-Three with their Lord—revering the Realized One, and the natural excellence of the teaching!’

That is the topic on which Brahmā Sanaṅkumāra spoke. And while he was speaking on that topic, his voice had eight qualities: it was clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn’t extend outside the assembly. When someone has a voice like this, they’re said to have the voice of Brahmā.

Then the gods of the Thirty-Three said to Brahmā Sanaṅkumāra, ‘Good, Great Brahmā! Having appraised this, we rejoice. And there are the eight genuine praises of the Buddha spoken by Sakka—having appraised them, too, we rejoice.’

4. Eight Genuine Praises

Then Brahmā said to Sakka, ‘It would be good, lord of gods, if I could also hear the eight genuine praises of the Buddha.’

Saying, ‘Yes, Great Brahmā,’ Sakka repeated the eight genuine praises for him.

Hearing them, Brahmā Sanaṅkumāra was uplifted and overjoyed, full of rapture and happiness. Then Brahmā Sanaṅkumāra manifested in a solid corporeal form, taking on the appearance of the youth Pañcasikha, and appeared to the gods of the Thirty-Three. Rising into the air, he sat cross-legged in the sky, like a strong man might sit cross-legged on a well-appointed couch or on level ground. There he addressed the gods of the Thirty-Three:

5. The Story of the Steward

'What do the gods of the Thirty-Three think about the extent of the Buddha's great wisdom?

Once upon a time, there was a king named Disampati. He had a brahmin high priest named the Steward. Disampati's son was the prince named Reṇu, while the Steward's son was the student named Jotipāla. There were Reṇu the prince, Jotipāla the student, and six other aristocrats; these eight became friends.

In due course the brahmin Steward passed away. At his passing, King Disampati lamented, "At a time when I have relinquished all my duties to the brahmin Steward and amuse myself, supplied and provided with the five kinds of sensual stimulation, he passes away!"

When he said this, Prince Reṇu said to him, "Sire, don't lament too much at the Steward's passing. He has a son named Jotipāla, who is even more astute and expert than his father. He should manage the affairs that were managed by his father."

"Is that so, my prince?"

"That is so, sire."

6. The Story of the Great Steward

So King Disampati addressed one of his men, "Please, mister, go to the student Jotipāla, and say to him, 'Best wishes, Jotipāla! You are summoned by King Disampati; he wants to see you.'"

"Yes, Your Majesty," replied that man, and did as he was asked. Then Jotipāla went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, "May you, Jotipāla, manage my affairs—please don't turn me down! I shall appoint you to your father's position, and anoint you as Steward."

"Yes, sir," replied Jotipāla.

So the king anointed him as Steward and appointed him to his father's position. After his appointment, the Steward Jotipāla managed both the affairs that his father had managed, and other affairs that his father had not managed. He organized both the works that his father had organized, and other works that his father had not organized. When people noticed this they said, "The brahmin is indeed a Steward, a Great Steward!" And that's how the student Jotipāla came to be known as the Great Steward.

6.1. Dividing the Realm

Then the Great Steward went to the six aristocrats and said, “King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It’s likely that when he passes away the king-makers will anoint Prince Reṇu as king. Come, sirs, go to Prince Reṇu and say, ‘Prince Reṇu, we are your friends, dear, beloved, and cherished. We have shared your joys and sorrows. King Disampati is old, elderly and senior, advanced in years, and has reached the final stage of life. Who knows how long he has to live? It’s likely that when he passes away the king-makers will anoint you as king. If you should gain kingship, share it with us.’”

“Yes, sir,” replied the six aristocrats. They went to Prince Reṇu and put the proposal to him.

The prince replied, “Who else, sirs, in my realm ought to prosper if not you? If I gain kingship, I will share it with you all.”

In due course King Disampati passed away. At his passing, the king-makers anointed Prince Reṇu as king. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation.

Then the Great Steward went to the six aristocrats and said, “King Disampati has passed away. But after being anointed, King Reṇu amused himself, supplied and provided with the five kinds of sensual stimulation. Who knows the intoxicating power of sensual pleasures? Come, sirs, go to Prince Reṇu and say, ‘Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?’”

“Yes, sir,” replied the six aristocrats. They went to King Reṇu and said, “Sir, King Disampati has passed away, and you have been anointed as king. Do you remember what you said?”

“I remember, sirs. Who is able to neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south?”

“Who else, sir, if not the Great Steward?”

So King Reṇu addressed one of his men, “Please, mister, go to the brahmin Great Steward and say that King Reṇu summons him.”

“Yes, Your Majesty,” replied that man, and did as he was asked. Then the Great Steward went to the king and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and the king said to him, “Come, let the good Steward neatly divide into seven equal parts this great land, so broad in the north and narrow as the front of a cart in the south.”

“Yes, sir,” replied the Great Steward, and did as he was asked. All were arranged like the fronts of carts, and right in the middle was King Reṇu’s nation.

Dantapura for the Kaliṅgas; Potana for the Assakas; Māhissatī for the Avantis; Roruka for the Sovīras;

Mithilā for the Videhas; Campā was laid out for the Aṅgas; and Varanasi for the Kāsis: these were laid out by the Steward.

Then those six aristocrats were delighted with their respective gains, having achieved all they wished for, "We have received exactly what we wanted, what we wished for, what we desired, what we yearned for."

Sattabhū and Brahmadatta, Vessabhū and Bharata, Reṇu and the two Dhataraṭṭhas: these were the seven Bhāratas.

The first recitation section is finished.

6.2. A Good Reputation

Then the six aristocrats approached the Great Steward and said, "Steward, just as you are King Reṇu's friend, dear, beloved, and cherished, you are also our friend. Would you manage our affairs? Please don't turn us down!"

"Yes, sirs," replied the Great Steward. Then the Great Steward managed the realms of the seven kings. And he taught seven well-to-do brahmins, and seven hundred bathed initiates to recite the hymns.

After some time he got this good reputation, "The Great Steward sees Brahmā in person! The Great Steward discusses, converses, and consults with Brahmā in person!"

The Great Steward thought, "I have the reputation of seeing Brahmā in person, and discussing with him in person. But I don't. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: 'Whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him.' Why don't I do that?"

So the Great Steward went to King Reṇu and told him of the situation, saying, "Sir, I wish to go on retreat for the four months of the rainy season and practice the absorption on compassion. No one should approach me, except for the one who brings my meal."

"Please do so, Steward, at your convenience."

Then the Great Steward went to the six aristocrats to put the same proposal, and received the same reply.

He also went to the seven well-to-do brahmins and seven hundred bathed initiates and put to them the same proposal, adding, "Sirs, recite the hymns in detail as you have learned

and memorized them, and teach each other how to recite."

And they too said, "Please do so, Steward, at your convenience."

Then the Great Steward went to his forty equal wives to put the same proposal to them, and received the same reply.

Then the Great Steward had a new ceremonial hall built to the east of his citadel, where he went on retreat for the four months of the rainy season and practiced the absorption on compassion. And no one approached him except the one who brought him meals.

But then, when the four months had passed, the Great Steward became dissatisfied and anxious, "I have heard that brahmins of the past said that whoever goes on retreat for the four months of the rainy season and practices the absorption on compassion sees Brahmā and discusses with him. But I neither see Brahmā nor discuss with him."

6.3. A Discussion With Brahmā

And then Brahmā Sanaṅkumāra, knowing the Great Steward's train of thought, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in the Great Steward's presence. At that, the Great Steward became frightened, scared, his hair standing on end, as he had never seen such a sight before. So he addressed Brahmā Sanaṅkumāra in verse:

"Who might you be, sir, so beautiful, glorious, majestic? Not knowing, I ask—how am I to know who you are?"

"In the Brahmā realm they know me as 'The Eternal Youth'. All the gods know me thus, and so you should know me, Steward."

"A Brahmā deserves a seat and water, foot-salve, and sweet cakes. Sir, I ask you to please accept these gifts of hospitality."

"I accept the gifts of hospitality of which you speak. I grant you the opportunity to ask whatever you desire—about welfare and benefit in this life, or happiness in lives to come."

Then the Great Steward thought, "Brahmā Sanaṅkumāra has granted me an opportunity. Should I ask him about what is beneficial for this life or lives to come?"

Then he thought, "I'm a skilled in what is beneficial for this life, and others even ask me about it. Why don't I ask Brahmā about the benefit that specifically applies to lives to come?" So he addressed Brahmā Sanaṅkumāra in verse:

"I'm in doubt, so I ask Brahmā—who is free of doubt—about things one may learn from another. Standing on what, training in what may a mortal reach the deathless Brahmā realm?"

“He among men, O brahmin, has given up possessiveness, at one, compassionate, free of putrefaction, and refraining from sex. Standing on that, training in that a mortal may reach the deathless Brahmā realm.”

“Sir, I understand what ‘giving up possessiveness’ means. It’s when someone gives up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. That’s how I understand ‘giving up possessiveness’.

Sir, I understand what ‘at one’ means. It’s when someone frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. That’s how I understand ‘at one’.

Sir, I understand what ‘compassionate’ means. It’s when someone meditates spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. That’s how I understand ‘compassionate’.

But I don’t understand what you say about putrefaction.

What among men, O Brahmā, is putrefaction? I don’t understand, so tell me, wise one: wrapped in what do people stink, headed for hell, shut out of the Brahmā realm?”

“Anger, lies, fraud, and deceit, miserliness, vanity, jealousy, desire, stinginess, harassing others, greed, hate, vanity, and delusion—those bound to such things are not devoid of putrefaction; they’re headed for hell, shut out of the Brahmā realm.”

“As I understand what you say about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!”

“Please do so, Steward, at your convenience.”

6.4. Informing King Reṇu

So the Great Steward went to King Reṇu and said, “Sir, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.

I announce to King Reṇu, the lord of the land: you must learn how to rule, for I no longer care for my ministry.”

“If you’re lacking any pleasures, I’ll supply them for you. I’ll protect you from any harm, for I command the nation’s army. You are my father, I am your son! O Steward, please

don’t leave!”

“I’m lacking no pleasures, and no-one is harming me. I’ve heard a non-human voice, so I no longer care for lay life.”

“What was that non-human like? What did he say to you, hearing which you would abandon our house and all our people?”

“Before entering this retreat, I only liked to sacrifice. I kindled the sacred flame, strewn about with kusa grass.

But then Brahmā the Eternal Youth appeared to me from the Brahmā realm. He answered my question, hearing which I no longer care for lay life.”

“I have faith, O Steward, in that of which you speak. Having heard a non-human voice, what else could you do?

We will follow your example, Steward, be my Teacher! Like a gem of beryl—flawless, immaculate, beautiful—that’s how pure we shall live, in the Steward’s dispensation.

If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.5. Informing the Six Aristocrats

Then the Great Steward went to the six aristocrats and said, “Sirs, please now find another high priest to manage the affairs of state for you. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness!”

Then the six aristocrats withdrew to one side and thought up a plan, “These brahmins are greedy for wealth. Why don’t we try to persuade him with wealth?”

They returned to the Great Steward and said, “In these seven kingdoms there is abundant wealth. We’ll get you as much as you want.”

“Enough, sirs. I already have abundant wealth, owing to my lords. Giving up all that, I shall go forth.”

Then the six aristocrats withdrew to one side and thought up a plan, “These brahmins are greedy for women. Why don’t we try to persuade him with women?”

They returned to the Great Steward and said, “In these seven kingdoms there are many women. We’ll get you as many as you want.”

“Enough, sirs. I already have forty equal wives. Giving up all them, I shall go forth.”

“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

“If you all give up sensual pleasures, to which ordinary people are attached, exert yourselves, being strong, and possessing the power of patience.

This path is the straight path, this path is supreme. Guarded by the good, the true teaching leads to rebirth in the Brahmā realm.”

“Well then, sir, please wait for seven years. When seven years have passed, we shall go forth with you. Your destiny shall be ours.”

“Seven years is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no-one born can escape death. I shall go forth.”

“Well then, sir, please wait for six years, five years, four years, three years, two years, one year, seven months, six months, five months, four months, three months, two months, one month, or even a fortnight. When a fortnight has passed, we shall go forth. Your destiny shall be ours.”

“A fortnight is too long, sirs. I cannot wait that long. Who knows what will happen to the living? We are heading to the next life. We must be thoughtful and wake up! We must do what’s good and lead the spiritual life, for no-one born can escape death. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

“Well then, sir, please wait for a week, so that we can instruct our sons and brothers in kingship. When a week has passed, we shall go forth. Your destiny shall be ours.”

“A week is not too long, sirs. I will wait that long.”

6.6. Informing the Brahmins

Then the Great Steward also went to the seven well-to-do brahmins and seven hundred bathed initiates and said, “Sirs, please now find another teacher to teach you to recite the hymns. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

“Please don’t go forth from the lay life to homelessness! The life of one gone forth is of little influence or profit, whereas the life of a brahmin is of great influence and profit.”

“Please, sirs, don’t say that. Who has greater influence and profit than myself? For now I am like a king to kings, like Brahmā to brahmins, like a deity to householders. Giving up all that, I shall go forth. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

“If the Steward is going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.7. Informing the Wives

Then the Great Steward went to his forty equal wives and said, “Ladies, please do whatever you wish, whether returning to your own families, or finding another husband. I wish to go forth from the lay life to homelessness. As I understand what Brahmā says about putrefaction, it’s not easy to quell while living at home. I shall go forth from the lay life to homelessness.”

“You are the only family we want! You are the only husband we want! If you are going forth from the lay life to homelessness, we shall do so too. Your destiny shall be ours.”

6.8. The Great Steward Goes Forth

When a week had passed, the Great Steward shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. And when he had gone forth, the seven anointed aristocrat kings, the seven brahmins with seven hundred initiates, the forty equal wives, and many thousands of aristocrats, brahmins, householders, and many harem women shaved off their hair and beards, dressed in ocher robes, and went forth from the lay life to homelessness.

Escorted by that assembly, the Great Steward wandered on tour among the villages, towns, and capital cities. And at that time, whenever he arrived at a village or town, he was like a king to kings, like Brahmā to brahmins, like a deity to householders. And whenever people sneezed or tripped over they’d say: “Homage to the Great Steward! Homage to the high priest for the seven!”

And the Great Steward meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. And he taught his disciples the path to rebirth in the company of Brahmā.

Those of his disciples who completely understood the Great Steward’s instructions, at the breaking up of the body, after death, were reborn in the Brahmā realm. Of those disciples who only partly understood the Great Steward’s instructions, some were reborn in the company of the Gods Who Control what is Imagined by Others, while some were reborn in the company of the Gods Who Love to Imagine, or the Joyful Gods, or the Gods of Yama, or the Gods of the Thirty-Three, or the Gods of the Four Great Kings. And at the very least they swelled the hosts of the centaurs.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.’

Do you remember this, Blessed One?”

“I remember, Pañcasikha. I myself was the brahmin Great Steward at that time. And I taught those disciples the path to rebirth in the company of Brahmā. But that spiritual path of mine doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm.

But this spiritual path does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. And what is the spiritual path that leads to extinguishment? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the spiritual path that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Those of my disciples who completely understand my instructions realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Of those disciples who only partly understand my instructions, some, with the ending of the five lower fetters, become reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Some, with the ending of three fetters, and the weakening of greed, hate, and delusion, become once-returners. They come back to this world once only, then make an end of suffering.

And some, with the ending of three fetters, become stream-enterers, not liable to be reborn in the underworld, bound for awakening.

And so the going forth of all those gentlemen was not in vain, was not wasted, but was fruitful and fertile.”

That is what the Buddha said. Delighted, the centaur Pañcasikha approved and agreed with what the Buddha said. He bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

DN 20

DN 20
The Great Congregation
Mahāsamayasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Then four deities of the Pure Abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"There's a great congregation in the woods, where heavenly hosts have assembled. We've come to this righteous congregation to see the invincible Saṅgha!"

Then another deity recited this verse in the Buddha's presence:

"The mendicants there are immersed in samādhi, they've straightened their own minds. Like a charioteer holding the reins, the astute ones protect their senses."

Then another deity recited this verse in the Buddha's presence:

"They snapped the post and snapped the cross-bar, unstirred, they tore out the boundary post. They live pure and immaculate, the young giants tamed by the Clear-eyed One."

Then another deity recited this verse in the Buddha's presence:

"Anyone who has gone to the Buddha for refuge won't go to a plane of loss. After giving up this human body, they swell the hosts of gods."

1. The Gathering of Deities

Then the Buddha said to the mendicants:

“Mendicants, most of the deities from ten solar systems have gathered to see the Realized One and the mendicant Saṅgha. The Buddhas of the past had, and the Buddhas of the future will have, gatherings of deities that are at most like the gathering for me now. I shall declare the names of the heavenly hosts; I shall extol the names of the heavenly hosts; I shall teach the names of the heavenly hosts. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied.

The Buddha said this:

“I invoke a paean of praise! Where the earth-gods dwell, there, in mountain caves, resolute and composed,

dwell many like lonely lions, who have mastered their fears. Their minds are bright and pure, clear and undisturbed.”

The teacher knew that over five hundred were in the wood at Kapilavatthu. Therefore he addressed the disciples who love the teaching:

“The heavenly hosts have come forth; mendicants, you should be aware of them.” Those monks grew keen, hearing the Buddha’s instruction.

Knowledge manifested in them, seeing those non-human beings. Some saw a hundred, a thousand, even seventy thousand,

while some saw a hundred thousand non-human beings. But some saw an endless number spread out in every direction.

And all that was known and distinguished by the Clear-eyed One. Therefore he addressed the disciples who love the teaching:

“The heavenly hosts have come forth; mendicants, you should be aware of them. I shall extol them for you, with lyrics in proper order.

There are seven thousand spirits, earth-gods of Kapilavatthu. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood.

From the Himalayas there are six thousand spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood.

From Mount Sātā there are three thousand spirits of different colors. They’re powerful and brilliant, so beautiful and glorious. Rejoicing, they’ve come forth to the meeting of mendicants in the wood.

And thus there are sixteen thousand spirits of different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

From Vessāmitta's mountain there are five hundred spirits of different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

And there's Kumbhīra of Rājagaha, whose home is on Mount Vepulla. Attended by more than a hundred thousand spirits, Kumbhīra of Rājagaha also came to the meeting in the wood.

King Dhataraṭṭha rules the eastern quarter. Lord of the centaurs, he's a great king, glorious.

And he has many mighty sons all of them named Indra. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

King Virūḷhaka rules the southern quarter. Lord of the goblins, he's a great king, glorious.

And he has many mighty sons all of them named Indra. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

King Virūpakkha rules the western quarter. Lord of the dragons, he's a great king, glorious.

And he has many mighty sons all of them named Indra. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

King Kuvera rules the northern quarter. Lord of spirits, he's a great king, glorious.

And he has many mighty sons all of them named Indra. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

Dhataraṭṭha in the east, Virūḷhaka to the south, Virūpakkha to the west, and Kuvera in the north.

These Four Great Kings, all around in the four quarters, stood there dazzling in the wood at Kapilavatthu.

Their deceitful slaves came, so treacherous and crafty—the deceivers Kuṭeṇḍu, Viṭeṇḍu, with Viṭucca and Viṭuḍa.

And Candana and Kāmaseṭṭha, Kinnughaṇḍu and Nighaṇḍu, Panāda and Opamañña, and Mātali, the god's charioteer.

Cittasena the centaur came too, and the kings Nala and Janesabha. Pañcasikha came too, with Timbaru and Suriyavaccasā.

These and other kings there were, the centaurs with their kings. Rejoicing, they've come forth to the meeting of mendicants in the wood.

Then came the dragons of Nābhasa lake, and those from Vesālī with those from Takkasilā. The Kambalas and Assataras came and those from Payāga with their kin.

Those from Yamunā, and the Dhataraṭṭha dragons came, so glorious. And Erāvaṇa the great dragon also came to the meeting in the wood.

Those who seize the dragon kings by force— divine, twice-born birds with piercing vision — swoop down to the wood from the sky; their name is 'Rainbow Phoenix'.

But the dragon kings remained fearless, for the Buddha kept them safe from the phoenixes. Introducing each other with gentle words, the dragons and phoenixes took the Buddha as refuge.

Defeated by Vajirahattha, the titans live in the ocean. They're brothers of Vāsava, powerful and glorious.

There's the terrifying Kālakañjas, the Dānava and Ghasa titans, Vepacitti and Sucitti, Pahārāda with Namuci,

and Bali's hundred sons, all named after Virocana. Bali's army armed themselves and went to the auspicious Rāhu, saying: 'Now is the time, sir, for the meeting of mendicants in the wood.'

The gods of Water and Earth, and Fire and Wind came there. The gods of Varuṇa and Varuṇa's offsping, and Soma together with Yasa.

A host of the gods of Love and Compassion came, so glorious. These ten hosts of gods shone in all different colors.

They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

The Vishnu and Sahalī gods, and the unequaled pair of Twins. The gods living on the moon came, with the Moon before them.

The gods living on the sun came, with the Sun before them. And with the stars before them came the languid gods of clouds.

And Vāsava came, the greatest of the Vasus, who is Sakka the Able, Purindada the Fortbreaker: These ten hosts of gods shone in all different colors.

They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

Then came the Sahabhū gods, blazing like a crested flame; and the Ariṭṭhakas and Rojas too, and the gods hued blue as flax.

The Varuṇas and Sahadhammas, the Accutas and Anejakas, the Sūleyyas and Ruciras all came, as did the Vāsavanesi gods. These ten hosts of gods shone in all different colors.

They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

The Samānas, Mahāsamānas, Mānusas, and Mānusuttamas all came, and the gods depraved by play, and those who are malevolent.

Then came the gods of Mercury, and the those who live on Mars. The Pāragas and Mahāpāragas came, such glorious gods. These ten hosts of gods shone in all different colors.

They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

The gods of Venus, the newborn sun, and the Dawn came along with those from Saturn. And the gods of the White Globe came leading the Brilliant Gods.

The Sadāmattas and Hāragajas, and assorted glorious ones; Pajjuna came thundering, he who rains on all quarters.

These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

The Khemiyas from the realms of Tusita and Yama, and the glorious Kaṭṭhakas came; the Lambītakas, Lāmaseṭṭhas, those called the Shining, and the gods of Granted Wishes. The Gods Who Love to Imagine came too, and those who delight in the Creations of Others.

These ten hosts of gods shone in all different colors. They're powerful and brilliant, so beautiful and glorious. Rejoicing, they've come forth to the meeting of mendicants in the wood.

These sixty hosts of gods shone in all different colors. They came organized by name, these and others likewise, thinking:

'We shall see those rid of rebirth, kind, the undefiled ones who have crossed the flood, and the dragon who brought them across, who like the Moon has overcome darkness.'

Subrahmā and Paramatta came, with sons of those powerful ones. Sanaṅkumāra and Tissa also came to the meeting in the wood.

Of a thousand Brahmā realms, the Great Brahmā stands forth. He has arisen, resplendent, his formidable body so glorious.

Ten Gods Almighty came there, each one of them wielding power, and in the middle of them came Hārita with his following.”

When they had all come forth—the gods with their Lord, and the Brahmās—Māra’s army came forth too: see the stupidity of the Dark Lord!

“Come, seize them and bind them,” he said, “let them be bound by desire! Surround them on all sides, don’t let any escape!”

And so there the great general, the Dark Lord sent forth his army. He struck the ground with his fist to make a horrifying sound

like a storm cloud shedding rain, thundering and flashing. But then he retreated, furious, out of control.

And all that was known and distinguished by the Clear-eyed One. Thereupon the Teacher addressed the disciples who love the teaching:

“Māra’s army has arrived; mendicants, you should be aware of them.” Those monks grew keen, hearing the Buddha’s instruction. The army fled from those free of passion, and not a single hair was stirred!

“All triumphant in battle, so fearless and glorious. They rejoice with all the spirits, the disciples well-known among men.”

DN 21

DN 21
Sakka's Questions
Sakkapañhasutta

So I have heard. At one time the Buddha was staying in the land of the Magadhans, where east of Rājagaha there is a brahmin village named Ambasaṇḍā, north of which, on Mount Vediyaka, is Indra's hill cave.

Now at that time Sakka, the lord of gods, grew eager to see the Buddha. He thought, "Where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

Seeing that the Buddha was at Indra's hill cave, he addressed the gods of the Thirty-Three, "Good sirs, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the gods.

Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, the Buddha is staying in the land of the Magadhans at Indra's hill cave. What if we were to go and see that Blessed One, the perfected one, the fully awakened Buddha?"

"Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went as Sakka's attendant.

Then Sakka went at the head of a retinue consisting of the gods of the Thirty-Three and the centaur Pañcasikha. As easily as a strong person would extend or contract their arm, he vanished from the heaven of the gods of the Thirty-Three and landed on Mount Vediyaka north of Ambasaṇḍā.

Now at that time a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā, as happens through the glory of the gods. People in the villages round about, terrified, shocked, and awestruck, said, "Mount Vediyaka must be on fire today, blazing and burning! Oh why has such a dazzling light appeared over Mount Vediyaka and Ambasaṇḍā?"

Then Sakka addressed the centaur Pañcasikha, "My dear Pañcasikha, it is hard for one like me to get near the Realized Ones while they are on retreat practicing absorption, enjoying absorption. But if you were to charm the Buddha first, then I could go to see him."

"Yes, lord," replied the centaur Pañcasikha. Taking his arched harp made from the pale timber of wood-apple, he went to Indra's hill cave. When he had drawn near, he stood to one side, thinking, "This is neither too far nor too near; and he'll hear my voice."

1. Pañcasikha's Song

Standing to one side, Pañcasikha played his arched harp, and sang these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love.

"O Bhaddā Suriyavaccasā, my Darling Sunshine, I pay homage to your father Timbaru, through whom was born a lady so fine, to fill me with a joy I never knew.

As sweet as a breeze to one who's sweating, or when thirsty, a sweet and cooling drink, so dear are you, Aṅgīrasi, to me— just like the teaching is to all the saints!

Like a cure when you're struck by fever dire, or food to ease the hunger pain, come on, Bhaddā, please put out my fire, quench me like water on a flame.

As elephants burning in the heat of summer, sink down in a lotus pond to rest, so cool, full of petals and of pollen—that's how I would plunge into your breast.

Like elephants bursting bonds in rutting season, beating off the pricks of lance and pikes— I just don't understand what is the reason I'm so crazy for your shapely thighs!

For you, my heart is full of passion, I'm in an besotted state of mind. There is no going back, I'm just not able, I'm like a fish that's hooked up on the line.

Come on, my Bhaddā, hold me, fair of thighs! Embrace me, with your so bashful eyes! Take me in your arms, my lovely lady, that's all I'd ever want or could desire.

Ah, then my desire was such a small thing, my sweet, with your curling wavy hair; now, like to arahants an offering, it's grown so very much from there.

Whatever the merit I have forged by giving to such perfected beings—may that, my altogether gorgeous, ripen in togetherness with you.

Whatever the merit I have forged in this vast territory, may that, my altogether gorgeous, ripen in togetherness with you.

As the Sakyan, absorbed, did meditate at one, alert, and mindful too, the sage seeking the state free of death— so I, oh my Sunshine, seek for you!

And just like the sage would delight, once he had awakened to the truth, so I would delight, my fine lady, were I to become one with you.

If Sakka were to grant me one wish, as Lord of the Thirty and Three, my Bhaddā, you're all I would wish for, so strong is the love in me.

Like a freshly blossoming sal tree is your father, my lady so wise. I pay homage to he, bowing humbly, whose daughter is of such a kind."

When Pañcasikha had spoken, the Buddha said to him, "Pañcasikha, the sound of your

strings blends well with the sound of your singing, so that neither overpowers the other. But when did you compose these verses on the Buddha, the teaching, the Saṅgha, the perfected ones, and sensual love?"

"This one time, sir, when you were first awakened, you were staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. And at that time I was in love with the lady named Bhaddā Suriyavaccasā, 'Darling Sunshine', the daughter of the centaur king Timbaru. But the sister desired another— it was the one named Sikhaṇḍī— Mātali the charioteer's son—who she loved. Since I couldn't win that sister by any means, I took my arched harp to Timbaru's home, where I played those verses.

When I finished, Suriyavaccasā said to me, 'Dear sir, I have not personally seen the Buddha. But I did hear about him when I went to dance for the gods of the Thirty-Three in the Hall of Justice. Since you extol the Buddha, let us meet up today.' And that's when I met up with that sister. But we have not met since."

2. The Approach of Sakka

Then Sakka, lord of gods, thought, "Pañcasikha is exchanging pleasantries with the Buddha."

So he addressed Pañcasikha, "My dear Pañcasikha, please bow to the Buddha for me, saying: 'Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.'"

"Yes, lord," replied Pañcasikha. He bowed to the Buddha and said, "Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet."

"So may Sakka with his ministers and retinue be happy, Pañcasikha," said the Buddha, "for all want to be happy—whether gods, humans, titans, dragons, centaurs, or any of the other diverse creatures there may be."

For that is how the Realized Ones salute such illustrious spirits. And being saluted by the Buddha, Sakka entered Indra's hill cave, bowed to the Buddha, and stood to one side. And the gods of the Thirty-Three did likewise, as did Pañcasikha.

And at that time the uneven places were evened out, the cramped places were opened up, the darkness vanished in the cave and light appeared, as happens through the glory of the gods.

Then the Buddha said to Sakka, "It's incredible and amazing that you, the venerable Kosiya, who has so many duties and so much to do, should come here."

"For a long time I've wanted to come and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities for the gods of the Thirty-Three. This one time, sir, the Buddha was staying near Sāvatthī in the frankincense-tree hut. Then I went to Sāvatthī to see the Buddha. But at that time the Buddha was sitting immersed in some kind of meditation. And a divine maiden of Great King Vessavaṇa named Bhūjati was attending on the Buddha, standing there paying homage to him with joined palms.

So I said to her, ‘Sister, please bow to the Buddha for me, saying: “Sir, Sakka, lord of gods, with his ministers and retinue, bows with his head at your feet.”’

When I said this, she said to me, ‘It’s the wrong time to see the Buddha, as he’s in retreat.’

‘Well then, sister, please convey my message when the Buddha emerges from that immersion.’ I hope that sister bowed to you? Do you remember what she said?”

“She did bow, lord of gods, and I remember what she said. I also remember that it was the sound of your chariot wheels that pulled me out of that immersion.”

“Sir, I have heard and learned this in the presence of the gods who were reborn in the host of the Thirty-Three before me: ‘When a Realized One arises in the world, perfected and fully awakened, the heavenly hosts swell, while the titan hosts dwindle.’ And I have seen this with my own eyes.

2.1. The Story of Gopikā

Right here in Kapilavatthu there was a Sakyan lady named Gopikā who had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled her ethics. Losing her attachment to femininity, she developed masculinity. When her body broke up, after death, she was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three she became one of my sons. There they knew him as the god Gopaka.

Meanwhile three others, mendicants who had led the spiritual life under the Buddha, were reborn in the inferior centaur realm. There they amused themselves, supplied and provided with the five kinds of sensual stimulation, and became my servants and attendants.

At that, Gopaka scolded them, ‘Where on earth were you at, good sirs, when you heard the Buddha’s teaching! For while I was still a woman I had confidence in the Buddha, the teaching, and the Saṅgha, and had fulfilled my ethics. I lost my attachment to femininity and developed masculinity. When my body broke up, after death, I was reborn in a good place, a heavenly realm. In the company of the gods of the Thirty-Three I became one of Sakka’s sons. Here they know me as the god Gopaka. But you, having led the spiritual life under the Buddha, were reborn in the inferior centaur realm. It is a sad sight indeed to see fellow practitioners reborn in the inferior centaur realm.’

When scolded by Gopaka, two of those gods regained their memory right away. They went to the host of Brahmā’s Ministers, but one god remained attached to sensual pleasures.

‘“I was a laywoman disciple of the Clear-eyed One, and my name was Gopikā. I was devoted to the Buddha and the teaching, and I faithfully served the Saṅgha.

Because of the excellence of the Buddha’s teaching, I’m now a mighty, splendid son of Sakka, reborn among the Three and Thirty. And here they know me as Gopaka.

Then I saw some mendicants who I’d seen before, dwelling in the host of centaurs. When I used to be a human, they were disciples of Gotama.

I served them with food and drink, and clasped their feet in my own home. Where on earth were these good sirs at when they learned the Buddha's teachings?

For each must know for themselves the teaching so well-taught, realized by the Clear-eyed One. I was one who followed you, having heard the fine words of the noble ones.

I'm now a mighty, splendid son of Sakka, reborn among the Three and Thirty. But you followed the best of men, and led the supreme spiritual life,

but still you're born in this lesser realm, a rebirth unbefitting. It's a sad sight I see, good sirs, fellow practitioners in a lesser realm.

Reborn in the host of centaurs, only to wait upon the gods. Meanwhile, I dwelt in a house — but see my distinction now!

Having been a woman now I'm a male god, blessed with heavenly sensual pleasures." Scolded by that disciple of Gotama, comprehending Gopaka, they were struck with urgency.

"Let's strive, let's try hard—we won't serve others any more!" Two of them roused up energy, recalling the Buddha's instructions.

Right away they became dispassionate, seeing the drawbacks in sensual pleasures. The fetters and bonds of sensual pleasures—the ties of the Wicked One so hard to break—

they burst them like a bull elephant his ropes, and passed right over the Thirty-Three. The gods with Indra and the Progenitor were all gathered in the Hall of Justice.

As they sat there, they passed over them, the heroes desireless, practicing purity. Seeing them, Vāsava was struck with urgency; the master of gods in the midst of the group said,

"These were born in the lesser centaur realm, but now they pass us by!" Heeding the speech of one so moved, Gopaka addressed Vāsava,

"There is a Buddha, a lord of men, in the world. Known as the Sakyan Sage, he's mastered the senses. Those sons of his lost their memory; but when scolded by me they gained it back.

Of the three, there is one who remains dwelling in the host of centaurs. But two, recollecting the path to awakening, serene, spurn even the gods.

Of such power is the explanation of the teaching here: not a single disciple doubts that. We venerate the Buddha, the victor, lord of men, who has crossed the flood and cut off doubt.

They attained distinction to the extent they understood the teaching here; two of them distinguished in the host of Brahmā's Ministers."'

We have come here, dear sir, to realize this same teaching. If the Buddha would give me a chance, I would ask a question, dear sir."

Then the Buddha thought, “For a long time now this spirit has led a pure life. Any question he asks me will be beneficial, not useless. And he will quickly understand any answer I give to his question.”

So the Buddha addressed Sakka in verse:

“Ask me your question, Vāsava, whatever you want. I’ll solve each and every question you have.”

The first recitation section is finished.

Having been granted an opportunity by the Buddha, Sakka asked the first question.

“Dear sir, what fetters bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures—so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate?”

Such was Sakka’s question to the Buddha. And the Buddha answered him:

“Lord of gods, the fetters of jealousy and stinginess bind the gods, humans, titans, dragons, centaurs—and any of the other diverse creatures— so that, though they wish to be free of enmity, violence, hostility, and hate, they still have enmity, violence, hostility, and hate.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

And then, having approved and agreed with what the Buddha said, Sakka asked another question:

“But dear sir, what is the source, origin, birthplace, and inception of jealousy and stinginess? When what exists is there jealousy and stinginess? When what doesn’t exist is there no jealousy and stinginess?”

“The liked and the disliked, lord of gods, are the source of jealousy and stinginess. When the liked and the disliked exist there is jealousy and stinginess. When the liked and the disliked don’t exist there is no jealousy and stinginess.”

“But dear sir, what is the source of what is liked and disliked?”

“Desire is the source of what is liked and disliked.”

“But what is the source of desire?”

“Thought is the source of desire.”

“But what is the source of thought?”

“Judgements that emerge from the proliferation of perceptions are the source of thoughts.”

“But how does a mendicant fittingly practice for the cessation of judgements that emerge from the proliferation of perceptions?”

2.2. Meditation on Feelings

“Lord of gods, there are two kinds of happiness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of sadness, I say: that which you should cultivate, and that which you should not cultivate. There are two kinds of equanimity, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of happiness? Well, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of happiness. Whereas, should you know of a happiness: ‘When I cultivate this kind of happiness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of happiness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of happiness.

Why did I say that there are two kinds of sadness? Well, should you know of a sadness: ‘When I cultivate this kind of sadness, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of sadness. Whereas, should you know of a sadness: ‘When I cultivate this kind of sadness, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of sadness. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of sadness.

Why did I say that there are two kinds of equanimity? Well, should you know of an equanimity: ‘When I cultivate this kind of equanimity, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of equanimity. Whereas, should you know of an equanimity: ‘When I cultivate this kind of equanimity, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of equanimity. And that which is free of placing the mind and keeping it connected is better than that which still involves placing the mind and keeping it connected. That’s why I said there are two kinds of equanimity.

That’s how a mendicant fittingly practices for the cessation of judgements that emerge from the proliferation of perceptions.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.3. Restraint in the Monastic Code

And then Sakka asked another question:

“But dear sir, how does a mendicant practice for restraint in the monastic code?”

“Lord of gods, I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. There are two kinds of search, I say: that which you should cultivate, and that which you should not cultivate.

Why did I say that there are two kinds of bodily behavior? Well, should you know of a bodily conduct: ‘When I cultivate this kind of bodily conduct, unskillful qualities grow, and skillful qualities decline.’ You should not cultivate that kind of bodily conduct. Whereas, should you know of a bodily conduct: ‘When I cultivate this kind of bodily conduct, unskillful qualities decline, and skillful qualities grow.’ You should cultivate that kind of bodily conduct. That’s why I said there are two kinds of bodily behavior.

Why did I say that there are two kinds of verbal behavior? Well, should you know of a kind of verbal behavior that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of verbal behavior that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That’s why I said there are two kinds of verbal behavior.

Why did I say that there are two kinds of search? Well, should you know of a kind of search that it causes unskillful qualities to grow while skillful qualities decline, you should not cultivate it. Whereas, should you know of a kind of search that it causes unskillful qualities to decline while skillful qualities grow, you should cultivate it. That’s why I said there are two kinds of search.

That’s how a mendicant practices for restraint in the monastic code.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

2.4. Sense Restraint

And then Sakka asked another question:

“But dear sir, how does a mendicant practice for restraint of the sense faculties?”

“Lord of gods, I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. There are two kinds of sound known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind: that which you should cultivate, and that which you should not cultivate.”

When the Buddha said this, Sakka said to him:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement: You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. You should not cultivate the kind of sound, smell, taste, touch, or idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement. Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

And then Sakka asked another question:

“Dear sir, do all ascetics and brahmins have a single doctrine, ethics, desire, and attachment?”

“No, lord of gods, they do not.”

“Why not?”

“The world has many and diverse elements. Whatever element sentient beings insist on in this world of many and diverse elements, they obstinately stick to it, insisting that: ‘This is the only truth, other ideas are silly.’ That’s why not all ascetics and brahmins have a single doctrine, ethics, desire, and attachment.”

“Dear sir, have all ascetics and brahmins reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal?”

“No, lord of gods, they have not.”

“Why not?”

“Those mendicants who are freed through the ending of craving have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. That’s why not all ascetics and brahmins have reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal.”

Such was the Buddha’s answer to Sakka. Delighted, Sakka approved and agreed with what the Buddha said, saying, “That’s so true, Blessed One! That’s so true, Holy One! Hearing the Buddha’s answer, I’ve gone beyond doubt and got rid of indecision.”

And then Sakka, having approved and agreed with what the Buddha said, said to him,

“Turbulence, sir, is a disease, a boil, a dart. Turbulence drags a person to be reborn in life after life. That’s why a person finds themselves in states high and low. Elsewhere, among other ascetics and brahmins, I wasn’t even given a chance to ask these questions that the Buddha has answered. The dart of doubt and uncertainty has lain within me for a long time, but the Buddha has plucked it out.”

“Lord of gods, do you recall having asked this question of other ascetics and brahmins?”

“I do, sir.”

“If you wouldn’t mind, lord of gods, tell me how they answered.”

“It’s no trouble when someone such as the Blessed One is sitting here.”

“Well, speak then, lord of gods.”

“Sir, I approached those who I imagined were ascetics and brahmins living in the wilderness, in remote lodgings. But they were stumped by my question, and they even questioned me in return: ‘What is the venerable’s name?’ So I answered them: ‘Dear sir, I am Sakka, lord of gods.’ So they asked me another question: ‘But lord of gods, what deed brought you to this position?’ So I taught them the Dhamma as I had learned and memorized it. And they were pleased with just that much: ‘We have seen Sakka, lord of gods! And he answered our questions!’ Invariably, they become my disciples, I don’t become theirs. But sir, I am the Buddha’s disciple, a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

2.5. On Feeling Happy

“Lord of gods, do you recall ever feeling such joy and happiness before?”

“I do, sir.”

“But how?”

“Once upon a time, sir, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. It occurred to me as victor, ‘Now the gods shall enjoy both the nectar of the gods and the nectar of the titans.’ But sir, that joy and happiness is in the sphere of the rod and the sword. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. But the joy and happiness I feel listening to the Buddha’s teaching is not in the sphere of the rod and the sword. It does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

“But lord of gods, what reason do you see for speaking of such joy and happiness?”

“I see six reasons to speak of such joy and happiness, sir.

While staying right here, remaining in the godly form, I have gained an extended life: know this, dear sir.

This is the first reason.

When I fall from the heavenly host, leaving behind the non-human life, I shall consciously

go to a new womb, wherever my mind delights.

This is the second reason.

Living happily under the guidance of the one of unclouded wisdom, I shall practice systematically, aware and mindful.

This is the third reason.

And if awakening should arise as I practice systematically, I shall live as one who understands, and my end shall come right there.

This is the fourth reason.

When I fall from the human realm, leaving behind the human life, I shall become a god again, in the supreme heaven realm.

This is the fifth reason.

They are the finest of gods, the glorious Akaniṭṭhas. So long as my final life goes on, there my home will be.

This is the sixth reason.

Seeing these six reasons I speak of such joy and happiness.

My wishes unfulfilled, doubting and undecided, I wandered for such a long time, in search of the Realized One.

I imagined that ascetics living in seclusion must surely be awakened, so I went to sit near them.

‘How is there success? How is there failure?’ But they were stumped by such questions about the path and practice.

And when they found out that I was Sakka, come from the gods, they questioned me instead about the deed that brought me to this state.

I taught them the Dhamma as I had learned it among men. They were delighted with that, saying: ‘We’ve seen Vāsava!’

Now since I've seen the Buddha, who helps us overcome doubt, today, free of fear, I pay homage to the awakened one.

Destroyer of the dart of craving, the Buddha is unrivaled. I bow to the great hero, the Buddha, kinsman of the Sun.

In the same way that Brahmā ought be revered by we gods, dear sir, today we shall revere you—come, let us revere you ourselves!

You alone are the Awakened! You are the Teacher supreme! In the world with its gods, you have no rival."

Then Sakka addressed the centaur Pañcasikha, "Dear Pañcasikha, you were very helpful to me, since you first charmed the Buddha, after which I went to see him. I shall appoint you to your father's position—you shall be king of the centaurs. And I give you Bhaddā Suriyavaccasā, for she loves you very much."

Then Sakka, touching the ground with his hand, expressed this heartfelt sentiment three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Sakka, lord of gods: "Everything that has a beginning has an end." And also for another 80,000 deities.

Such were the questions Sakka was invited to ask, and which were answered by the Buddha. And that's why the name of this discussion is "Sakka's Questions".

DN 22

DN 22
The Longer Discourse on Mindfulness Meditation
Mahāsatipaṭṭhānasutta

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl, and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with

clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

A skeleton without flesh but smeared with blood, and held together by sinews …

A skeleton rid of flesh and blood, held together by sinews …

Bones rid of sinews, scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

White bones, the color of shells …

Decrepit bones, heaped in a pile …

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

When they feel a painful feeling of the flesh, they know: 'I feel a painful feeling of the flesh.'

When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.'

When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'

When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It’s when a mendicant understands mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They understand mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They understand mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in meditation,’ and mind not immersed in samādhi as ‘mind not immersed in meditation.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of the mind.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how

restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates?

It's when a mendicant contemplates: Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter …

They understand the nose, smells, and the fetter …

They understand the tongue, tastes, and the fetter …

They understand the body, touches, and the fetter …

They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths. And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths?

It's when a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

The first recitation section is finished.

4.5.1. The Truth of Suffering

And what is the noble truth of suffering?

Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the sets of phenomena, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called pain.

And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mental contact. This is called sadness.

And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

And what is meant by 'association with the disliked is suffering'? There are sights, sounds, smells, tastes, touches, and ideas that are unlikable, undesirable, and disagreeable. And there are those who want to harm, injure, disturb, and threaten you. The coming together

with these, the joining, inclusion, mixing with them: this is what is meant by ‘association with the disliked is suffering’.

And what is meant by ‘separation from the liked is suffering’? There are sights, sounds, smells, tastes, touches, and ideas that are likable, desirable, and agreeable. And there are those who want to benefit, help, comfort, and protect you: mother and father, brother and sister, friends and colleagues, relatives and kin. The division from these, the disconnection, segregation, and parting from them: this is what is meant by ‘separation from the liked is suffering’.

And what is meant by ‘not getting what you wish for is suffering’? In sentient beings who are liable to be reborn, such a wish arises: ‘Oh, if only we were not liable to be reborn! If only rebirth would not come to us!’ But you can’t get that by wishing. This is what is meant by ‘not getting what you wish for is suffering.’ In sentient beings who are liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: ‘Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!’ But you can’t get that by wishing. This is what is meant by ‘not getting what you wish for is suffering.’

And what is meant by ‘in brief, the five grasping aggregates are suffering’? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is what is meant by ‘in brief, the five grasping aggregates are suffering’.

This is called the noble truth of suffering.

4.5.2. The Origin of Suffering

And what is the noble truth of the origin of suffering?

It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence.

But where does that craving arise and where does it settle? Whatever in the world seems nice and pleasant, it is there that craving arises and settles.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.

Sights … sounds … smells … tastes … touches … ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

Eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness in the world seems nice and pleasant, and it is there that craving arises and settles.

Eye contact … ear contact … nose contact … tongue contact … body contact … mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact in the world seems nice and pleasant, and it is there that craving arises and settles.

Perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas in the world seems nice and pleasant, and it is there that craving arises and settles.

Thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

Considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … considerations regarding ideas in the world seem nice and pleasant, and it is there that craving arises and settles.

This is called the noble truth of the origin of suffering.

4.5.3. The Cessation of Suffering

And what is the noble truth of the cessation of suffering?

It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.

Whatever in the world seems nice and pleasant, it is there that craving is given up and ceases.

And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving is given up and ceases. …

Considerations regarding ideas in the world seem nice and pleasant, and it is there that craving is given up and ceases.

This is called the noble truth of the cessation of suffering.

4.5.4. The Path

And what is the noble truth of the practice that leads to the cessation of suffering?

It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? Thoughts of renunciation, good will, and harmlessness. This is called right thought.

And what is right speech? The refraining from lying, divisive speech, harsh speech, and talking nonsense. This is called right speech.

And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It's when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.

And what is right mindfulness? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion.

This is called the noble truth of the practice that leads to the cessation of suffering.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 23

DN 23
With Pāyāsi
Pāyāsisutta

So I have heard. At one time Venerable Kassapa the Prince was wandering in the land of the Kosalans together with a large Saṅgha of five hundred mendicants when he arrived at a Kosalan citadel named Setavyā. He stayed in the grove of Indian Rosewood to the north of Setavyā.

Now at that time the chieftain Pāyāsi was living in Setavyā. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

1. On Pāyāsi

Now at that time Pāyāsi had the following harmful misconception: "There is no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds."

The brahmins and householders of Setavyā heard, "It seems the ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones." Then, having departed Setavyā, they formed into companies and headed north to the grove.

Now at that time the chieftain Pāyāsi had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading north towards the grove, and addressed his butler, "My butler, why are the brahmins and householders heading north towards the grove?"

"The ascetic Kassapa the Prince—a disciple of the ascetic Gotama—is staying in the grove of Indian Rosewood to the north of Setavyā. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' They're going to see that Kassapa the Prince."

"Well then, go to the brahmins and householders and say to them: 'Sirs, the chieftain Pāyāsi asks you to wait, as he will also go to see the ascetic Kassapa the Prince.' Before Kassapa the Prince convinces those foolish and incompetent brahmins and householders that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds—for none of these things are true!"

"Yes, sir," replied the butler, and did as he was asked.

Then Pāyāsi escorted by the brahmins and householders, went up to Kassapa the Prince, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the brahmins and householders of Setavyā bowed, some exchanged greetings and polite conversation, some held up their joined palms toward Kassapa the Prince, some announced their name and clan, while some kept silent.

2. Nihilism

Seated to one side, the chieftain Pāyāsi said to Venerable Kassapa the Prince, "Mister Kassapa, this is my doctrine and view: 'There is no afterlife. No beings are reborn spontaneously. There's no fruit or result of good and bad deeds.'"

"Chieftain, may I never see or hear of anyone holding such a doctrine or view! For how on earth can anyone say such a thing?

2.1. The Simile of the Moon and Sun

Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Are the moon and sun in this world or the other world? Are they gods or humans?"

"They are in the other world, Mister Kassapa, and they are gods, not humans."

"By this method it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Mister Kassapa says this, still I think that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

"Is there a method by which you can prove what you say?"

"There is, Mister Kassapa."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who kill living creatures, steal, and commit sexual misconduct; use speech that's false, divisive, harsh, or nonsensical; and are covetous, malicious, and have wrong view—when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a place of loss, a bad place, the underworld, hell. If that happens, sirs, come and tell me that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds. I trust you and believe you. Anything you see will be just as if I've seen it for myself.'

They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife, no beings are reborn spontaneously, and there's no fruit or result of good and bad deeds."

2.2. The Simile of the Bandit

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. What do you think, chieftain? Suppose they were to arrest a bandit, a criminal and present him to you, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' Then you'd say to them, 'Well then, my men, tie this man's arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, at the place of execution to the south of the city, chop off his head.' Saying, 'Good,' they'd do as they were told, sitting him down at the place of execution. Could that bandit get the executioners to wait, saying, 'Please, good executioners! I have friends and colleagues, relatives and kin in such and such village or town. Wait until I've visited them, then I'll come back'? Or would they just chop off his head as he prattled on?"

"They'd just chop off his head."

"So even a human bandit couldn't get his human executioners to stay his execution. What then of your friends and colleagues, relatives and kin who are reborn in a lower realm after doing bad things? Could they get the wardens of hell to wait, saying, 'Please, good wardens of hell! Wait until I've gone to the chieftain Pāyāsi to tell him that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds'? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Mister Kassapa says this, still I think that there is no afterlife."

"Is there a method by which you can prove what you say?"

"There is, Mister Kassapa."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, or nonsensical. And they're content, kind-hearted, with right view. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures, stealing, and committing sexual misconduct; who refrain from speech that's false, divisive, harsh, or nonsensical; and are content, kind-hearted, with right view—when their body breaks up, after death, are reborn in a good place, a heavenly realm." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just

as if I've seen it for myself.' They agree to this. But they don't come back to tell me, nor do they send a messenger. This is the method by which I prove that there is no afterlife."

2.3. The Simile of the Sewer

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were a man sunk over his head in a sewer. Then you were to order someone to pull him out of the sewer, and they'd agree to do so. Then you'd tell them to carefully scrape the dung off that man's body with bamboo scrapers, and they'd agree to do so. Then you'd tell them to carefully scrub that man's body down with pale clay three times, and they'd do so. Then you'd tell them to smear that man's body with oil, and carefully wash him down with fine paste three times, and they'd do so. Then you'd tell them to dress that man's hair and beard, and they'd do so. Then you'd tell them to provide that man with costly garlands, makeup, and clothes, and they'd do so. Then you'd tell them to bring that man up to the stilt longhouse and set him up with the five kinds of sensual stimulation, and they'd do so.

What do you think, chieftain? Now that man is nicely bathed and anointed, with hair and beard dressed, bedecked with garlands and bracelets, dressed in white, supplied and provided with the five kinds of sensual stimulation upstairs in the royal longhouse. Would he want to dive back into that sewer again?"

"No, Mister Kassapa. Why is that? Because that sewer is filthy, stinking, disgusting, and repulsive, and it's regarded as such."

"In the same way, chieftain, to the gods, human beings are filthy, stinking, disgusting, and repulsive, and are regarded as such. The smell of humans reaches the gods even a hundred leagues away. What then of your friends and colleagues, relatives and kin who are reborn in a higher realm after doing good things? Will they come back to tell you that there is an afterlife? By this method, too, it ought to be proven that there is an afterlife."

"Even though Mister Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Well, I have friends and colleagues, relatives and kin who refrain from killing living creatures and so on. Some time later they become sick, suffering, gravely ill. When I know that they will not recover from their illness, I go to them and say, 'Sirs, there are some ascetics and brahmins who have this doctrine and view: "Those who refrain from killing living creatures and so on are reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three." You do all these things. If what those ascetics and brahmins say is true, when your body breaks up, after death, you'll be reborn in the company of the gods of the Thirty-Three. If that happens, sirs, come and tell me that there is an afterlife. I trust you and believe you. Anything you see will be just as if I've seen it for myself.' They

agree to this. But they don't come back to tell me, nor do they send a messenger. This is how I prove that there is no afterlife."

2.4. The Simile of the Gods of the Thirty-Three

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. A hundred human years are equivalent to one day and night for the gods of the Thirty-Three. Thirty such days make a month, and twelve months make a year. The gods of the Thirty-Three have a lifespan of a thousand such years. Now, as to your friends who are reborn in the company of the gods of the Thirty-Three after doing good things. If they think, 'First I'll amuse myself for two or three days, supplied and provided with the five kinds of heavenly sensual stimulation. Then I'll go back to Pāyāsi and tell him that there is an afterlife.' Would they come back to tell you that there is an afterlife?"

"No, Mister Kassapa. For I would be long dead by then. But Mister Kassapa, who has told you that the gods of the Thirty-Three exist, or that they have such a long life span? I don't believe you."

2.5. Blind From Birth

"Chieftain, suppose there was a person blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They'd say, 'There's no such thing as dark and bright sights, and no-one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

"No, Mister Kassapa. There are such things as dark and bright sights, and one who sees them. And those other things are real, too, as is the one who sees them. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, chieftain, when you tell me you don't believe me you seem like the blind man in the simile. You can't see the other world the way you think, with the eye of the flesh. There are ascetics and brahmins who live in the wilderness, frequenting remote lodgings in the wilderness and the forest. Meditating diligent, keen, and resolute, they purify the divine eye, the power of clairvoyance. With clairvoyance that is purified and superhuman, they see this world and the other world, and sentient beings who are spontaneously reborn. That's how to see the other world, not how you think, with the eye of the flesh. By this method, too, it ought to be proven that there is an afterlife."

"Even though Mister Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

“Well, I see ascetics and brahmins who are ethical, of good character, who want to live and don’t want to die, who want to be happy and recoil from pain. I think to myself, ‘If those ascetics and brahmins knew that things were going to be better for them after death, they’d drink poison, slit their wrists, hang themselves, or throw themselves off a cliff. They mustn’t know that things are going to be better for them after death. That’s why they are ethical, of good character, wanting to live and not wanting to die, wanting to be happy and recoiling from pain.’ This is the method by which I prove that there is no afterlife.”

2.6. The Simile of the Pregnant Woman

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain brahmin had two wives. One had a son ten or twelve years of age, while the other was pregnant and about to give birth. Then the brahmin passed away.

So the youth said to his mother’s co-wife, ‘Madam, all the wealth, grain, silver, and gold is mine, and you get nothing. Transfer to me my father’s inheritance.’

But the brahmin lady said, ‘Wait, my dear, until I give birth. If it’s a boy, one portion shall be his. If it’s a girl, she will be your reward.’

But for a second time, and a third time, the youth insisted that the entire inheritance must be his.

So the brahmin lady took a knife, went to her bedroom, and sliced open her belly, thinking, ‘Until I give birth—whether it’s a boy or a girl!’ She destroyed her own life and that of the fetus, as well as any wealth.

Being foolish and incompetent, she sought an inheritance irrationally and fell to ruin and disaster. In the same way, chieftain, being foolish and incompetent, you’re seeking the other world irrationally and will fall to ruin and disaster, just like that brahmin lady. Good ascetics and brahmins don’t force what is unripe to ripen; rather, they wait for it to ripen. For the life of clever ascetics and brahmins is beneficial. So long as they remain, good ascetics and brahmins create much merit, and act for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. By this method, too, it ought to be proven that there is an afterlife.”

“Even though Mister Kassapa says this, still I think that there is no afterlife.”

“Can you prove it?”

“I can.”

“How, exactly, chieftain?”

“Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, sirs, place this man in a pot while he’s still alive. Close up the mouth, bind it up with damp leather, and

seal it with a thick coat of damp clay. Then lift it up on a stove and light the fire.' They agree, and do what I ask. When we know that that man has passed away, we lift down the pot and break it open, uncover the mouth, and slowly peek inside, thinking, 'Hopefully we'll see his soul escaping.' But we don't see his soul escaping. This is how I prove that there is no afterlife."

2.7. The Simile of the Dream

"Well then, chieftain, I'll ask you about this in return, and you can answer as you like. Do you recall ever having a midday nap and seeing delightful parks, woods, meadows, and lotus ponds in a dream?"

"I do, sir."

"At that time were you guarded by hunchbacks, dwarves, midgets, and younglings?"

"I was."

"But did they see your soul entering or leaving?"

"No they did not."

"So if they couldn't even see your soul entering or leaving while you were still alive, how could you see the soul of a dead man? By this method, too, it ought to be proven that there is an afterlife, there are beings reborn spontaneously, and there is a fruit or result of good and bad deeds."

"Even though Mister Kassapa says this, still I think that there is no afterlife."

"Can you prove it?"

"I can."

"How, exactly, chieftain?"

"Suppose they were to arrest a bandit, a criminal and present him to me, saying, 'Sir, this is a bandit, a criminal. Punish him as you will.' I say to them, 'Well then, sirs, weigh this man with scales while he's still alive. Then strangle him with a bowstring, and when he's dead, weigh him again.' They agree, and do what I ask. So long as they are alive, they're lighter, softer, more flexible. But when they die they become heavier, stiffer, less flexible. This is how I prove that there is no afterlife."

2.8. The Simile of the Hot Iron Ball

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose a person was to heat an iron ball all day until it was burning, blazing, and glowing, and then they weigh it with scales. After some time, when it had cooled and become extinguished, they'd weigh it again. When would that iron ball be lighter, softer, and more workable—when it's burning or when it's cool?"

“So long as the iron ball is full of heat and air—burning, blazing, and glowing—it’s lighter, softer, and more workable. But when it lacks heat and air—cooled and extinguished—it’s heavier, stiffer, and less workable.”

“In the same way, so long as this body is full of life and warmth and consciousness it’s lighter, softer, and more flexible. But when it lacks life and warmth and consciousness it’s heavier, stiffer, and less flexible. By this method, too, it ought to be proven that there is an afterlife.”

“Even though Mister Kassapa says this, still I think that there is no afterlife.”

“Can you prove it?”

“I can.”

“How, exactly, chieftain?”

“Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, sirs, take this man’s life without injuring his outer skin, inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul escaping.’ They agree, and do what I ask. When he’s nearly dead, I tell them to lay him on his back in hope of seeing his soul escape. They do so. But we don’t see his soul escaping. I tell them to lay him bent over, to lay him on his side, to lay him on the other side; to stand him upright, to stand him upside down; to strike him with fists, stones, rods, and swords; and to give him a good shaking in hope of seeing his soul escape. They do all these things. But we don’t see his soul escaping. For him the eye itself is present, and so are those sights. Yet he does not experience that sense-field. The ear itself is present, and so are those sounds. Yet he does not experience that sense-field. The nose itself is present, and so are those smells. Yet he does not experience that sense-field. The tongue itself is present, and so are those tastes. Yet he does not experience that sense-field. The body itself is present, and so are those touches. Yet he does not experience that sense-field. This is how I prove that there is no afterlife.”

2.9. The Simile of the Horn Blower

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain horn blower took his horn and traveled to a borderland, where he went to a certain village. Standing in the middle of the village, he sounded his horn three times, then placed it on the ground and sat down to one side.

Then the people of the borderland thought, ‘What is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’ They gathered around the horn blower and said, ‘Mister, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

‘The sound is made by this, which is called a horn.’

They laid that horn on its back, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound.

Then they lay the horn bent over, they lay it on its side, they lay it on its other side; they stood it upright, they stood it upside down; they struck it with fists, stones, rods, and swords; and they gave it a good shake, saying, ‘Speak, good horn! Speak, good horn!’ But still the horn made no sound.

So the horn blower thought, ‘How foolish are these borderland folk! For how can they seek the sound of a horn so irrationally?’ And as they looked on, he picked up the horn, sounded it three times, and took it away with him.

Then the people of the borderland thought, ‘So, it seems, when what is called a horn is accompanied by a person, effort, and wind, it makes a sound. But when these things are absent it makes no sound.’

In the same way, so long as this body is full of life and warmth and consciousness it walks back and forth, stands, sits, and lies down. It sees sights with the eye, hears sounds with the ear, smells odors with the nose, tastes flavors with the tongue, feels touches with the body, and knows ideas with the mind. But when it lacks life and warmth and consciousness it does none of these things. By this method, too, it ought to be proven that there is an afterlife.”

“Even though Mister Kassapa says this, still I think that there is no afterlife.”

“Can you prove it?”

“I can.”

“How, exactly, chieftain?”

“Suppose they were to arrest a bandit, a criminal and present him to me, saying, ‘Sir, this is a bandit, a criminal. Punish him as you will.’ I say to them, ‘Well then, sirs, cut open this man’s outer skin. Hopefully we might see his soul.’ They cut open his outer skin, but we see no soul. I say to them, ‘Well then, sirs, cut open his inner skin, flesh, sinews, bones, or marrow. Hopefully we’ll see his soul.’ They do so, but we see no soul. This is how I prove that there is no afterlife.”

2.10. The Simile of the Fire-Worshiping Matted-Hair Ascetic

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain fire-worshiping matted-hair ascetic settled in a leaf hut in a wilderness region. Then a caravan came out from a certain country. It stayed for one night not far from that ascetic’s hermitage, and then moved on. The ascetic thought, ‘Why don’t I go to that caravan’s campsite? Hopefully I’ll find something useful there.’

So he went, and he saw a little baby boy abandoned there. When he saw this he thought, ‘It’s not proper for me to look on while a human being dies. Why don’t I bring this boy back to my hermitage, nurse him, nourish him, and raise him?’ So that’s what he did.

When the boy was ten or twelve years old, the ascetic had some business come up in the country. So he said to the boy, ‘My dear, I wish to go to the country. Serve the sacred flame. Do not extinguish it. But if you should extinguish it, here is the hatchet, the firewood, and the bundle of drill-sticks. Light the fire and serve it.’ And having instructed the boy, the ascetic went to the country.

But the boy was so engrossed in his play, the fire went out. He thought, ‘My father told me to serve the sacred flame. Why don’t I light it again and serve it?’

So he chopped the bundle of drill-sticks with the hatchet, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire.

He split the bundle of drill-sticks into two, three, four, five, ten, or a hundred parts. He chopped them into splinters, pounded them in a mortar, and swept them away in a strong wind, thinking, ‘Hopefully I’ll get a fire!’ But he still got no fire.

Then the matted-hair ascetic, having concluded his business in the country, returned to his own hermitage, and said to the boy, ‘I trust, my dear, that the fire didn’t go out?’ And the boy told him what had happened. Then the ascetic thought, ‘How foolish is this boy, how incompetent! For how can he seek a fire so irrationally?’

So while the boy looked on, he took a bundle of fire-sticks, lit the fire, and said, ‘Dear boy, this is how to light a fire. Not the foolish and incompetent way you sought it so irrationally.’ In the same way, chieftain, being foolish and incompetent, you seek the other world irrationally. Let go of this harmful misconception, chieftain, let go of it! Don’t create lasting harm and suffering for yourself!”

“Even though Mister Kassapa says this, still I’m not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. If I let go of this harmful misconception, people will say, ‘How foolish is the chieftain Pāyāsi, how incompetent, that he should hold on to a mistake!’ I shall carry on with this view out of anger, contempt, and spite!”

2.11. The Simile of the Two Caravan Leaders

“Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a large caravan of a thousand wagons traveled from a country in the east to the west. Wherever they went they quickly used up the grass, wood, water, and the green foliage. Now, that caravan had two leaders, each in charge of five hundred wagons. They thought, ‘This is a large caravan of a thousand wagons. Wherever we go we quickly use up the grass, wood, water, and the green foliage. Why don’t we split the caravan in two halves?’ So that’s what they did.

One caravan leader, having prepared much grass, wood, and water, started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons will move swiftly when lightly-laden, and won't tire our draught teams. So let's toss out the grass, wood, and water and restart the caravan with lightly-laden wagons.'

'Yes, sir,' the drivers replied, and that's what they did.

But in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And all fell to ruin and disaster. And the men and beasts in that caravan were all devoured by that non-human spirit. Only their bones remained.

Now, when the second caravan leader knew that the first caravan was well underway, he prepared much grass, wood, and water and started the caravan. After two or three days' journey he saw a dark man with red eyes coming the other way in a donkey cart with muddy wheels. He was armored with a quiver and wreathed with yellow lotus, his clothes and hair all wet. Seeing him, he said, 'Sir, where do you come from?'

'From such and such a country.'

'And where are you going?'

'To the country named so and so.'

'But has there been much rain in the desert up ahead?'

'Indeed there has, sir. The paths are sprinkled with water, and there is much grass, wood, and water. Toss out your grass, wood, and water. Your wagons will move swiftly when lightly-laden, so don't tire your draught teams.'

So the caravan leader addressed his drivers, 'This man says that there has been much rain in the desert up ahead. He advises us to toss out the grass, wood, and water. The wagons

will move swiftly when lightly-laden, and won't tire our draught teams. But this person is neither our friend nor relative. How can we proceed out of trust in him? We shouldn't toss out any grass, wood, or water, but continue with our goods laden as before. We shall not toss out any old stock.'

'Yes, sir,' the drivers replied, and they restarted the caravan with the goods laden as before.

And in the caravan's first campsite they saw no grass, wood, or water. And in the second, third, fourth, fifth, sixth, and seventh campsites they saw no grass, wood, or water. And they saw the other caravan that had come to ruin. And they saw the bones of the men and beasts who had been devoured by that non-human spirit.

So the caravan leader addressed his drivers, 'This caravan came to ruin, as happens when guided by a foolish caravan leader. Well then, sirs, toss out any of our merchandise that's of little value, and take what's valuable from this caravan.'

'Yes, sir' replied the drivers, and that's what they did. They crossed over the desert safely, as happens when guided by an astute caravan leader.

In the same way, chieftain, being foolish and incompetent, you will come to ruin seeking the other world irrationally, like the first caravan leader. And those who think you're worth listening to and trusting will also come to ruin, like the drivers. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Mister Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.12. The Simile of the Dung-Carrier

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, a certain swineherd went from his own village to another village. There he saw a large pile of dry dung abandoned. He thought, 'This pile of dry dung can serve as food for my pigs. Why don't I carry it off?' So he spread out his upper robe, shoveled the dry dung onto it, tied it up into a bundle, lifted it on to his head, and went on his way. While on his way a large sudden storm poured down. Smeared with leaking, oozing dung down to his fingernails, he kept on carrying the load of dung.

When people saw him they said, 'Have you gone mad, sir? Have you lost your mind? For how can you, smeared with leaking, oozing dung down to your fingernails, keep on carrying that load of dung?'

'You're the mad ones, sirs! You're the ones who've lost your minds! For this will serve as food for my pigs.'

In the same way, chieftain, you seem like the dung carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Mister Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.13. The Simile of the Gamblers

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, two gamblers were playing with dice. One gambler, every time they made a bad throw, swallowed the dice.

The second gambler saw him, and said, 'Well, my friend, you've won it all! Give me the dice, I will roll them.'

'Yes, my friend,' the gambler replied, and gave them.

Then the gambler soaked the dice in poison and said to the other, 'Come, my friend, let's play dice.'

'Yes, my friend,' the other gambler replied.

And for a second time the gamblers played with dice. And for the second time, every time they made a bad throw, that gambler swallowed the dice.

The second gambler saw him, and said,

'The man swallows the dice without realizing they're smeared with burning poison. Swallow, you damn cheat, swallow! Soon you'll know the bitter fruit!'

In the same way, chieftain, you seem like the gambler in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

"Even though Mister Kassapa says this, still I'm not able to let go of that harmful misconception. King Pasenadi of Kosala knows my views, and so do foreign kings. I shall carry on with this view out of anger, contempt, and spite!"

2.14. The Simile of the Man Who Carried Hemp

"Well then, chieftain, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time, the inhabitants of a certain country emigrated. Then one friend said to another, ‘Come, my friend, let’s go to that country. Hopefully we’ll get some riches there!’

‘Yes, my friend,’ the other replied.

They went to that country, and to a certain deserted village. There they saw a pile of abandoned sunn hemp. Seeing it, one friend said to the other, ‘This is a pile of abandoned sunn hemp. Well then, my friend, you make up a bundle of hemp, and I’ll make one too. Let’s both take a bundle of hemp and go on.’

‘Yes, my friend,’ he said. Carrying their bundles of hemp they went to another deserted village.

There they saw much sunn hemp thread abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp thread is just what we wanted the hemp for! Well then, my friend, let’s abandon our bundles of hemp, and both take a bundle of hemp thread and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of hemp and picked up a bundle of hemp thread.

They went to another deserted village. There they saw much sunn hemp cloth abandoned. Seeing it, one friend said to the other, ‘This pile of abandoned sunn hemp cloth is just what we wanted the hemp and hemp thread for! Well then, my friend, let’s abandon our bundles, and both take a bundle of hemp cloth and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of hemp thread and picked up a bundle of hemp cloth.

They went to another deserted village. There they saw a pile of flax, and by turn, linen thread, linen cloth, silk, silk thread, silk cloth, iron, copper, tin, lead, silver, and gold abandoned. Seeing it, one friend said to the other, ‘This pile of gold is just what we wanted all those other things for! Well then, my friend, let’s abandon our bundles, and both take a bundle of gold and go on.’

‘I’ve already carried this bundle of hemp a long way, and it’s well tied up. It’s good enough for me, you understand.’ So one friend abandoned their bundle of silver and picked up a bundle of gold.

Then they returned to their own village. When one friend returned with a bundle of sunn hemp, they didn’t please their parents, their partners and children, or their friends and colleagues. And they got no pleasure and happiness on that account. But when the other friend returned with a bundle of gold, they pleased their parents, their partners and children, and their friends and colleagues. And they got much pleasure and happiness on that account.

In the same way, chieftain, you seem like the hemp-carrier in the simile. Let go of this harmful misconception, chieftain, let go of it! Don't create lasting harm and suffering for yourself!"

3. Going for Refuge

"I was delighted and satisfied with your very first simile, Mister Kassapa! Nevertheless, I wanted to hear your various solutions to the problem, so I thought I'd oppose you in this way. Excellent, Mister Kassapa! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Kassapa has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Kassapa remember me as a lay follower who has gone for refuge for life.

Mister Kassapa, I wish to perform a great sacrifice. Please instruct me so it will be for my lasting welfare and happiness."

4. On Sacrifice

"Chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that barren field, that barren ground, with uncleared stumps he sowed seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens don't provide enough rain when needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

"No, Mister Kassapa."

"In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. And the recipients have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. That kind of sacrifice is not very fruitful or beneficial or splendid or bountiful.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful.

Suppose a farmer was to enter a wood taking seed and plough. And on that fertile field, that fertile ground, with well-cleared stumps he sowed seeds that were intact, unspoiled, not weather-damaged, fertile, and well kept. And the heavens provide plenty of rain when

needed. Would those seeds grow, increase, and mature, and would the farmer get abundant fruit?"

"Yes, Mister Kassapa."

"In the same way, chieftain, take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. And the recipients have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That kind of sacrifice is very fruitful and beneficial and splendid and bountiful."

5. On the Brahmin Student Uttara

Then the chieftain Pāyāsi set up an offering for ascetics and brahmins, for paupers, vagrants, nomads, and beggars. At that offering such food as rough gruel with pickles was given, and rough clothes with knotted fringes. Now, it was a brahmin student named Uttara who organized that offering.

When the offering was over he referred to it like this, "Through this offering may I be together with the chieftain Pāyāsi in this world, but not in the next."

Pāyāsi heard of this, so he summoned Uttara and said, "Is it really true, dear Uttara, that you referred to the offering in this way?"

"Yes, sir."

"But why? Don't we who seek merit expect some result from the offering?"

"At your offering such food as rough gruel with pickles was given, which you wouldn't even want to touch with your foot, much less eat. And also rough clothes with knotted fringes, which you also wouldn't want to touch with your foot, much less wear. Sir, you're dear and beloved to me. But how can I reconcile one so dear with something so disagreeable?"

"Well then, dear Uttara, set up an offering with the same kind of food that I eat, and the same kind of clothes that I wear."

"Yes, sir," replied Uttara, and did so.

So the chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of sirisa wood. But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.

6. The God Pāyāsi

Now at that time Venerable Gavampati would often go to that empty sirisa palace for the day's meditation. Then the god Pāyāsi went up to him, bowed, and stood to one side.

Gavampati said to him, “Who are you, reverend?”

“Sir, I am the chieftain Pāyāsi.”

“Didn’t you have the view that there is no afterlife, no beings are reborn spontaneously, and there’s no fruit or result of good and bad deeds?”

“It’s true, sir, I did have such a view. But Venerable Kassapa the Prince dissuaded me from that harmful misconception.”

“But the student named Uttara who organized that offering for you—where has he been reborn?”

“Sir, Uttara gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three. But I gave gifts carelessly, thoughtlessly, not with my own hands, giving the dregs. When my body broke up, after death, I was reborn in company with the gods of the Four Great Kings, in an empty sirisa palace.

So, sir, when you’ve returned to the human realm, please announce this: ‘Give gifts carefully, thoughtfully, with your own hands, not giving the dregs. The chieftain Pāyāsi gave gifts carelessly, thoughtlessly, not with his own hands, giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Four Great Kings, in an empty palace of sirisa. But the brahmin student Uttara who organized the offering gave gifts carefully, thoughtfully, with his own hands, not giving the dregs. When his body broke up, after death, he was reborn in company with the gods of the Thirty-Three.’”

So when Venerable Gavampati returned to the human realm he made that announcement.

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About Pāṭikaputta
Pāthikasutta

1. The Story of Sunakkhatta

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Anupiya. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Anupiya for alms. Then it occurred to him, “It’s too early to wander for alms in Anupiya. Why don’t I go to visit the wanderer of the Bhaggava clan in his monastery?”

So that’s what he did. Then the wanderer of the Bhaggava clan said to the Buddha, “Let the Blessed One come, sir! Welcome to the Blessed One, sir! It’s been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready.”

The Buddha sat on the seat spread out, while the wanderer of the Bhaggava clan took a low seat, sat to one side, and said to the Buddha, “Sir, a few days ago Sunakkhatta the Licchavi came to me and said: ‘Now, Bhaggava, I have rejected the Buddha. Now I no longer live dedicated to him.’ Sir, is what Sunakkhatta said true?”

“Indeed it is, Bhaggava.

A few days ago Sunakkhatta the Licchavi came to me, bowed, sat down to one side, and said: ‘Now I reject the Buddha! Now I shall no longer live dedicated to you.’

When Sunakkhatta said this, I said to him, ‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me”?’

‘No, sir.’

‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha”?’

‘No, sir.’

‘So it seems that I did not ask you to live dedicated to me, nor did you say you would live dedicated to me. In that case, you silly man, who are you and what are you rejecting? See how far you have strayed!’

‘But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.’

‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me and I will perform a superhuman demonstration of psychic power for you”?’

‘No, sir.’

‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will perform a superhuman demonstration of psychic power for me”?’

‘No, sir.’

‘So it seems that I did not ask this of you, and you did not require it of me. In that case, you silly man, who are you and what are you rejecting? What do you think, Sunakkhatta? Whether or not there is a demonstration of psychic power, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘It does, sir.’

‘So it seems that whether or not there is a demonstration of psychic power, my teaching leads someone who practices it to the goal of the complete ending of suffering. In that case, what is the point of superhuman demonstrations of psychic power? See how far you have strayed, you silly man!’

‘But sir, the Buddha never describes the origin of the world to me.’

‘But Sunakkhatta, did I ever say to you: “Come, live dedicated to me and I will describe the origin of the world to you”?’

‘No, sir.’

‘Or did you ever say to me: “Sir, I shall live dedicated to the Buddha, and the Buddha will describe the origin of the world to me”?’

‘No, sir.’

‘So it seems that I did not ask this of you, and you did not require it of me. In that case, you silly man, who are you and what are you rejecting? What do you think, Sunakkhatta? Whether or not the origin of the world is described, does my teaching lead someone who practices it to the goal of the complete ending of suffering?’

‘It does, sir.’

‘So it seems that whether or not the origin of the world is described, my teaching leads someone who practices it to the goal of the complete ending of suffering. In that case, what is the point of describing the origin of the world? See how far you have strayed, you silly man!

In many ways, Sunakkhatta, you have praised me like this in the Vajjian capital: “That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.”

In many ways you have praised the teaching like this in the Vajjian capital: “The teaching is well explained by the Buddha—apparent in the present life, immediately effective,

inviting inspection, relevant, so that sensible people can know it for themselves."

In many ways you have praised the Saṅgha like this in the Vajjian capital: "The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world."

I declare this to you, Sunakkhatta, I announce this to you! There will be those who say that Sunakkhatta was unable to lead the spiritual life under the ascetic Gotama. That's why he resigned the training and returned to a lesser life. That's what they'll say.'

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

2. On the Aristocrat of Kuru

Bhaggava, this one time I was staying in the land of the Kurus where they have a town named Uttarakā. Then I robed up in the morning and, taking my bowl and robe, entered Uttarakā for alms with Sunakkhatta the Licchavi as my second monk. Now at that time a naked ascetic who was an aristocrat of Kuru had taken a vow to behave like a dog. When food is tossed on the ground, he gets down on all fours, eating and devouring it just with his mouth.

Sunakkhatta saw him doing this and thought, 'That ascetic is a holy man!'

Then, knowing Sunakkhatta's train of thought, I said to him, 'Don't you claim to be an ascetic, a follower of the Sakyan, you silly man?'

'But why does the Buddha say this to me?'

'When you saw that naked ascetic of Kuru, didn't you think, "That ascetic is a holy man!"?'

'Yes, sir. But sir, are you jealous of the perfected ones?'

'I'm not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don't create lasting harm and suffering for yourself!

That naked ascetic the aristocrat of Kuru, who you imagine to be a holy man, will die of flatulence in seven days. And when he dies, he'll be reborn in the very lowest rank of titans, named the Kālakañjas. And they'll throw him in the charnel ground on a clump of vetiver. If you wish, Sunakkhatta, go to the aristocrat of Kuru and ask him whether he knows his own destiny. It's possible that he will answer: "Reverend Sunakkhatta, I know my own destiny. I've been reborn in the very lowest rank of titans, named the Kālakañjas."'

So, Bhaggava, Sunakkhatta went to see the aristocrat of Kuru and said to him, ‘Reverend aristocrat of Kuru, the ascetic Gotama has declared that you will die of flatulence in seven days. And when you die, you’ll be reborn in the very lowest rank of titans, named the Kālakañjas. And when you die, they’ll throw you in the charnel ground on a clump of vetiver. But by eating just a little food and drinking just a little water, you’ll prove what the ascetic Gotama says to be false.’

Then Sunakkhatta counted up the days until the seventh day, as happens when you have no faith in the Realized One. But on the seventh day, the naked ascetic who was an aristocrat of Kuru died of flatulence. And when he passed away, he was reborn in the very lowest rank of titans, named the Kālakañjas. And when he passed away, they threw him in the charnel ground on a clump of vetiver.

Sunakkhatta the Licchavi heard about this. So he went to see the aristocrat of Kuru in the charnel ground on the clump of vetiver. There he struck him with his fist three times, ‘Reverend aristocrat of Kuru, do you know your destiny?’

Then the aristocrat of Kuru got up, rubbing his back with his hands, and said, ‘Reverend Sunakkhatta, I know my own destiny. I’ve been reborn in the very lowest rank of titans, named the Kālakañjas.’ After speaking, he fell flat right there.

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the prediction I made about the aristocrat of Kuru turn out to be correct, or not?’

‘It turned out to be correct.’

‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Though I performed such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

3. On the Naked Ascetic Kaḷāramaṭṭaka

This one time, Bhaggava, I was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Kaḷāramaṭṭaka was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame. He had undertaken these seven vows. ‘As long as I live, I will be a naked ascetic, not wearing clothes. As long as I live, I will be celibate, not having sex. As long as I live, I will consume only meat and alcohol, not eating rice and porridge. And I will not go past the following tree-shrines near Vesālī: the Udena shrine to the east, the Gotamaka to the south, the Seven Maidens to the west, and the Many Sons to the north.’ And it was due to undertaking these seven vows that he had reached the peak of material possessions and fame.

So, Bhaggava, Sunakkhatta went to see Kaḷāramaṭṭaka and asked him a question. But when it stumped him, he displayed annoyance, hate, and bitterness. So Sunakkhatta thought, ‘I’ve offended the holy man, the perfected one, the ascetic. I mustn’t create lasting harm and suffering for myself!’

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, ‘Don’t you claim to be an ascetic, a follower of the Sakyan, you silly man?’

‘But why does the Buddha say this to me?’

‘Didn’t you go to see the naked ascetic Kaḷāramaṭṭaka and ask him a question? But when it stumped him, he displayed annoyance, hate, and bitterness. Then you thought, “I’ve offended the holy man, the perfected one, the ascetic. I mustn’t create lasting harm and suffering for myself!”’

‘Yes, sir. But sir, are you jealous of perfected ones?’

‘I’m not jealous of the perfected ones, you silly man. Rather, you should give up this harmful misconception that has arisen in you. Don’t create lasting harm and suffering for yourself!

That naked ascetic Kaḷāramaṭṭaka, who you imagine to be a true holy man, will shortly be clothed, living with a partner, eating rice and porridge, having gone past all the shrines near Vesālī. And he will die after losing all his fame.’

And that’s exactly what happened.

Sunakkhatta heard about this. He came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the declaration I made about Kaḷāramaṭṭaka turn out to be correct, or not?’

‘It turned out to be correct.’

‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Though I perform such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’ Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

4. On the Naked Ascetic Pāṭikaputta

This one time, Bhaggava, I was staying right there near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the naked ascetic Pāṭikaputta was residing in Vesālī. And in the Vajjian capital he had reached the peak of material possessions and fame. He was telling a crowd in Vesālī: ‘Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman

demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.'

Then Sunakkhatta came to me, bowed, sat down to one side, and told me of all this.

I said to him, 'Sunakkhatta, the naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.'

'Careful what you say, Blessed One! Careful what you say, Holy One!'

'But why do you say this to me, Sunakkhatta?'

'Sir, the Buddha has categorically asserted that Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode. But Pāṭikaputta might meet the Buddha face to face in disguise, proving the Buddha wrong.'

'Sunakkhatta, would the Realized One make an ambiguous statement?'

'But sir, did you make that statement after comprehending Pāṭikaputta's mind with your mind? Or did deities tell you about it?'

'Both, Sunakkhatta. For Ajita the Licchavi general has recently passed away and been reborn in the host of the Thirty-Three. He came and told me this, "The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. For he has declared of me in the Vajjian capital: 'Ajita the Licchavi general has been reborn in the Great Hell.'

But that is not true—I have been reborn in the host of the Thirty-Three. The naked ascetic Pāṭikaputta is shameless, sir, he is a liar. Pāṭikaputta is not capable of meeting the Buddha face to face, otherwise his head may explode."

Thus I both made that statement after comprehending Pāṭikaputta's mind with my mind, and deities told me about it.

So Sunakkhatta, I'll wander for alms in Vesālī. After the meal, on my return from almsround, I'll go to Pāṭikaputta's monastery for the day's meditation. Now you may tell him, if you so wish.'

5. On Demonstrations of Psychic Power

Then, Bhaggava, I robed up in the morning and, taking my bowl and robe, entered Vesālī for alms. After the meal, on my return from almsround, I went to Pāṭikaputta's monastery for the day's meditation. Then Sunakkhatta rushed into Vesālī to see the very well-known Licchavis and said to them, 'Sirs, after his almsround, the Buddha has gone to Pāṭikaputta's monastery for the day's meditation. Come forth, sirs, come forth! There will

be a superhuman demonstration of psychic power by the holy ascetics!' So the very well-known Licchavis thought, 'It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let's go!'

Then he went to see the very well-known well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions, and said the same thing. They all said, 'It seems there will be a superhuman demonstration of psychic power by the holy ascetics! Let's go!'

Then all those very well-known people went to Pāṭikaputta's monastery. That assembly was large, Bhaggava; there were many hundreds, many thousands of them.

Pāṭikaputta heard, 'It seems that very well-known Licchavis, well-to-do brahmins, rich householders, and ascetics and brahmins who follow various other religions have come forth. And the ascetic Gotama is sitting in my monastery for the day's meditation.' When he heard that, he became frightened, scared, his hair standing on end. In fear he went to the Pale-Moon Ebony Trunk Monastery of the wanderers.

The assembly heard of this, and instructed a man, 'Come, my man, go to see Pāṭikaputta at the Pale-Moon Ebony Trunk Monastery and say to him, "Come forth, Reverend Pāṭikaputta! All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day's meditation. For you stated this in the assembly at Vesālī: 'Both the ascetic Gotama and I speak from knowledge. One who speaks from knowledge ought to display a superhuman demonstration of psychic power to another who speaks from knowledge. If the ascetic Gotama meets me half-way, there we should both perform a superhuman demonstration of psychic power. If he performs one demonstration of psychic power, I'll perform two. If he performs two, I'll perform four. If he performs four, I'll perform eight. However many demonstrations of psychic power the ascetic Gotama performs, I'll perform double.' Come forth, Reverend Pāṭikaputta, half-way. The ascetic Gotama has come the first half, and is sitting in your monastery."'

'Yes, sir,' replied that man, and delivered the message.

When he had spoken, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat. Then that man said to Pāṭikaputta, 'What's up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say "I'm coming, sir, I'm coming!" But wriggle as you might, you can't get up from your seat.' And as he was speaking, Pāṭikaputta said: 'I'm coming, sir, I'm coming!' But wriggle as he might, he couldn't get up from his seat.

When that man knew that Pāṭikaputta had lost, he returned to the assembly and said, 'Pāṭikaputta has lost, sirs. He says "I'm coming, sir, I'm coming!" But wriggle as he might, he can't get up from his seat.' When he said this, I said to the assembly, 'The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode.'

The first recitation section is finished.

Then, Bhaggava, a certain Licchavi minister stood up and said to the assembly, ‘Well then, sirs, wait a moment, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

So that minister went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

When he had spoken, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then the minister said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

When the Licchavi minister knew that Pāṭikaputta had lost, he returned to the assembly and said, ‘Pāṭikaputta has lost, sirs.’ When he said this, I said to the assembly, ‘Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode. Even if the good Licchavis were to think, “Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will.’

Then, Bhaggava, Jāliya, the pupil of the wood-bowl ascetic, stood up and said to the assembly, ‘Well then, sirs, wait a moment, I’ll go. Hopefully I’ll be able to lead Pāṭikaputta back to the assembly.’

So Jāliya went to see Pāṭikaputta and said, ‘Come forth, Reverend Pāṭikaputta! It’s best for you to come forth. All these very well-known people have come forth, and the ascetic Gotama is sitting in your monastery for the day’s meditation. You said you’d meet the ascetic Gotama half-way. The ascetic Gotama has come the first half, and is sitting in your monastery. The ascetic Gotama has told the assembly that you’re not capable of meeting him face to face. And he said that even if the Licchavis try to bind you with straps and drag you with a pair of oxen, either the straps will break or you will. Come forth, Pāṭikaputta! When you come forth we’ll make you win and the ascetic Gotama lose.’

When he had spoken, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat. Then Jāliya said to Pāṭikaputta, ‘What’s up, Reverend Pāṭikaputta? Is your bottom stuck to the bench, or is the bench stuck to your bottom? You say “I’m coming, sir, I’m coming!” But wriggle as you might, you can’t get up from your seat.’ And as he was speaking, Pāṭikaputta said: ‘I’m coming, sir, I’m coming!’ But wriggle as he might, he couldn’t get up from his seat.

When Jāliya knew that Pāṭikaputta had lost, he said to him,

‘Once upon a time, Reverend Pāṭikaputta, it occurred to a lion, king of beasts, “Why don’t I make my lair near a certain forest? Towards evening I can emerge from my den, yawn,

look all around the four quarters, roar my lion's roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."

And so that's what he did.

Now, there was an old jackal who had grown fat on the lion's leavings, becoming arrogant and strong. He thought, "What does the lion, king of beasts, have that I don't? Why don't I also make my lair near a certain forest? Towards evening I can emerge from my den, yawn, look all around the four quarters, roar my lion's roar three times, and set out on the hunt. Having slain the very best of the deer herd, and eaten the most tender flesh, I could return to my den."

And so that's what he did. But when he tried to roar a lion's roar, he only managed to squeal and yelp like a jackal. And what is a pathetic jackal's squeal next to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

'Seeing himself as equal to the lion, the jackal presumed "I'm the king of the beasts!" But he actually only managed to yelp, and what's a sad jackal's squeal to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

'Following in the steps of another, seeing himself grown fat on scraps, until he doesn't even see himself, the jackal presumes he's a tiger.

But he actually only managed to yelp, and what's a sad jackal's squeal to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy One, you presume to attack him!'

When Jāliya couldn't get Pāṭikaputta to shift from his seat even with this simile, he said to him:

‘Gorged on frogs, and mice from the barn, and carcasses tossed in the cemetery, thriving in the great, empty wood, the jackal presumed “I’m the king of the beasts!” But he actually only managed to yelp, and what’s a sad jackal’s squeal to the roar of a lion?

In the same way, reverend, while living off the leavings of the Holy One, enjoying the leftovers of the Holy One, you presume to attack the Realized One, the perfected one, the fully awakened Buddha! Who are the pathetic Pāṭikaputtas to attack the Realized Ones, the perfected ones, the fully awakened Buddhas?’

When Jāliya couldn’t get Pāṭikaputta to shift from his seat even with this simile, he returned to the assembly and said, ‘Pāṭikaputta has lost, sirs. He says “I’m coming, sir, I’m coming!” But wriggle as he might, he can’t get up from his seat.’

When he said this, I said to the assembly, ‘The naked ascetic Pāṭikaputta is not capable of meeting me face to face, unless he gives up that statement and that intention, and lets go of that view. If he thinks he can meet me face to face without giving up those things, his head may explode. The good Licchavis might even think, “Let’s bind Pāṭikaputta with straps and drag him with a pair of oxen!” But either the straps will break or Pāṭikaputta will. Pāṭikaputta is not capable of meeting me face to face, otherwise his head may explode.’

Then, Bhaggava, I educated, encouraged, fired up, and inspired that assembly with a Dhamma talk. I released that assembly from the great bondage, and lifted 84,000 beings from the great swamp. Next I entered upon the fire element, rose into the sky to the height of seven palm trees, and created a flame another seven palm trees high, blazing and smoking. Finally I landed at the Great Wood, in the hall with the peaked roof.

Then Sunakkhatta came to me, bowed, and sat down to one side. I said to him, ‘What do you think, Sunakkhatta? Did the declaration I made about Pāṭikaputta turn out to be correct, or not?’

‘It turned out to be correct.’

‘What do you think, Sunakkhatta? If that is so, has a superhuman demonstration of psychic power been performed or not?’

‘Clearly, sir, a superhuman demonstration of psychic power has been performed.’

‘Though I perform such a superhuman demonstration of psychic power you say this: “But sir, the Buddha never performs any superhuman demonstrations of psychic power for me.” See how far you have strayed!’

Though I spoke to Sunakkhatta like this, he still left this teaching and training, like someone on the highway to hell.

6. On Describing the Origin of the World

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as created by the God Almighty, by Brahmā. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about as created by the God Almighty, by Brahmā?' But they are stumped by my question, and they even question me in return. So I answer them,

'There comes a time when, reverends, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As it expands an empty mansion of Brahmā appears. Then a certain sentient being—due to the running out of their life-span or merit—passes away from that host of radiant deities and is reborn in that empty mansion of Brahmā. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

But after staying there all alone for a long time, they become dissatisfied and anxious, "Oh, if only another being would come to this state of existence."

Then other sentient beings—due to the running out of their life-span or merit—pass away from that host of radiant deities and are reborn in that empty mansion of Brahmā in company with that being. There they too are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

Now, the being who was reborn there first thinks, "I am Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And these beings were created by me. Why is that? Because first I thought, 'Oh, if only another being would come to this state of existence.' Such was my heart's wish, and then these creatures came to this state of existence."

And the beings who were reborn there later also think, "This must be Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born. And we were created by him. Why is that? Because we see that he was reborn here first, and we arrived later."

And the being who was reborn first is more long-lived, beautiful, and illustrious than those who arrived later.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say: "He who is Brahmā—the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born—by he we were created. He is permanent, everlasting, eternal, imperishable, remaining the same for all eternity. We who were created by that Brahmā are impermanent, not lasting, short-lived, perishable, and have come to this state of existence." Is this how you describe in your tradition that the origin of the world came about as created by the God Almighty, by Brahmā?'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

Bhaggava, I understand the origin of the world. I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those depraved by play. I go up to them and say, 'Is it really true that this is the venerables' view?' And they answer, 'Yes'. I say to them, 'But how do you describe in your tradition that the origin of the world came about due to those depraved by play?' But they are stumped by my question, and they even question me in return. So I answer them,

'Reverends, there are gods named "depraved by play". They spend too much time laughing, playing, and making merry. And in doing so, they lose their mindfulness, and they pass away from that host of gods.

It's possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say, "The gods not depraved by play don't spend too much time laughing, playing, and making merry. So they don't lose their mindfulness, and don't pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were depraved by play spent too much time laughing, playing, and making merry. In doing so, we lost our mindfulness, and passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence." Is this how you describe in your tradition that the origin of the world came about due to those depraved by play?'

They say, 'That is what we have heard, Reverend Gotama, just as you say.'

Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as due to those who are malevolent. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your tradition that the origin of the world came about due to those who are malevolent?’ But they are stumped by my question, and they even question me in return. So I answer them,

‘Reverends, there are gods named “malevolent”. They spend too much time gazing at each other, so they grow angry with each other, and their bodies and minds get tired. They pass away from that host of gods.

It’s possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect that past life, but no further.

They say, “The gods who are not malevolent don’t spend too much time gazing at each other, so they don’t grow angry with each other, their bodies and minds don’t get tired, and they don’t pass away from that host of gods. They are permanent, everlasting, eternal, imperishable, remaining the same for all eternity. But we who were malevolent spent too much time gazing at each other, so our minds grew angry with each other, our bodies and minds got tired, and we passed away from that host of gods. We are impermanent, not lasting, short-lived, perishable, and have come to this state of existence.” Is this how you describe in your tradition that the origin of the world came about due to those who are malevolent?’

They say, ‘That is what we have heard, Reverend Gotama, just as you say.’

Bhaggava, I understand the origin of the world. Directly knowing this, the Realized One does not come to ruin.

There are some ascetics and brahmins who describe the origin of the world in their tradition as having arisen by chance. I go up to them and say, ‘Is it really true that this is the venerables’ view?’ And they answer, ‘Yes’. I say to them, ‘But how do you describe in your tradition that the origin of the world came about by chance?’ But they are stumped by my question, and they even question me in return. So I answer them,

‘Reverends, there are gods named “non-percipient beings”. When perception arises they pass away from that host of gods.

It’s possible that one of those beings passes away from that host and is reborn in this state of existence. Having done so, they go forth from the lay life to homelessness. By dint of keen, resolute, committed, and diligent effort, and right application of mind, they experience an immersion of the heart of such a kind that they recollect the arising of perception, but no further.

They say, “The self and the cosmos arose by chance. Why is that? Because formerly I didn’t exist. Now, having not existed, I’ve transformed into the state of existence.” Is this how you describe in your tradition that the origin of the world came about by chance?’

They say, ‘That is what we have heard, Reverend Gotama, just as you say.’

I understand this, and what goes beyond it. Yet since I do not misapprehend that understanding, I have realized extinguishment within myself. Directly knowing this, the Realized One does not come to ruin.

Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama has a distorted perspective, and so have his monks.

He says, “When one enters and remains in the liberation of the beautiful, at that time one only perceives what is ugly.”’

But I don’t say that. I say this: ‘When one enters and remains in the liberation of the beautiful, at that time one only perceives what is beautiful.’”

“They are the ones with a distorted perspective, sir, who regard the Buddha and the mendicants in this way. Sir, I am quite confident that the Buddha is capable of teaching me so that I can enter and remain in the liberation on the beautiful.”

“It’s hard for you to enter and remain in the liberation on the beautiful, since you have a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition. Come now, Bhaggava, carefully preserve the confidence that you have in me.”

“If it’s hard for me to enter and remain in the liberation on the beautiful, since I have a different view, creed, and belief, unless I dedicate myself to practice with the guidance of tradition, I shall carefully preserve the confidence that I have in the Buddha.”

That is what the Buddha said. Satisfied, the wanderer of the Bhaggava clan was happy with what the Buddha said.

DN 25

DN 25
The Lion's Roar at the Monastery of Lady Udumbarikā
Udumbarikasutta

1. The Story of the Wanderer Nigrodha

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time the wanderer Nigrodha was residing in the lady Udumbarikā's monastery for wanderers, together with a large assembly of three thousand wanderers. Then the householder Sandhāna left Rājagaha in the middle of the day to see the Buddha.

Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the wanderer Nigrodha at the lady Udumbarikā's monastery for wanderers?" So he went to the monastery of the wanderers.

Now at that time, Nigrodha was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Nigrodha saw Sandhāna coming off in the distance, and hushed his own assembly: "Be quiet, good sirs, don't make a sound. The householder Sandhāna, a disciple of the ascetic Gotama, is coming. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Rājagaha. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Sandhāna went up to the wanderer Nigrodha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Nigrodha, "The way the wanderers make an uproar as they sit together and talk about all kinds of low topics is one thing. It's quite different to the way the Buddha frequents remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

When Sandhāna said this, Nigrodha said to him, "Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has

destroyed the ascetic Gotama's wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He's just like a one-eyed cow, circling around and lurking on the periphery. Go on, householder! Were the ascetic Gotama to come to this assembly, I'd sink him with just one question! I'd tie him up like a hollow pot!"

With clairaudience that is purified and superhuman, the Buddha heard this discussion between the householder Sandhāna and the wanderer Nigrodha. Then the Buddha descended from Vulture's Peak Mountain and went to the peacocks' feeding ground on the bank of the Sumāgadhā, where he walked mindfully in the open air.

Nigrodha saw him, and hushed his own assembly: "Be quiet, good sirs, don't make a sound. The ascetic Gotama is walking mindfully on the bank of the Sumāgadhā. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach. If he comes, I'll ask him this question: 'Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?'" Then those wanderers fell silent.

2. Mortification in Disgust of Sin

Then the Buddha went up to the wanderer Nigrodha, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Nigrodha took a low seat and sat to one side. The Buddha said to him, "Nigrodha, what were you sitting talking about just now? What conversation was left unfinished?"

Nigrodha said, "Well, sir, I saw you walking mindfully and said: 'If the ascetic Gotama comes, I'll ask him this question: "Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?"' This is the conversation that was unfinished when the Buddha arrived."

"It's hard for you to understand this, Nigrodha, since you have a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition. Please ask me a question about the higher disgust of sin in your own tradition: 'How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?'"

When he said this, those wanderers made an uproar, "Oh, how incredible, how amazing! The ascetic Gotama has such power and might! For he sets aside his own doctrine and invites discussion on the doctrine of others!"

Then Nigrodha, having quieted those wanderers, said to the Buddha, "Sir, we teach fervent mortification in disgust of sin, regarding it as essential and clinging to it. How are the conditions for the fervent mortification in disgust of sin completed, and how are they incomplete?"

"Nigrodha, it's when a mortifier goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don't receive anything from a

pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breast-feeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They make their bed on a plank, or the bare ground. They lie only on one side. They wear dust and dirt. They stay in the open air. They sleep wherever they lay their mat. They eat unnatural things, committed to the practice of eating unnatural foods. They don't drink, committed to the practice of not drinking liquids. They're committed to the practice of immersion in water three times a day, including the evening.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin complete, or incomplete?"

"Clearly, sir, if that is so the fervent mortification in disgust of sin is complete, not incomplete."

"But even such a completed mortification has many defects, I say."

2.1. Defects

"But how does the Buddha say that even such a completed mortification has many defects?"

"Firstly, a mortifier undertakes a practice of mortification. They're happy with that, as they've got all they wished for. This is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're happy with that, as they've got all they wished for. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They glorify themselves and put others down on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They become indulgent and infatuated and fall into negligence on account of that. This too is a defect in that mortifier.

Furthermore, a mortifier becomes fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up in expectation. But what is acceptable they eat tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This too is a defect in that mortifier.

Furthermore, a mortifier undertakes a practice of mortification out of longing for possessions, honor, and popularity, thinking, 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' This too is a defect in that mortifier.

Furthermore, a mortifier rebukes a certain ascetic or brahmin, 'But what is this one doing, living in abundance! According to this ascetic's doctrine, everything—plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!' This too is a defect in that mortifier.

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. They think, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they give rise to jealousy and stinginess regarding families. This too is a defect in that mortifier.

Furthermore, a mortifier sits meditation only when people can see them. This too is a defect in that mortifier.

Furthermore, a mortifier sneaks about among families, thinking, 'This is part of my mortification; this is part of my mortification.' This too is a defect in that mortifier.

Furthermore, a mortifier sometimes behaves in an underhand manner. When asked whether something is acceptable to them, they say it is, even though it isn't. Or they say it isn't, even though it is. Thus they tell a deliberate lie. This too is a defect in that mortifier.

Furthermore, a mortifier disagrees with the way that the Realized One or their disciple teaches Dhamma, even when they make a valid point. This too is a defect in that mortifier.

Furthermore, a mortifier is irritable and hostile … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and vain … they have corrupt wishs, falling under the sway of corrupt wishes … they have wrong view, being attached to an extremist view … they're attached to their own views, holding them tight, and refusing to let go. This too is a defect in that mortifier.

What do you think, Nigrodha? Are such mortifications defective or not?"

"Clearly, sir, they're defective. It's possible that a mortifier might have all of these defects, let alone one or other of them."

2.2. On Reaching the Shoots

"Firstly, Nigrodha, a mortifier undertakes a practice of mortification. But they're not happy with that, as they still haven't got all they wished for. So they're pure on that point.

Furthermore, a mortifier undertakes a practice of mortification. They don't glorify themselves or put others down on account of that. So they're pure on that point.

They don't become indulgent …

Furthermore, a mortifier undertakes a practice of mortification. They generate possessions, honor, and popularity through that mortification. They're not happy with that, as they still haven't got all they wished for …

They don't glorify themselves and put others down on account of possessions, honor, and popularity …

They don't become indulgent because of it … So they're pure on that point.

Furthermore, a mortifier doesn't become fussy about food, saying, 'This is acceptable to me, this is not acceptable to me.' What is not acceptable they give up without expectation. But what is acceptable they eat without being tied, infatuated, attached, seeing the drawbacks, and understanding the escape. So they're pure on that point.

Furthermore, a mortifier doesn't undertake a practice of mortification out of longing for possessions, honor, and popularity … 'Kings, royal ministers, aristocrats, brahmins, householders, and sectarians will honor me!' So they're pure on that point.

Furthermore, a mortifier doesn't rebuke a certain ascetic or brahmin, 'But what is this one doing, living in abundance! According to this ascetic's doctrine, everything—plants propagated from roots, stems, cuttings, or joints; and those from regular seeds as the fifth—is crunched together like the thunder of a tooth-hammer!' So they're pure on that point.

Furthermore, a mortifier sees a certain ascetic or brahmin being honored, respected, esteemed, and venerated among good families. It never occurs to them, 'This one, who lives in abundance, is honored, respected, esteemed, and venerated among good families. But I, a fervent mortifier who lives rough, am not honored, respected, esteemed, and venerated among good families.' Thus they don't give rise to jealousy and stinginess regarding families. So they're pure on that point.

Furthermore, a mortifier doesn't sit meditation only when people can see them. So they're pure on that point.

Furthermore, a mortifier doesn't sneak about among families, thinking, 'This is part of my mortification; this is part of my mortification.' So they're pure on that point.

Furthermore, a mortifier never behaves in an underhand manner. When asked whether something is acceptable to them, they say it isn't when it isn't. Or they say it is when it is. Thus they don't tell a deliberate lie. So they're pure on that point.

Furthermore, a mortifier agrees with the way that the Realized One or their disciple teaches Dhamma when they make a valid point. So they're pure on that point.

Furthermore, a mortifier is not irritable and hostile … offensive and contemptuous … jealous and stingy … devious and deceitful … obstinate and vain … they don't have corrupt wishes … and wrong view … they're not attached to their own views, holding them tight, and refusing to let go. So they're pure on that point.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the shoots."

2.3. On Reaching the Bark

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

"Nigrodha, take a mortifier who is restrained in the fourfold constraint. And how is a mortifier restrained in the fourfold constraint? It's when a mortifier doesn't kill living creatures, doesn't get others to kill, and doesn't approve of killing. They don't steal, get others to steal, or approve of stealing. They don't lie, get others to lie, or approve of lying. They don't expect rewards from their practice, they don't lead others to expect rewards, and they don't approve of expecting rewards. That's how a mortifier is restrained in the fourfold constraint.

When a mortifier is restrained in the fourfold constraint, that is their mortification. They step forward, not falling back. They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love to one direction, and to the second, and to the

third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the bark."

2.4. On Reaching the Softwood

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

"Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … compassion … rejoicing … equanimity.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?"

"Clearly, sir, it is purified. It has reached the peak and the pith."

"No, Nigrodha, at this point the fervent mortification in disgust of sin has not yet reached the peak and the pith. Rather, it has only reached the softwood."

3. On Reaching the Heartwood

"But at what point, sir, does the fervent mortification in disgust of sin reach the peak and the pith? Please help me reach the peak and the pith!"

“Nigrodha, take a mortifier who is restrained in the fourfold constraint. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate spreading a heart full of love … equanimity … They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

What do you think, Nigrodha? If this is so, is the fervent mortification in disgust of sin purified or not?”

“Clearly, sir, it is purified. It has reached the peak and the pith.”

“Nigrodha, at this point the fervent mortification in disgust of sin has reached the peak and the pith. Nigrodha, remember you said this to me: ‘Sir, what teaching do you use to guide your disciples, through which they claim solace in the fundamental purpose of the spiritual life?’ Well, there is something better and finer than this. That’s what I use to guide my disciples, through which they claim solace in the fundamental purpose of the spiritual life.”

When he said this, those wanderers made an uproar, “In that case, we’re lost, and so is our tradition! We don’t know anything better or finer than that!”

4. Nigrodha Feels Depressed

Then the householder Sandhāna realized, “Obviously, now these wanderers want to listen to what the Buddha says. They’re actively listening and trying to understand!”

So he said to the wanderer Nigrodha, “Honorable Nigrodha, remember you said this to me: ‘Surely, householder, you should know better! With whom does the ascetic Gotama converse? With whom does he engage in discussion? With whom does he achieve lucidity of wisdom? Staying in empty huts has destroyed the ascetic Gotama’s wisdom. Not frequenting assemblies, he is unable to hold a discussion. He just lurks on the periphery. He’s just like a one-eyed cow, circling around and lurking on the periphery. Please, householder, let the ascetic Gotama come to this assembly. I’ll sink him with just one question! I’ll roll him over and wrap him up like a hollow pot!’ Now the Blessed One, perfected and fully awakened, has arrived here. Why don’t you send him out of the assembly to the periphery like a one-eyed cow? Why don’t you sink him with just one

question? Why don't you roll him over and wrap him up like a hollow pot?" When he said this, Nigrodha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him, "Is it really true, Nigrodha—are those your words?"

"It's true, sir, those are my words. It was foolish, stupid, and unskillful of me."

"What do you think, Nigrodha? Have you heard that wanderers of the past who were elderly and senior, the teachers of teachers, said that when the perfected ones, the fully awakened Buddhas of the past came together, they made an uproar, a dreadful racket as they sat and talked about all kinds of low topics, like you do in your tradition these days? Or did they say that the Buddhas frequented remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat, like I do these days?"

"I have heard that wanderers of the past who were elderly and senior, said that when the perfected ones, the fully awakened Buddhas of the past came together, they didn't make an uproar, like I do in my tradition these days. They said that the Buddhas of the past frequented remote lodgings in the wilderness, like the Buddha does these days."

"Nigrodha, you are a sensible and mature man. Did it not occur to you: 'The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, taming, serenity, crossing over, and extinguishment'?"

5. The Culmination of the Spiritual Path

Nigrodha said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak in that way. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Nigrodha, you made a mistake. It was foolish, stupid, and unskillful of you to speak in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future. Nigrodha, this is what I say:

Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven years. They will live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. Let alone seven years. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight. Let alone a fortnight. Let a sensible person come—neither devious nor deceitful, a person

of integrity. I teach and instruct them. By practicing as instructed they will realize the supreme end of the spiritual path in this very life, in seven days.

6. The Wanderers Feel Depressed

Nigrodha, you might think, ‘The ascetic Gotama speaks like this because he wants pupils.’ But you should not see it like this. Let your teacher remain your teacher.

You might think, ‘The ascetic Gotama speaks like this because he wants us to give up our recitation.’ But you should not see it like this. Let your recitation remain as it is.

You might think, ‘The ascetic Gotama speaks like this because he wants us to give up our livelihood.’ But you should not see it like this. Let your livelihood remain as it is.

You might think, ‘The ascetic Gotama speaks like this because he wants us to start doing things that are unskillful and considered unskillful in our tradition.’ But you should not see it like this. Let those things that are unskillful and considered unskillful in your tradition remain as they are.

You might think, ‘The ascetic Gotama speaks like this because he wants us to stop doing things that are skillful and considered skillful in our tradition.’ But you should not see it like this. Let those things that are skillful and considered skillful in your tradition remain as they are.

I do not speak for any of these reasons. Nigrodha, there are things that are unskillful, corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. I teach Dhamma so that those things may be given up. When you practice accordingly, corrupting qualities will be given up in you and cleansing qualities will grow. You’ll enter and remain in the fullness and abundance of wisdom, having realized it with your own insight in this very life.”

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, as if their minds were possessed by Māra. Then the Buddha thought, “All these foolish people have been touched by the Wicked One! For not even a single one thinks, ‘Come, let us lead the spiritual life under the ascetic Gotama for the sake of enlightenment—for what do seven days matter?’”

Then the Buddha, having roared his lion’s roar in the lady Udumbarikā’s monastery for wanderers, rose into the air and landed on Vulture’s Peak. Meanwhile, the householder Sandhāna went right back to Rājagaha.

DN 26

DN 26
The Wheel-Turning Monarch
Cakkavattisutta

1. Taking Refuge in Oneself

So I have heard. At one time the Buddha was staying in the land of the Magadhans at Mātulā. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant lives as their own island, their own refuge, with no other refuge. That’s how they let the teaching be their island and their refuge, with no other refuge.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t catch you or get hold of you. It is due to undertaking skillful qualities that merit grows.

2. King Daḷhanemi

Once upon a time, mendicants, there was a king named Daḷhanemi who was a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword.

Then, after many years, many hundred years, many thousand years had passed, King Daḷhanemi addressed one of his men, ‘My good man, when you see that the heavenly wheel-treasure has receded back from its place, please tell me.’

‘Yes, Your Majesty,’ replied that man.

After many thousand years had passed, that man saw that the heavenly wheel-treasure had receded back from its place. So he went to King Daḷhanemi and said, ‘Please sire, you should know that your heavenly wheel-treasure has receded back from its place.’

So the king summoned the crown prince and said, ‘Dear prince, my heavenly wheel-treasure has receded back from its place. I’ve heard that when this happens to a wheel-turning monarch, he does not have long to live. I have enjoyed human pleasures. Now it is time for me to seek heavenly pleasures. Come, dear prince, rule this land surrounded by ocean! I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.’

And so, after carefully instructing the crown prince in kingship, King Daḷhanemi shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. He went to the royal sage and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’

When he said this, the royal sage said to him, ‘Don’t be unhappy at the vanishing of the wheel-treasure. My dear, the wheel-treasure is not inherited from your father. Come now, my dear, proceed in the noble duty of a wheel-turning monarch. If you do so, it’s possible that—on a fifteenth day sabbath, having bathed your head and gone upstairs in the royal longhouse to observe the sabbath—the heavenly wheel-treasure will appear to you, with a thousand spokes, with rim and hub, complete in every detail.’

2.1. The Noble Duty of a Wheel-Turning Monarch

‘But sire, what is the noble duty of a wheel-turning monarch?’

‘Well then, my dear, relying only on principle—honoring, respecting, and venerating principle, having principle as your flag, banner, and authority—provide just protection and security for your court, troops, aristocrats, vassals, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. Do not let injustice prevail in the realm. Provide money to the penniless in the realm.

And there are ascetics and brahmins in the realm who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves. From time to time you should go up to them and ask and learn: “Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?” Having heard them, you should reject what is unskillful and undertake and follow what is skillful.

This is the noble duty of a wheel-turning monarch.’

2.2. The Wheel-Treasure Appears

‘Yes, Your Majesty,’ replied the new king to the royal sage. And he proceeded in the noble duty of a wheel-turning monarch.

While he was proceeding in that duty, on a fifteenth day sabbath, he had bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appeared to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thought, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

Then the anointed king, rising from his seat and arranging his robe over one shoulder, took a ceremonial vase in his left hand and besprinkled the wheel-treasure with his right hand, saying, ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’

Then the wheel-treasure rolled towards the east. And the king followed it together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the eastern quarter came to the wheel-turning monarch and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter became his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolled towards the south. … Having plunged into the southern ocean and emerged again, it rolled towards the west. …

Having plunged into the western ocean and emerged again, it rolled towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stood still, there the king came to stay together with his army. And any opposing rulers of the northern quarter came to the wheel-turning monarch and said, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch said, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And so the rulers of the northern quarter became his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returned to the royal capital. There it stood still by the gate to the royal compound at the High Court as if fixed to an axle, illuminating the royal compound.

3. On Subsequent Wheel-Turning Monarchs

And for a second time, and a third, a fourth, a fifth, a sixth, and a seventh time, a wheel-turning monarch was established in exactly the same way. And after many years the seventh wheel-turning monarch went forth, handing the realm over to the crown prince.

Seven days later the heavenly wheel-treasure vanished.

Then a certain man approached the newly anointed aristocrat king and said, ‘Please sire, you should know that the heavenly wheel-treasure has vanished.’ At that the king was unhappy and experienced unhappiness. But he didn’t go to the royal sage and ask about the noble duty of a wheel-turning monarch. He just governed the country according to his

own ideas. So governed, the country's people did not prosper like before, as they had when former kings proceeded in the noble duty of a wheel-turning monarch.

Then the ministers and counselors, the treasury officials, military officers, guardsmen, and professional advisers gathered and said to the king, 'Sire, when governed according to your own ideas, the country's people do not prosper like before, as they did when former kings proceeded in the noble duty of a wheel-turning monarch. In your realm are found ministers and counselors, treasury officials, military officers, guardsmen, and professional advisers—both ourselves and others—who remember the noble duty of a wheel-turning monarch. Please, Your Majesty, ask us about the noble duty of a wheel-turning monarch. We will answer you.'

4. On the Period of Decline

So the anointed king asked the assembled ministers and counselors, treasury officials, military officers, guardsmen, and professional advisers about the noble duty of a wheel-turning monarch. And they answered him. After listening to them, he provided just protection and security. But he did not provide money to the penniless in the realm. And so poverty grew widespread.

When poverty was widespread, a certain person stole from others, with the intention to commit theft. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others with the intention to commit theft.'

The king said to that person, 'Is it really true, mister, that you stole from others with the intention to commit theft?'

'It's true, sire.'

'What was the reason?'

'Sire, I can't survive.'

So the king provided some money to that person, saying, 'With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that's conducive to heaven, ripens in happiness, and leads to heaven.'

'Yes, Your Majesty,' replied that man.

But then another man stole something from others. They arrested him and presented him to the king, saying, 'Your Majesty, this person stole from others.'

The king said to that person, 'Is it really true, mister, that you stole from others?'

'It's true, sire.'

'What was the reason?'

'Sire, I can't survive.'

So the king provided some money to that person, saying, ‘With this money, mister, keep yourself alive, and provide for your mother and father, partners and children. Work for a living, and establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven.’

‘Yes, Your Majesty,’ replied that man.

People heard about this: ‘It seems the king is providing money to anyone who steals from others!’ It occurred to them, ‘Why don’t we steal from others?’ So then another man stole something from others.

They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘It’s true, sire.’

‘What was the reason?’

‘Sire, I can’t survive.’

Then the king thought, ‘If I provide money to anyone who steals from others, it will only increase the stealing. I’d better make an end of this person, finish him off, and chop off his head.’

Then he ordered his men, ‘Well then, my men, tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and make an end of him, finish him off, and chop off his head.’

‘Yes, Your Majesty,’ they replied, and did as he commanded.

People heard about this: ‘It seems the king is chopping the head off anyone who steals from others!’ It occurred to them, ‘We’d better have sharp swords made. Then when we steal from others, we’ll make an end of them, finish them off, and chop off their heads.’ They had sharp swords made. Then they started to make raids on villages, towns, and cities, and to infest the highways. And they chopped the heads off anyone they stole from.

And so, mendicants, from not providing money to the penniless, poverty became widespread. When poverty was widespread, theft became widespread. When theft was widespread, swords became widespread. When swords were widespread, killing living creatures became widespread. And for the sentient beings among whom killing was widespread, their lifespan and beauty declined. Those people lived for 80,000 years, but their children lived for 40,000 years.

Among the people who lived for 40,000 years, a certain person stole something from others. They arrested him and presented him to the king, saying, ‘Your Majesty, this person stole from others.’

The king said to that person, ‘Is it really true, mister, that you stole from others?’

‘No, sire,’ he said, deliberately lying.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, and killing became widespread. When killing was widespread, lying became widespread. And for the sentient beings among whom lying was widespread, their lifespan and beauty declined. Those people who lived for 40,000 years had children who lived for 20,000 years.

Among the people who lived for 20,000 years, a certain person stole something from others. Someone else reported this to the king, ‘Your Majesty, such-and-such person stole from others,’ he said, going behind his back.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, and lying became widespread. When lying was widespread, backbiting became widespread. And for the sentient beings among whom backbiting was widespread, their lifespan and beauty declined. Those people who lived for 20,000 years had children who lived for 10,000 years.

Among the people who lived for 10,000 years, some were beautiful, some were ugly. And the ugly beings, coveting the beautiful ones, committed adultery with the wives of others.

And so, mendicants, from not providing money to the penniless, poverty, theft, swords, killing, lying, and backbiting became widespread. When backbiting was widespread, sexual misconduct became widespread. And for the sentient beings among whom sexual misconduct was widespread, their lifespan and beauty declined. Those people who lived for 10,000 years had children who lived for 5,000 years.

Among the people who lived for 5,000 years, two things became widespread: harsh speech and talking nonsense. For the sentient beings among whom these two things were widespread, their lifespan and beauty declined. Those people who lived for 5,000 years had some children who lived for 2,500 years, while others lived for 2,000 years.

Among the people who lived for 2,500 years, desire and ill will became widespread. For the sentient beings among whom desire and ill will were widespread, their lifespan and beauty declined. Those people who lived for 2,500 years had children who lived for 1,000 years.

Among the people who lived for 1,000 years, wrong view became widespread. For the sentient beings among whom wrong view was widespread, their lifespan and beauty declined. Those people who lived for 1,000 years had children who lived for five hundred years.

Among the people who lived for five hundred years, three things became widespread: illicit desire, immoral greed, and wrong custom. For the sentient beings among whom these three things were widespread, their lifespan and beauty declined. Those people who lived for five hundred years had some children who lived for two hundred and fifty years, while others lived for two hundred years.

Among the people who lived for two hundred and fifty years, these things became widespread: lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family.

And so, mendicants, from not providing money to the penniless, all these things became widespread—poverty, theft, swords, killing, lying, backbiting, sexual misconduct, harsh speech and talking nonsense, desire and ill will, wrong view, illicit desire, immoral greed, and wrong custom, and lack of due respect for mother and father, ascetics and brahmins, and failure to honor the elders in the family. For the sentient beings among whom these things were widespread, their lifespan and beauty declined. Those people who lived for two hundred and fifty years had children who lived for a hundred years.

5. When People Live for Ten Years

There will come a time, mendicants, when these people will have children who live for ten years. Among the people who live for ten years, girls will be marriageable at five. The following flavors will disappear: ghee, butter, oil, honey, molasses, and salt. The best kind of food will be finger millet, just as fine rice with meat is the best kind of food today.

The ten ways of doing skillful deeds will totally disappear, and the ten ways of doing unskillful deeds will explode in popularity. Those people will not even have the word ‘skillful’, still less anyone who does what is skillful. And anyone who disrespects mother and father, ascetics and brahmins, and fails to honor the elders in the family will be venerated and praised, just as the opposite is venerated and praised today.

There’ll be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world will become dissolute, like goats and sheep, chickens and pigs, and dogs and jackals.

They’ll be full of hostility towards each other, with acute ill will, malevolence, and thoughts of murder. Even a mother will feel like this for her child, and the child for its mother, father for child, child for father, brother for sister, and sister for brother. They’ll be just like a deer hunter when he sees a deer—full of hostility, ill will, malevolence, and thoughts of killing.

Among the people who live for ten years, there will be an interregnum of swords lasting seven days. During that time they will see each other as beasts. Sharp swords will appear in their hands, with which they’ll take each other’s life, crying, ‘It’s a beast! It’s a beast!’

But then some of those beings will think, ‘Let us neither kill nor be killed! Why don’t we hide in thick grass, thick jungle, thick trees, inaccessible riverlands, or rugged mountains and survive on forest roots and fruits?’ So that’s what they do.

When those seven days have passed, having emerged from their hiding places and embraced each other, they will come together and cry in one voice, ‘Fantastic, dear foe, you live! Fantastic, dear foe, you live!’

6. The Period of Growth

Then those beings will think, ‘It’s because we undertook unskillful things that we suffered such an extensive loss of our relatives. We’d better do what’s skillful. What skillful thing should we do? Why don’t we refrain from killing living creatures? Having undertaken this skillful thing we’ll live by it.’ So that’s what they do. Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for ten years will have children who live for twenty years.

Then those beings will think, ‘Because of undertaking this skillful thing, our lifespan and beauty are growing. Why don’t we do even more skillful things? What skillful thing should we do? Why don’t we refrain from stealing … sexual misconduct … lying … backbiting … harsh speech … and talking nonsense. Why don’t we give up covetousness … ill will … wrong view … three things: illicit desire, immoral greed, and wrong custom. Why don’t we pay due respect to mother and father, ascetics and brahmins, honoring the elders in our families? Having undertaken this skillful thing we’ll live by it.’ So that’s what they do.

Because of undertaking this skillful thing, their lifespan and beauty will grow. Those people who live for twenty years will have children who live for forty years. Those people who live for forty years will have children who live for eighty years, then a hundred and sixty years, three hundred and twenty years, six hundred and forty years, 2,000 years, 4,000 years, 8,000 years, 20,000 years, 40,000 years, and finally 80,000 years. Among the people who live for 80,000 years, girls will be marriageable at five hundred.

7. The Time of King Saṅkha

Among the people who live for 80,000 years, there will be just three afflictions: greed, starvation, and old age. India will be successful and prosperous. The villages, towns, and capital cities will be no more than a chicken’s flight apart. And the land will be as crowded as hell with people, like a thicket of rushes or reeds. The royal capital will be Varanasi, renamed Ketumatī. And it will be successful, prosperous, populous, full of people, with plenty of food. There will be 84,000 cities in India, with the royal capital of Ketumatī foremost.

And in the royal capital of Ketumatī a king named Saṅkha will arise, a wheel-turning monarch, a just and principled king. His dominion will extend to all four sides, he will achieve stability in the country, and possess the seven treasures. He will have the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He will have over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he will reign by principle, without rod or sword.

8. The Arising of the Buddha Metteyya

And the Blessed One named Metteyya will arise in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed— just as I have arisen today. He will realize with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and make it known to others, just as I do today. He will teach the Dhamma that’s

good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he will reveal a spiritual practice that's entirely full and pure, just as I do today. He will lead a Saṅgha of many thousand mendicants, just as I lead a Saṅgha of many hundreds today.

Then King Saṅkha will have the sacrificial post once built by King Mahāpanāda raised up. Having reigned, he will abdicate, offering charity to ascetics and brahmins, paupers, vagrants, nomads, and beggars. Then, having shaved off his hair and beard and dressed in ocher robes, he will go forth from the lay life to homelessness in the Buddha Metteyya's presence. Soon after going forth, living withdrawn, diligent, keen, and resolute, he will realize the supreme end of the spiritual path in this very life. He will live having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

Mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how they let the teaching be their island and their refuge, with no other refuge.

9. On Long Life and Beauty for Mendicants

Mendicants, you should roam inside your own territory, the domain of your fathers. Doing so, you will grow in life span, beauty, happiness, wealth, and power.

And what is long life for a mendicant? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. Having developed and cultivated these four bases of psychic power they may, if they wish, live for the proper lifespan or what's left of it. This is long life for a mendicant.

And what is beauty for a mendicant? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is beauty for a mendicant.

And what is happiness for a mendicant? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is happiness for a mendicant.

And what is wealth for a mendicant? It's when a monk meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is wealth for a mendicant.

And what is power for a mendicant? It's when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is power for a mendicant.

Mendicants, I do not see a single power so hard to defeat as the power of Māra. It is due to undertaking skillful qualities that merit grows."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 27

DN 27
What Came First
Aggaññasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, in the stilt longhouse of Migāra's mother.

Now at that time Vāseṭṭha and Bhāradvāja were living on probation among the mendicants in hopes of being ordained. Then in the late afternoon, the Buddha came downstairs from the longhouse and was walking mindfully in the open air, beneath the shade of the longhouse.

Vāseṭṭha saw him and said to Bhāradvāja, "Reverend Bhāradvāja, the Buddha is walking mindfully in the open air, beneath the shade of the longhouse. Come, reverend, let's go to the Buddha. Hopefully we'll get to hear a Dhamma talk from him."

"Yes, reverend," replied Bhāradvāja.

So they went to the Buddha, bowed, and walked beside him.

Then the Buddha said to Vāseṭṭha, "Vāseṭṭha, you are both brahmins by birth and clan, and have gone forth from the lay life to homelessness from a brahmin family. I hope you don't have to suffer abuse and insults from the brahmins."

"Actually, sir, the brahmins do insult and abuse us with their typical insults to the fullest extent."

"But how do the brahmins insult you?"

"Sir, the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā. You've both abandoned the best class to join an inferior class, namely these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman. This is not right, it's not proper!' That's how the brahmins insult us."

"Actually, Vāseṭṭha, the brahmins are forgetting their tradition when they say this to you. For brahmin women are seen menstruating, being pregnant, giving birth, and breast-feeding. Yet even though they're born from a brahmin womb they say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' They misrepresent the brahmins, speak falsely, and create much wickedness.

1. Purification in the Four Classes

Vāseṭṭha, there are these four classes: aristocrats, brahmins, peasants, and menials. Some aristocrats kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, and nonsensical. And they're covetous, malicious, with wrong view. These things are unskillful, blameworthy, not to be cultivated, unworthy of the noble ones—and are reckoned as such. They are dark deeds with dark results, criticized by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

But some aristocrats refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from speech that's false, divisive, harsh, and nonsensical. And they're content, kind-hearted, with right view. These things are skillful, blameless, to be cultivated, worthy of the noble ones—and are reckoned as such. They are bright deeds with bright results, praised by sensible people. Such things are exhibited in some aristocrats. And they are also seen among some brahmins, peasants, and menials.

Both these things occur like this, mixed up in these four classes—the dark and the bright, that which is praised and that which is criticized by sensible people. Yet of this the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'

Sensible people don't acknowledge this. Why is that? Because any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

And here's a way to understand how this is so.

King Pasenadi of Kosala knows that the ascetic Gotama has gone forth from the neighboring clan of the Sakyans. And the Sakyans are his vassals. The Sakyans show deference to King Pasenadi by bowing down, rising up, greeting him with joined palms, and observing proper etiquette for him. Now, King Pasenadi shows the same kind of deference to the Realized One. But he doesn't think: 'The ascetic Gotama is well-born, I am ill-born. He is powerful, I am weak. He is handsome, I am ugly. He is influential, I am insignificant.' Rather, in showing such deference to the Realized One he is only honoring, respecting, and venerating principle. And here's another way to understand how principle is the best thing for people in both this life and the next.

Vāseṭṭha, you have different births, names, and clans, and have gone forth from the lay life to homelessness from different families. When they ask you what you are, you claim to be ascetics, followers of the Sakyan. But only when someone has faith in the Realized One—settled, rooted, and planted deep, strong, not to be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world—is it appropriate for them to say: 'I am the Buddha's true-born son, born from his mouth, born of principle, created by principle, heir

to principle.' Why is that? For these are terms for the Realized One: 'the embodiment of principle', and 'the embodiment of divinity', and 'the manifestation of principle', and 'the manifestation of divinity'.

There comes a time when, Vāseṭṭha, after a very long period has passed, this cosmos contracts. As the cosmos contracts, sentient beings are mostly headed for the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

There comes a time when, after a very long period has passed, this cosmos expands. As the cosmos expands, sentient beings mostly pass away from that host of radiant deities and come back to this realm. Here they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time.

2. The Earth's Nectar Appears

But the single mass of water at that time was utterly dark. The moon and sun were not found, nor were stars and constellations, day and night, months and fortnights, years and seasons, or male and female. Beings were simply known as 'beings'. After a very long period had passed, the earth's nectar curdled in the water. It appeared just like the curd on top of hot milk-rice as it cools. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey. Now, one of those beings was reckless. Thinking, 'Oh my, what might this be?' they tasted the earth's nectar with their finger. They enjoyed it, and craving was born in them. And other beings, following that being's example, tasted the earth's nectar with their fingers. They too enjoyed it, and craving was born in them.

3. The Moon and Sun Appear

Then those beings started to eat the earth's nectar, breaking it into lumps. But when they did this their luminosity vanished. And with the vanishing of their luminosity the moon and sun appeared, stars and constellations appeared, days and nights were distinguished, and so were months and fortnights, and years and seasons. So far had the world evolved once more.

Then those beings eating the earth's nectar, with that as their food and nourishment, remained for a very long time. But so long as they ate that earth's nectar, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: 'We're more beautiful, they're the ugly ones!' And the vanity of the beautiful ones made the earth's nectar vanish. They gathered together and bemoaned, 'Oh, what a taste! Oh, what a taste!' And even today when people get something tasty they say: 'Oh, what a taste! Oh, what a taste!' They're just remembering an ancient primordial saying, but they don't understand what it means.

4. Ground-Fungus

When the earth's nectar had vanished, ground-fungus appeared to those beings. It appeared just like a mushroom. It was beautiful, fragrant, and delicious, like ghee or butter. And it was as sweet as pure dwarf-bee honey.

Then those beings started to eat the ground-fungus. With that as their food and nourishment, they remained for a very long time. But so long as they ate that ground-fungus, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the ground-fungus vanish.

5. Bursting Pods

When the ground-fungus had vanished, bursting pods appeared, like the fruit of the kadam tree. They were beautiful, fragrant, and delicious, like ghee or butter. And they were as sweet as pure dwarf-bee honey.

Then those beings started to eat the bursting pods. With that as their food and nourishment, they remained for a very long time. But so long as they ate those bursting pods, their bodies became more solid and they diverged in appearance; some beautiful, some ugly. And the beautiful beings looked down on the ugly ones: ‘We’re more beautiful, they’re the ugly ones!’ And the vanity of the beautiful ones made the bursting pods vanish.

They gathered together and bemoaned, ‘Oh, what we’ve lost! Oh, what we’ve lost—those bursting pods!’ And even today when people experience suffering they say: ‘Oh, what we’ve lost! Oh, what we’ve lost!’ They’re just remembering an ancient primordial saying, but they don’t understand what it means.

6. Ripe Untilled Rice

When the bursting pods had vanished, ripe untilled rice appeared to those beings. It had no powder or husk, pure and fragrant, with only the rice-grain. What they took for supper in the evening, by the morning had grown back and ripened. And what they took for breakfast in the morning had grown back and ripened by the evening, leaving no trace showing. Then those beings eating the ripe untilled rice, with that as their food and nourishment, remained for a very long time.

7. Gender Appears

But so long as they ate that ripe untilled rice, their bodies became more solid and they diverged in appearance. And female characteristics appeared on women, while male characteristics appeared on men. Women spent too much time gazing at men, and men at women. They became lustful, and their bodies burned with fever. Due to this fever they had sex with each other.

Those who saw them having sex pelted them with dirt, clods, or cow-dung, saying, ‘Get lost, filth! Get lost, filth! How on earth can one being do that to another?’ And even today people in some countries, when carrying a bride off, pelt her with dirt, clods, or cow-dung. They’re just remembering an ancient primordial saying, but they don’t understand what it means.

8. Sexual Intercourse

What was deemed as unprincipled at that time, these days is deemed as principled. The beings who had sex together weren't allowed to enter a village or town for one or two months. Ever since they excessively threw themselves into immorality, they started to make buildings to hide their immoral deeds. Then one of those beings of idle disposition thought, 'Hey now, why should I be bothered to gather rice in the evening for supper, and in the morning for breakfast? Why don't I gather rice for supper and breakfast all at once?'

So that's what he did. Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for supper and breakfast all at once.' So that being, following their example, gathered rice for two days all at once, thinking: 'This seems fine.'

Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for two days all at once.' So that being, following their example, gathered rice for four days all at once, thinking: 'This seems fine.'

Then one of the other beings approached that being and said, 'Come, good being, we shall go to gather rice.' 'There's no need, good being! I gathered rice for four days all at once.' So that being, following their example, gathered rice for eight days all at once, thinking: 'This seems fine.'

But when they started to store up rice to eat, the rice grains became wrapped in powder and husk, it didn't grow back after reaping, leaving a trace showing, and the rice stood in clumps.

9. Dividing the Rice

Then those beings gathered together and bemoaned, 'Oh, how wicked things have appeared among beings! For we used to be mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and we remained like that for a very long time. After a very long period had passed, the earth's nectar curdled in the water. But due to bad, unskillful things among us, the earth's nectar vanished, then the ground-fungus vanished, the bursting pods vanished, and now the rice grains have become wrapped in powder and husk, it doesn't grow back after reaping, traces are left showing, and the rice stands in clumps. We'd better divide up the rice and lay down boundaries.' So that's what they did.

Now, one of those beings was reckless. While guarding their own share they took another's share without it being given, and ate it.

They grabbed the one who had done this and said, 'You have done a bad thing, good being, in that while guarding your own share you took another's share without it being given, and ate it. Do not do such a thing again.'

'Yes, sirs,' replied that being. But for a second time, and a third time they did the same thing, and were told not to continue. And then they struck that being, some with fists, others with stones, and still others with rods. From that day on stealing was found, and blame, and lying, and the taking up of rods.

10. The Elected King

Then those beings gathered together and bemoaned, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods! Why don’t we elect one being who would rightly accuse those who deserve it, blame those who deserve it, and expel those who deserve it? We shall pay them with a share of rice.’

Then those beings approached the being among them who was most attractive, good-looking, lovely, and illustrious, and said, ‘Come, good being, rightly accuse those who deserve it, blame those who deserve it, and banish those who deserve it. We shall pay you with a share of rice.’ ‘Yes, sirs,’ replied that being. They acted accordingly, and were paid with a share of rice.

‘Elected by the people’, Vāseṭṭha, is the meaning of ‘elected one’, the first term applied to them.

‘Lord of the fields’ is the meaning of ‘aristocrat’, the second term applied to them.

‘They please others with principle’ is the meaning of ‘king’, the third term applied to them.

And that, Vāseṭṭha, is how the ancient primordial terms for the circle of aristocrats were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

11. The Circle of Brahmins

Then some of those same beings thought, ‘Oh, how wicked things have appeared among beings, in that stealing is found, and blaming and lying and the taking up of rods and banishment! Why don’t we set aside bad, unskillful things?’ So that’s what they did.

‘They set aside bad, unskillful things’ is the meaning of ‘brahmin’, the first term applied to them.

They built leaf huts in a wilderness region where they meditated pure and bright, without lighting cooking fires or digging the soil. They came down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they had obtained food they continued to meditate in the leaf huts.

When people noticed this they said, ‘These beings build leaf huts in a wilderness region where they meditate pure and bright, without lighting cooking fires or digging the soil. They come down in the morning for breakfast and in the evening for supper to the village, town, or royal capital seeking a meal. When they have obtained food they continue to meditate in the leaf huts.’

‘They meditate’ is the meaning of ‘meditator’, the second term applied to them.

But some of those beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts.

When people noticed this they said, ‘These beings were unable to keep up with their meditation in the leaf huts in the wilderness. They came down to the neighborhood of a village or town where they dwelt compiling texts. Now they don’t meditate.’

‘Now they don’t meditate’ is the meaning of ‘reciter’, the third term applied to them. What was deemed as worse at that time, these days is deemed as best.

And that, Vāseṭṭha, is how the ancient primordial terms for the circle of brahmins were created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

12. The Circle of Peasants

Some of those same beings, taking up an active sex life, applied themselves to various jobs.

‘Having taken up an active sex life, they apply themselves to various jobs’ is the meaning of ‘peasant’, the term applied to them.

And that, Vāseṭṭha, is how the ancient primordial term for the circle of peasants was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

13. The Circle of Menials

The remaining beings lived by venal hunting and minor tasks.

‘They live by venal hunting and minor tasks’ is the meaning of ‘menial’, the term applied to them.

And that, Vāseṭṭha, is how the ancient primordial term for the circle of menials was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

There came a time when an aristocrat, brahmin, peasant, or menial, deprecating their own vocation, went forth from the lay life to homelessness, thinking, ‘I will be an ascetic.’

From these four circles, Vāseṭṭha, the circle of ascetics was created; for those very beings, not others; for those like them, not unlike; by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

14. On Bad Conduct

An aristocrat, brahmin, peasant, menial, or ascetic may do bad things by way of body, speech, and mind. They have wrong view, and they act out of that wrong view. And because of that, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

An aristocrat, brahmin, peasant, menial, or ascetic may do good things by way of body, speech, and mind. They have right view, and they act out of that right view. And because of that, when their body breaks up, after death, they're reborn in a good place, a heavenly realm.

An aristocrat, brahmin, peasant, menial, or ascetic may do mixed things by way of body, speech, and mind. They have mixed view, and they act out of that mixed view. And because of that, when their body breaks up, after death, they experience both pleasure and pain.

15. The Qualities That Lead to Awakening

An aristocrat, brahmin, peasant, menial, or ascetic who is restrained in body, speech, and mind, and develops the seven qualities that lead to awakening, becomes extinguished in this very life.

Any mendicant from these four classes who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is said to be the foremost by virtue of principle, not against principle. For principle, Vāseṭṭha, is the best thing for people in both this life and the next.

Brahmā Sanaṅkumāra also spoke this verse:

'The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.'

That verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken; beneficial, not harmful, and I agree with it. I also say:

The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans."

That is what the Buddha said. Satisfied, Vāseṭṭha and Bhāradvāja approved what the Buddha said.

DN 28

DN 28
Inspiring Confidence
Sampasādanīyasutta

1. Sāriputta's Lion's Roar

So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there were a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a

gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. They'd think, 'Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.'

In the same way, I understand this by inference from the teaching: 'All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.'

Sir, once I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

1.1. Teaching Skillful Qualities

And moreover, sir, how the Buddha teaches skillful qualities is unsurpassable. This consists of such skillful qualities as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. By these a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is unsurpassable when it comes to skillful qualities. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to skillful qualities.

1.2. Describing the Sense Fields

And moreover, sir, how the Buddha teaches the description of the sense fields is unsurpassable. There are these six interior and exterior sense fields. The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is unsurpassable when it comes to describing the sense fields. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to describing the sense fields.

1.3. The Conception of the Embryo

And moreover, sir, how the Buddha teaches the conception of the embryo is unsurpassable. There are these four kinds of conception.

Firstly, someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception.

Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

This is unsurpassable when it comes to the conception of the embryo.

1.4. Ways of Revealing

And moreover, sir, how the Buddha teaches the different ways of revealing is unsurpassable. There are these four ways of revealing.

Firstly, someone reveals by means of a sign, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the first way of revealing.

Furthermore, someone reveals after hearing it from humans or non-humans or deities, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the second way of revealing.

Furthermore, someone reveals by hearing the sound of thought spreading as someone thinks and considers, 'This is what you're thinking, such is your thought, and thus is your state of mind.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the third way of revealing.

Furthermore, someone comprehends the mind of a person who has attained the immersion that's free of placing the mind and keeping it connected. They understand, 'Judging by the way this person's intentions are directed, immediately after this mind state, they'll think this thought.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is the fourth way of revealing.

This is unsurpassable when it comes to the ways of revealing.

1.5. Attainments of Vision

And moreover, sir, how the Buddha teaches the attainments of vision is unsurpassable. There are these four attainments of vision.

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they examine their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood,

sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' This is the first attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They examine a person's bones with skin, flesh, and blood. This is the second attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They understand of a person that their stream of consciousness is consistent on both sides: established in both this world and the next. This is the third attainment of vision.

Furthermore, some ascetic or brahmin attains that and goes beyond it. They understand of a person that their stream of consciousness is consistent on both sides: not established in either this world or the next. This is the fourth attainment of vision.

This is unsurpassable when it comes to attainments of vision.

1.6. Descriptions of Individuals

And moreover, sir, how the Buddha teaches the description of individuals is unsurpassable. There are these seven individuals. One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, a follower by faith. This is unsurpassable when it comes to the description of individuals.

1.7. Kinds of Striving

And moreover, sir, how the Buddha teaches the kinds of striving is unsurpassable. There are these seven awakening factors: the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is unsurpassable when it comes to the kinds of striving.

1.8. Ways of Practice

And moreover, sir, how the Buddha teaches the ways of practice is unsurpassable.

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

Of these, the painful practice with slow insight is said to be inferior both ways: because it's painful and because it's slow. The painful practice with swift insight is said to be inferior because it's painful. The pleasant practice with slow insight is said to be inferior because it's slow. But the pleasant practice with swift insight is said to be superior both ways: because it's pleasant and because it's swift.

This is unsurpassable when it comes to the ways of practice.

1.9. Behavior in Speech

And moreover, sir, how the Buddha teaches behavior in speech is unsurpassable. It's when someone doesn't use speech that's connected with lying, or divisive, or backbiting, or aggressively trying to win. They speak only wise counsel, valuable and timely. This is unsurpassable when it comes to behavior in speech.

And moreover, sir, how the Buddha teaches a person's ethical behavior is unsurpassable. It's when someone is honest and faithful. They don't use deceit, flattery, hinting, or belittling, and they don't use material possessions to chase after other material possessions. They guard the sense doors and eat in moderation. They're fair, dedicated to wakefulness, tireless, energetic, and meditative. They have good memory, eloquence, range, retention, and thoughtfulness. They're not greedy for sensual pleasures. They are mindful and alert. This is unsurpassable when it comes to a person's ethical behavior.

1.10. Responsiveness to Instruction

And moreover, sir, how the Buddha teaches the different degrees of responsiveness to instruction is unsurpassable. There are these four degrees of responsiveness to instruction.

The Buddha knows by rationally applying the mind to another individual: 'By practicing as instructed this individual will, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' The Buddha knows by rationally applying the mind to another individual: 'By practicing as instructed this individual will, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by rationally applying the mind to another individual: 'By practicing as instructed this individual will, with the ending of the five lower fetters, be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by rationally applying the mind to another individual: 'By practicing as instructed this individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.'

This is unsurpassable when it comes to the different degrees of responsiveness to instruction.

1.11. The Knowledge and Freedom of Others

And moreover, sir, how the Buddha teaches the knowledge and freedom of other individuals is unsurpassable. The Buddha knows by rationally applying the mind to another individual: 'With the ending of three fetters this individual will become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' The Buddha knows by rationally applying the mind to another individual: 'With the ending of three fetters, and the weakening of greed, hate, and delusion, this individual will become a once-returner. They will come back to this world once only, then make an end of suffering.' The Buddha knows by rationally applying the mind to another individual: 'With the ending of the five lower fetters, this individual will be reborn spontaneously. They will be extinguished there, and are not liable to return from that world.' The Buddha knows by rationally applying the mind to another individual: 'This individual will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having

realized it with their own insight due to the ending of defilements.' This is unsurpassable when it comes to the knowledge and freedom of other individuals.

1.12. Eternalism

And moreover, sir, how the Buddha teaches eternalist doctrines is unsurpassable. There are these three eternalist doctrines.

Firstly, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect many hundreds of thousands of past lives, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the first eternalist doctrine.

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as ten eons of the expansion and contraction of the cosmos, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the second eternalist doctrine.

Furthermore, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their past lives for as many as forty eons of the expansion and contraction of the cosmos, with features and details. They say, 'I know that in the past the cosmos expanded or contracted. I don't know whether in the future the cosmos will expand or contract. The self and the cosmos are eternal, barren, steady as a mountain peak, standing firm like a pillar. They remain the same for all eternity, while these sentient beings wander and transmigrate and pass away and rearise.' This is the third eternalist doctrine.

This is unsurpassable when it comes to eternalist doctrines.

1.13. Recollecting Past Lives

And moreover, sir, how the Buddha teaches the knowledge of recollecting past lives is unsurpassable. It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they recollect their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure

and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. Sir, there are gods whose life span cannot be reckoned or calculated. Still, no matter what incarnation they have previously been reborn in—whether physical or formless or percipient or non-percipient or neither percipient nor non-percipient—they recollect their many kinds of past lives, with features and details. This is unsurpassable when it comes to the knowledge of recollecting past lives.

1.14. Death and Rebirth

And moreover, sir, how the Buddha teaches the knowledge of the death and rebirth of sentient beings is unsurpassable. It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn— inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This is unsurpassable when it comes to the knowledge of death and rebirth.

1.15. Psychic Powers

And moreover, sir, how the Buddha teaches psychic power is unsurpassable. There are these two kinds of psychic power. There are psychic powers that are accompanied by defilements and attachments, and are said to be ignoble. And there are psychic powers that are free of defilements and attachments, and are said to be noble. What are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble? It's when some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm. These are the psychic powers that are accompanied by defilements and attachments, and are said to be ignoble.

But what are the psychic powers that are free of defilements and attachments, and are said to be noble? It's when, if a mendicant wishes: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. These are the psychic powers that are free of defilements and attachments, and are said to be noble. This is unsurpassable when it comes to psychic powers. The Buddha understands this without exception. There is nothing to be understood beyond this whereby another ascetic or brahmin might be superior in direct knowledge to the Buddha when it comes to psychic powers.

1.16. The Four Absorptions

The Buddha has achieved what should be achieved by a faithful gentleman by being energetic and strong, by human strength, energy, vigor, and exertion. The Buddha doesn't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And he doesn't indulge in self-mortification, which is painful, ignoble, and pointless. He gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty.

1.17. On Being Questioned

Sir, if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening?' I would tell them 'No.'

But if they were to ask me, 'Reverend Sāriputta, is there any other ascetic or brahmin—whether past or future—whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'Yes.' But if they were to ask: 'Reverend Sāriputta, is there any other ascetic or brahmin at present whose direct knowledge is equal to the Buddha when it comes to awakening?' I would tell them 'No.'

But if they were to ask me, 'But why does Venerable Sāriputta grant this in respect of some but not others?' I would answer them like this, 'Reverends, I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the past were equal in awakening to myself." And I have heard and learned this in the presence of the Buddha: "The perfected ones, fully awakened Buddhas of the future will be equal in awakening to myself." And I have also heard and learned this in the presence of the Buddha: "It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time."'

Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

“Indeed, Sāriputta, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.”

2. Incredible and Amazing

When he had spoken, Venerable Udāyī said to the Buddha, “It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect. It’s incredible, sir, it’s amazing! The Realized One has so few wishes, such contentment, such self-effacement! For even though the Realized One has such power and might, he will not make a display of himself.”

“See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself. If the wanderers following other religions were to see even a single one of these qualities in themselves they’d carry around a banner to that effect. See, Udāyī, how the Realized One has so few wishes, such contentment, such self-effacement. For even though the Realized One has such power and might, he will not make a display of himself.”

Then the Buddha said to Venerable Sāriputta, “So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

That’s how Venerable Sāriputta declared his confidence in the Buddha’s presence. And that’s why the name of this discussion is “Inspiring Confidence”.

DN 29

DN 29
An Impressive Discourse
Pāsādikasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans in a stilt longhouse in a mango grove belonging to those Sakyans named Vedhaññā.

Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words:

"You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!"

You'd think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika's white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

Ānanda said to him, "Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and tell him about this."

"Yes, sir," replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and told him what had happened.

1. The Teaching of the Unawakened

"That's what happens, Cunda, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'You're fortunate, reverend, you're so very fortunate! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching are to blame, but the disciple deserves praise. Suppose someone was to say to such a disciple, 'Come on, venerable, practice as taught and pointed out by your teacher.' The one who encourages, the one who they encourage, and the one who practices accordingly all create much wickedness. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

Take the case where a teacher is not awakened, and the teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is not awakened, and their teaching is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.' In such a case the teacher, the teaching, and the disciple are all to blame. Suppose someone was to say to such a disciple, 'Clearly the venerable is practicing systematically and will succeed in that system.' The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all create much wickedness. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

2. The Teaching of the Awakened

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching does not practice in line with the teachings, does not practice following that procedure, does not live in line with the teaching. They proceed having turned away from that teaching. You should say this to them, 'It's your loss, reverend, it's your misfortune! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. But you don't practice in line with that teaching, you don't practice following that procedure, you don't live in line with the teaching. You proceed having turned away from that teaching.' In such a case the teacher and the teaching deserve praise, but the disciple is to blame. Suppose someone was to say

to such a disciple, ‘Come on, venerable, practice as taught and pointed out by your teacher.’ The one who encourages, the one who they encourage, and the one who practices accordingly all create much merit. Why is that? It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

Take the case where a teacher is awakened, and the teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. A disciple in that teaching practices in line with the teachings, practices following that procedure, lives in line with the teaching. They proceed having undertaken that teaching. You should say this to them, ‘You’re fortunate, reverend, you’re so very fortunate! For your teacher is awakened, and their teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. And you practice in line with that teaching, you practice following that procedure, you live in line with the teaching. You proceed having undertaken that teaching.’ In such a case the teacher, the teaching, and the disciple all deserve praise. Suppose someone was to say to such a disciple, ‘Clearly the venerable is practicing systematically and will succeed in that system.’ The one who praises, the one who they praise, and the one who, being praised, rouses up even more energy all create much merit. Why is that? It’s because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha.

3. When Disciples Have Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. But the disciples have not been educated in the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has not been disclosed and revealed to them; its sayings have not all been collected; and it has not been well proclaimed with its demonstrable basis wherever there are gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are tormented by regrets. Why is that? They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, but we were not educated in its meaning. And the spiritual practice was not fully disclosed and revealed to us; its sayings have not all been collected; and it has not been well proclaimed with its demonstrable basis wherever there are gods and humans. And then our teacher passed away.’ When such a teacher has passed away the disciples are tormented by regrets.

4. When Disciples Have No Regrets

Take the case where a teacher arises in the world who is perfected, a fully awakened Buddha. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. The disciples have been educated in the meaning of that good teaching. And the spiritual practice that’s entirely full and pure has been disclosed and revealed to them; its sayings have all been collected; and it has been well proclaimed with its demonstrable basis wherever there are gods and humans. And then their teacher passes away. When such a teacher has passed away the disciples are free of regrets. Why is that? They think: ‘Our teacher was perfected, a fully awakened Buddha. His teaching was well explained, we were educated in its meaning, and the

spiritual practice was fully disclosed to us. And then our teacher passed away.' When such a teacher has passed away the disciples are free of regrets.

5. On the Incomplete Spiritual Path, Etc.

Now suppose, Cunda, that a spiritual path possesses those factors. But the teacher is not senior, long standing, long gone forth, advanced in years, and reached the final stage of life. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior, then that spiritual path is complete in that respect.

Now suppose that a spiritual path possesses those factors and the teacher is senior. But there are no senior monk disciples who are competent, educated, assured, have attained sanctuary from the yoke, who can rightly explain the true teaching, and who can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, then that spiritual path is complete in that respect.

Now suppose that a spiritual path possesses those factors and the teacher is senior and there are competent senior monks. But there are no competent middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate white-clothed laymen, white-clothed laymen enjoying sensual pleasures, celibate white-clothed laywomen, white-clothed laywomen enjoying sensual pleasures. … There are white-clothed laywomen enjoying sensual pleasures, but the spiritual path is not successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans … the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, but it has not reached the peak of material possessions and fame. Then that spiritual path is incomplete in that respect.

But when a spiritual path possesses those factors and the teacher is senior and there are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, laywomen enjoying sensual pleasures, and the spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans, and it has reached the peak of material possessions and fame, then that spiritual path is complete in that respect.

I, Cunda, am a teacher who has arisen in the world today, perfected and fully awakened. The teaching is well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is fully awakened. My disciples have been educated in the meaning of that good teaching. And the spiritual practice that's entirely full and pure has been disclosed and revealed to them with all its collected sayings, with its demonstrable basis, well proclaimed wherever there are gods and humans. I am a teacher today who is senior, long standing, long gone forth, advanced in years, and have reached the final stage of life.

I have today disciples who are competent senior monks, middle monks, junior monks, senior nuns, middle nuns, junior nuns, celibate laymen, laymen enjoying sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures. Today my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Of all the teachers in the world today, Cunda, I don't see even a single one who has reached the peak of material possessions and fame like me. Of all the spiritual communities and groups in the world today, Cunda, I don't see even a single one who has reached the pinnacle of material possessions and fame like the mendicant Saṅgha. And if there's any spiritual path of which it may be rightly said that it's endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded, it's of this spiritual path that this should be said.

Uddaka son of Rāma used to say: 'Seeing, one does not see.' But seeing what does one not see? You can see the blade of a well-sharpened razor, but not the edge. Thus it is said: 'Seeing, one does not see.' But that saying of Uddaka's is low, crude, ordinary, ignoble, and pointless, as it's only about a razor. If there's anything of which it may be rightly said: 'Seeing, one does not see,' it's of this that it should be said. Seeing what does one not see? One sees this: a spiritual path endowed with all good qualities, complete in all good qualities, neither too little nor too much, well explained, whole, full, and well propounded. One does not see this: anything that, were it to be removed, would make it purer. One does not see this: anything that, were it to be added, would make it more complete. Thus it is rightly said: 'Seeing, one does not see.'

6. Teachings Should be Recited in Concert

So, Cunda, you should all come together and recite in concert, without disputing, those things I have taught you from my direct knowledge, comparing meaning with meaning and phrasing with phrasing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. And what are those things I have taught from my direct knowledge? They are the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. These are the things I have taught from my own direct knowledge.

7. Reaching Agreement

Suppose one of those spiritual companions who is training in harmony and mutual appreciation, without disputing, were to recite the teaching in the Saṅgha. Now, you might think, 'This venerable misconstrues the meaning and mistakes the phrasing.' You should neither approve nor dismiss them, but say, 'Reverend, if this is the meaning, the phrasing may either be this or that: which is more fitting? And if this is the phrasing, the meaning may be either this or that: which is more fitting?' Suppose they reply, 'This phrasing fits the meaning better than that. And this meaning fits the phrasing better than that.' Without flattering or rebuking them, you should carefully convince them by examining that meaning and that phrasing.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable misconstrues the meaning but gets the phrasing right.’ You should neither approve nor dismiss them, but say, ‘Reverend, if this is the phrasing, the meaning may be either this or that: which is more fitting?’ Suppose they reply, ‘This meaning fits the phrasing better than that.’ Without flattering or rebuking, you should carefully convince them by examining that meaning.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly but mistakes the phrasing.’ You should neither approve nor dismiss them, but say, ‘Reverend, if this is the meaning, the phrasing may be either this or that: which is more fitting?’ Suppose they reply, ‘This phrasing fits the meaning better than that.’ Without flattering or rebuking, you should carefully convince them by examining that phrasing.

Suppose another spiritual companion were to recite the teaching in the Saṅgha. Now, you might think, ‘This venerable construes the meaning correctly and gets the phrasing right.’ Saying ‘Good!’ you should applaud and cheer that mendicant’s statement, and then say to them, ‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself, so well-versed in the meaning and the phrasing, as one of our spiritual companions!’

8. The Reasons for Allowing Requisites

Cunda, I do not teach you solely for restraining defilements that affect the present life. Nor do I teach solely for protecting against defilements that affect lives to come. I teach both for restraining defilements that affect the present life and protecting against defilements that affect lives to come.

And that’s why I have allowed robes for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts. I have allowed almsfood for you that suffices only to sustain this body, avoid harm, and support spiritual practice; so that you will put an end to old discomfort and not give rise to new discomfort, and will keep on living blamelessly and at ease. I have allowed lodgings for you that suffice only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat. I have allowed medicines and supplies for the sick for you that suffice only for the sake of warding off the pains of illness and to promote good health.

9. Indulgence in Pleasure

It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan live indulging in pleasure.’ You should say to them, ‘What is that indulgence in pleasure? For there are many different kinds of indulgence in pleasure.’

These four kinds of indulgence in pleasure, Cunda, are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

It’s when some fool makes themselves happy and pleased by killing living creatures. This is the first kind of indulgence in pleasure.

Furthermore, someone makes themselves happy and pleased by theft. This is the second kind of indulgence in pleasure.

Furthermore, someone makes themselves happy and pleased by lying. This is the third kind of indulgence in pleasure.

Furthermore, someone amuses themselves, supplied and provided with the five kinds of sensual stimulation. This is the fourth kind of indulgence in pleasure.

These are the four kinds of indulgence in pleasure that are low, crude, ordinary, ignoble, and pointless. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’ They should be told, ‘Not so!’ It isn’t right to say that about you; it misrepresents you with an untruth.

Cunda, these four kinds of indulgence in pleasure lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four?

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is the first kind of indulgence in pleasure.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is the second kind of indulgence in pleasure.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is the third kind of indulgence in pleasure.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. This is the fourth kind of indulgence in pleasure.

These are the four kinds of indulgence in pleasure which lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

It’s possible that wanderers of other religions might say, ‘The ascetics who follow the Sakyan live indulging in pleasure in these four ways.’ They should be told, ‘Exactly so!’ It’s right to say that about you; it doesn’t misrepresent you with an untruth.

10. The Benefits of Indulgence in Pleasure

It's possible that wanderers of other religions might say, 'How many fruits and benefits may be expected by those who live indulging in pleasure in these four ways?' You should say to them, 'Four benefits may be expected by those who live indulging in pleasure in these four ways. What four?

Firstly, with the ending of three fetters a mendicant becomes a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is the first fruit and benefit.

Furthermore, a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—becomes a once-returner. They come back to this world once only, then make an end of suffering. This is the second fruit and benefit.

Furthermore, with the ending of the five lower fetters, a mendicant is reborn spontaneously and will become extinguished there, not liable to return from that world. This is the third fruit and benefit.

Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. This is the fourth fruit and benefit.

These four benefits may be expected by those who live indulging in pleasure in these four ways.'

11. Things Impossible for the Perfected

It's possible that wanderers of other religions might say, 'The ascetics who follow the Sakyan are fickle.' You should say to them, 'Reverends, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts. Suppose there was a boundary pillar or an iron pillar with deep foundations, firmly embedded, imperturbable and unshakable. In the same way, these things have been taught and pointed out for his disciples by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha, not to be transgressed so long as life lasts.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice. A mendicant who is perfected can't transgress in these nine respects.'

12. Questions and Answers

It's possible that wanderers of other religions might say, 'The ascetic Gotama demonstrates boundless knowledge and vision of the past, but not of the future. What's up

with that?' Those wanderers, like incompetent fools, seem to imagine that one kind of knowledge and vision can be demonstrated by means of another kind of knowledge and vision.

Regarding the past, the Realized One has knowledge stemming from memory. He recollects as far as he wants.

Regarding the future, the Realized One has the knowledge born of awakening: 'This is my last rebirth. Now there are no more future lives.'

If a question about the past is untrue, false, and pointless, the Realized One does not reply. If a question about the past is true and correct, but pointless, he does not reply. If a question about the past is true, correct, and beneficial, he knows the right time to reply. And the Realized One replies to questions about the future or the present in the same way.

And so the Realized One has speech that's well-timed, true, meaningful, in line with the teaching and training. That's why he's called the 'Realized One'.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That's why he's called the 'Realized One'.

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with nothing left over—everything he speaks, says, and expresses is real, not otherwise. That's why he's called the 'Realized One'.

The Realized One does as he says, and says as he does. Since this is so, that's why he's called the 'Realized One'. In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power.

13. The Undeclared Points

It's possible that wanderers of other religions might say, 'Is this your view: "A realized one still exists after death. This is the only truth, other ideas are silly"?' You should say to them, 'Reverend, this has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A realized one no longer exists after death. This is the only truth, other ideas are silly"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A realized one both still exists and no longer exists after death. This is the only truth, other ideas are silly"?' You should say to them, 'This too has not been declared by the Buddha.'

The wanderers might say, 'Then is this your view: "A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly"?' You should say

to them, ‘This too has not been declared by the Buddha.’

The wanderers might say, ‘But why has this not been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it hasn’t been declared by the Buddha.’

14. The Declared Points

It’s possible that wanderers of other religions might say, ‘But what has been declared by the ascetic Gotama?’ You should say to them, ‘What has been declared by the Buddha is this: “This is suffering”—“This is the origin of suffering”—“This is the cessation of suffering”—“This is the practice that leads to the cessation of suffering.”’

The wanderers might say, ‘But why has this been declared by the ascetic Gotama?’ You should say to them, ‘Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.’

15. Views of the Past

Cunda, I have explained to you as they should be explained the views that some rely on regarding the past. Shall I explain them to you in the wrong way? I have explained to you as they should be explained the views that some rely on regarding the future. Shall I explain them to you in the wrong way?

What are the views that some rely on regarding the past? There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ There are some ascetics and brahmins who have this doctrine and view: ‘The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not eternal. The self and the cosmos are made by oneself, or made by another, or made by both oneself and another, or they have arisen by chance, not made by oneself or another. Pleasure and pain are eternal, or not eternal, or both eternal and not eternal, or neither eternal nor not eternal. Pleasure and pain are made by oneself, or made by another, or made by both oneself and another, or they have arisen by chance, not made by oneself or another. This is the only truth, other ideas are silly.’

Regarding this, I go up to the ascetics and brahmins whose view is that the self and the cosmos are eternal, and say, ‘Reverends, is this what you say, “The self and the cosmos are eternal”?’ But when they say, ‘Yes! This is the only truth, other ideas are silly,’ I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

These are the views that some rely on regarding the past.

16. Views of the Future

What are the views that some rely on regarding the future? There are some ascetics and brahmins who have this doctrine and view: ‘The self has form and is free of disease after death, or it is formless, or both having form and formless, or neither having form nor formless, or percipient, or non-percipient, or neither percipient nor non-percipient, or the self is annihilated and destroyed when the body breaks up, and doesn’t exist after death. This is the only truth, other ideas are silly.’

Regarding this, I go up to the ascetics and brahmins whose view is that The self is has form and is free of disease after death, and say, ‘Reverends, is this what you say, “The self is has form and is free of disease after death”?’ But when they say, ‘Yes! This is the only truth, other ideas are silly,’ I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

Regarding this, I go up to the ascetics and brahmins who assert all the other views as described above. And in each case, I don’t acknowledge that. Why is that? Because there are beings who have different opinions on this topic. I don’t see any such expositions that are equal to my own, still less superior. Rather, I am the one who is superior when it comes to the higher exposition.

These are the views that some rely on regarding the future, which I have explained to you as they should be explained. Shall I explain them to you in the wrong way?

I have taught and pointed out the four kinds of mindfulness meditation for giving up and going beyond all these views of the past and the future. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation that I have taught for giving up and going beyond all these views of the past and the future.”

Now at that time Venerable Upavāna was standing behind the Buddha fanning him. He said to the Buddha, “It’s incredible, sir, it’s amazing! This exposition of the teaching is impressive, sir, it is very impressive. Sir, what is the name of this exposition of the teaching?”

“Well then, Upavāna, you may remember this exposition of the teaching as ‘The Impressive Discourse’.”

That is what the Buddha said. Satisfied, Venerable Upavāna was happy with what the Buddha said.

DN 30

DN 30
The Marks of a Great Man
Lakkhaṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"There are thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.

And what are the thirty-two marks?

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has stretched heels.

He has long fingers.

His hands and feet are tender.

He has serried hands and feet.

The tops of his feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are covered in a foreskin.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don’t stick to his body.

His hairs grow one per pore.

His hairs stand up; they’re blue-black and curl clockwise.

His body is tall and straight-limbed.

He has bulging muscles in seven places.

His chest is like that of a lion.

He is filled out between the shoulders.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has ridged taste buds.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo’s call.

His eyes are indigo.

He has eyelashes like a cow’s.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

The crown of his head is like a turban.

These are the thirty-two marks of a great man. A great man who possesses these has only two possible destinies, no other.

Seers who are outsiders remember these marks, but they do not know the specific deeds performed in the past to obtain each mark.

1. Well-Planted Feet

In some past lives, past existences, past abodes the Realized One was reborn as a human being. He firmly and persistently undertook skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he passed away from there and came back to this state of existence he obtained this mark of a great man: he has well-planted feet. He places his foot on the ground evenly, raises it evenly, and touches the ground evenly with the whole sole of his foot.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword. And what does he obtain as king? He can't be stopped by any human foe or enemy. That's what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? He can't be stopped by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Truth, principle, self-control, and restraint; purity, precepts, and observing the sabbath; giving, harmlessness, delighting in non-violence—firmly undertaking these things, he lived accordingly.

By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, he steps evenly on this rich earth.

The gathered soothsayers predicted that there is no stopping one of such even tread, as householder or renunciate. That's the meaning shown by this mark.

While living at home he cannot be stopped, he defeats his foes, and cannot be beaten. Due to the fruit of that deed, he cannot be stopped by any human.

But if he chooses the life gone forth, seeing clearly, loving renunciation, not even the best can ever stop him; this is the nature of the supreme person."

2. Wheels on the Feet

“Mendicants, in some past lives the Realized One was reborn as a human being. He conveyed happiness to many people, eliminating threats, terror, and danger, providing just protection and security, and giving gifts with all the trimmings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: on the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail and well divided inside.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. But if he goes forth from the lay life to homelessness, he becomes a fully awakened Buddha. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“In olden days, in past lives, he brought happiness to many people, ridding them of fear, terror, and danger, eagerly guarding and protecting them.

By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, wheels on his two feet are found,

all rimmed around and thousand-spoked. The gathered soothsayers predicted, seeing the prince with the hundred-fold mark of merits, that he’d have a following, subduing foes,

which is why he has wheels all rimmed around. If he doesn’t choose the life gone forth, he’ll roll the wheel and rule the land. The aristocrats will be his vassals,

flocking to his glory. But if he chooses the life gone forth, seeing clearly, loving renunciation, the gods, humans, titans, Sakka, and monsters;

centaurs and dragons, birds and beasts, will flock to his glory, the supreme, honored by gods and humans.”

3–5. Stretched Heels, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He gave up killing living creatures, renouncing the rod and the sword. He was scrupulous and kind, living full of compassion for all living beings. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these three marks: he has stretched heels, long fingers, and his body is tall and straight-limbed.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He’s long-lived, preserving his life for a long time. No human foe or enemy is able to take his life before his time. That’s what he obtains as king.

And what does he obtain as Buddha? He's long-lived, preserving his life for a long time. No foes or enemies—nor any ascetic or brahmin or god or Māra or Brahmā or anyone in the world—is able to take his life before his time. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Realizing for himself the horrors of death, he refrained from killing other creatures. By that good conduct he went to heaven, where he enjoyed the fruit of deeds well done.

Passing away, on his return to here, he obtained these three marks: his stretched heels are abundant and long, and like Brahmā, he's straight and beautiful, with well-formed limbs.

Fair of arm, youthful, of good posture and breeding, his fingers are soft and tender and long. By these three marks of an excellent man, they indicated that the prince's life would be long:

'As a householder he will live long; longer still if he goes forth, due to mastery in the development of psychic power. Thus this is the sign of long life.'"

6. Seven Rounded Places

"Mendicants, in some past lives the Realized One was reborn as a human being. He was a donor of delicious and tasty cooked and fresh foods, and drinks that were sweet and succulent. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he is rounded in seven places. Both hands, both feet, both shoulders, and his chest are all rounded.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as king. And what does he obtain as Buddha? He gets delicious and tasty cooked and fresh foods, and drinks that are sweet and succulent. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"He used to give the very best of flavors—scrumptious foods of every kind. Because of that good deed, he rejoiced long in Nandana heaven.

On returning to here, he is rounded in seven places, and tender hands and feet are found. The soothsayers expert in signs declared: 'He'll get tasty foods of all sorts

as a householder, that's what that means. But even if he goes forth he'll get the same, supreme in gaining tasty foods of all sorts, cutting all bonds of the lay life.'"

7–8. Tender and Serried Hands

“Mendicants, in some past lives the Realized One was reborn as a human being. He brought people together using the four ways of being inclusive: giving, kindly words, taking care, and equality. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his hands and feet are tender, and they are serried.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue is inclusive, cohesive, and well-managed. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue is inclusive and well-managed. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“By giving and helping others, kindly speech, and equal treatment, such action and conduct as brought people together, he went to heaven due to his esteemed virtue.

Passing away, on his return to here, the young baby prince obtained hands and feet so tender and serried, lovely, graceful, and good-looking.

His retinue is loyal and manageable, staying agreeably all over this broad land. Speaking kindly, seeking happiness, he implements agreeable qualities.

But if he gives up all sensual enjoyments, as victor he speaks Dhamma to the people. Devoted, they respond to his words; after listening, they practice in line with the teaching.”

9–10. Arched Feet and Upright Hair

“Mendicants, in some past lives the Realized One was reborn as a human being. His speech was meaningful and principled. He educated many people, bringing welfare and happiness, offering the teaching. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: the tops of his feet are arched and his hairs stand up.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is the foremost, best, chief, highest, and finest of those who enjoy sensual pleasures. That’s what he obtains as king. And what does he obtain as Buddha? He is the foremost, best, chief, highest, and finest of all sentient beings. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“His word was meaningful and principled, moving the people with his explanations. He brought welfare and happiness to creatures, unstintingly offering up teaching.

Because of that good deed, he advanced to heaven and there rejoiced. On return to here two marks are found, of excellence and supremacy.

His hairs stand upright, and his ankles stand out well. Swollen with flesh and blood, encased in skin, beautified above the feet.

If such a one lives in the home, he becomes the best of those who enjoy sensual pleasures. There’ll be none better than him; he’ll proceed having mastered all India.

But going forth the peerless renunciate turns into the best of all creatures. There’ll be none better than him, he’ll live having mastered the whole world.”

11. Antelope Calves

“Mendicants, in some past lives the Realized One was reborn as a human being. He was a thorough teacher of a profession, a branch of knowledge, conduct, or action, thinking: ‘How might they quickly learn and practice, without getting exhausted?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his calves are like those of an antelope.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He quickly obtains the things worthy of a king, the factors, supports, and things befitting a king. That’s what he obtains as king. And what does he obtain as Buddha? He quickly obtains the things worthy of an ascetic, the factors, supports, and things befitting an ascetic. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“In professions, knowledge, conduct, and deeds, he thought of how they might easily learn. Quickly, without tiresome delays, he taught them things that harm no-one at all.

Having done that skillful deed whose outcome is happiness, he gains prominent and elegant calves. Well-formed in graceful spirals, he’s covered in fine rising hairs.

They say that person has antelope calves, and that this is the mark of swift success. If he desires the things fitting the household life, not going forth, they’ll quickly be his.

But if he chooses the life gone forth, seeing clearly, loving renunciation, the peerless renunciate will quickly find what is fitting and suitable.”

12. Delicate Skin

“Mendicants, in some past lives the Realized One was reborn as a human being. He approached an ascetic or brahmin and asked: ‘Sirs, what is skillful? What is unskillful? What is blameworthy? What is blameless? What should be cultivated? What should not be cultivated? Doing what leads to my lasting harm and suffering? Doing what leads to my lasting welfare and happiness?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he has delicate skin, so delicate that dust and dirt don’t stick to his body.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has great wisdom. Of those who enjoy sensual pleasures, none is his equal or better in wisdom. That’s what he obtains as king. And what does he obtain as Buddha? He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. No sentient being is his equal or better in wisdom. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“In olden days, in past lives, eager to understand, he asked questions. Keen to learn, he waited on renunciates, heeding their explanation with pure intent.

Due to that deed of acquiring wisdom, as a human being his skin is delicate. At his birth the soothsayers expert in signs prophesied: ‘He’ll discern delicate matters.’

If he doesn’t choose the life gone forth, he’ll roll the wheel and rule the land. Among those with material possessions who have been educated, none equal or better than him is found.

But if he chooses the life gone forth, seeing clearly, loving renunciation, gaining wisdom that’s supreme and eminent, the one of superb, vast intelligence attains awakening.”

13. Golden Skin

“Mendicants, in some past lives the Realized One was reborn as a human being. He wasn’t irritable or bad-tempered. Even when heavily criticized he didn’t lose his temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. He donated soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he is gold colored; his skin has a golden sheen.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That’s what he obtains as king. And what does he obtain as Buddha? He obtains soft and fine mats and blankets, and fine cloths of linen, cotton, silk, and wool. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“Dedicated to good will, he gave gifts. In an earlier life he poured forth cloth fine and soft to touch, like a god pouring rain on this broad earth.

So doing he passed from here to heaven, where he enjoyed the fruits of deeds well done. Here he wins a figure of gold, like Indra, the finest of gods.

If that man stays in the house, not wishing to go forth, he conquers and rules this vast, broad earth. He obtains abundant excellent cloth, so fine and soft to touch.

He receives robes, cloth, and the finest garments if he chooses the life gone forth. For he still partakes of past deed’s fruit; what’s been done is never lost.”

14. Privates in Foreskin

“Mendicants, in some past lives the Realized One was reborn as a human being. He reunited long-lost and long-separated relatives, friends, loved ones, and companions. He reunited mother with child and child with mother; father with child and child with father; brother with brother, brother with sister, sister with brother, and sister with sister, bringing them together with rejoicing. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his private parts are covered in a foreskin.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many sons, over a thousand sons who are valiant and heroic, crushing the armies of his enemies. That’s what he obtains as king. And what does he obtain as Buddha? He has many sons, many thousands of sons who are valiant and heroic, crushing the armies of his enemies. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“In olden days, in past lives, he reunited long-lost and long-separated friends and family, bringing them together with joy.

By means of these deeds he went to heaven, where he enjoyed happiness and merriment. After passing away from there to here, his private parts are covered in a foreskin.

Such a one has many sons, over a thousand descendants, valiant and heroic, devastating foes, a layman’s joy, speaking kindly.

But if he lives the renunciate life he has even more sons following his word. As householder or renunciate, that’s the meaning shown by this mark.”

The first recitation section is finished.

15–16. Equal Proportions and Touching the Knees

“Mendicants, in some past lives the Realized One was reborn as a human being. Examining the gathered population, he knew what they had in common and what was their own; he knew each person, and he knew the distinctions between people. In each case, he made appropriate distinctions between people: ‘This one deserves that; that one deserves this.’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has the proportional circumference of a banyan tree; and when standing upright and not bending over, the palms of both hands touch the knees.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, lots of money and grain, and a full treasury and storehouses. That’s what he obtains as king. And what does he obtain as Buddha? He is rich, affluent, and wealthy. He has these kinds of wealth: the wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“Examining the many people in a community, he weighed, evaluated, and judged each case: ‘This one deserves that.’ That’s how he used to draw distinctions between people.

Now standing without bending he can touch his knees with both hands. With the remaining ripening of the fruit of good deeds, his circumference was that of a great tree.

Learned experts in the many different signs and marks prophesied: ‘The young prince will obtain many different things that householders deserve.

Here there are many suitable pleasures for the ruler of the land to enjoy as householder. But if he gives up all sensual enjoyments, he will gain the supreme, highest peak of wealth.’”

17–19. A Lion’s Chest, Etc.

“Mendicants, in some past lives the Realized One was reborn as a human being. He desired the good, the welfare, the comfort, and sanctuary of the people, thinking: ‘How might they flourish in faith, ethics, learning, generosity, teachings, and wisdom; in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin?’ Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these three marks: his chest is like that of a lion; he is filled out between the shoulders.; and his torso is cylindrical.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He's not liable to decline. He doesn't decline in wealth and grain, fields and land, birds and beasts, children and partners; in bondservants, workers, and staff; in family, friends, and kin. He doesn't decline in any of his accomplishments. That's what he obtains as king. And what does he obtain as Buddha? He's not liable to decline. He doesn't decline in faith, ethics, learning, generosity, and wisdom. He doesn't decline in any of his accomplishments. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"His wish was this: 'How may others not decline in faith, ethics, learning, and intelligence, in generosity, teachings, and much good else, in coin and grain, fields and lands,

in children, partners, and livestock, in family, friends, and kin, in health, and both beauty and happiness?' And so he ever desired their success.

His chest was prominent like that of a lion, filled out between the shoulders, and torso cylindrical. Due to the well-done deeds of the past, he had that portent of non-decline.

Even as layman he grows in coin and grain, in wives, children, and livestock. But once gone forth, owning nothing, he attains the supreme awakening which may never decline."

20. Ridged Taste Buds

"Mendicants, in some past lives the Realized One was reborn as a human being. He would never hurt any sentient being with fists, stones, rods, or swords. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: he has ridged taste buds. His raised taste receptors, originating in the throat, disperse evenly.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold. That's what he obtains as king. And what does he obtain as Buddha? He is rarely ill or unwell. His stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Not with fist or rod or stone, or sword or beating to death, or by bondage or threats did he ever harm anyone.

For that very reason he rejoiced in heaven after passing away, finding happiness as a fruit of happy deeds. With taste receptors prominent and evenly spreading nutrition, on his return here he has ridged taste buds.

That's why the clever prophets said: 'This man will have much happiness as householder or renunciate. That's the meaning shown by this mark.'"

21–22. Indigo Eyes

"Mendicants, in some past lives the Realized One was reborn as a human being. When looking at others he didn't glare, look askance, or avert his eyes. Being straightforward, he reached out to others with straightforward intentions, looking at people with kindly eyes. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his eyes are indigo, and he has eyelashes like a cow's.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? The people look on him with kindly eyes. He is dear and beloved to the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? The people look on him with kindly eyes. He is dear and beloved to the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"With not a glare or glance askance, nor averting of the eyes; straightforward, he reached out straightforwardly, looking at people with kindly eyes.

In good rebirths he enjoyed the fruit and result, rejoicing there. But here he has a cow's eyelashes, and indigo eyes so fair to see.

Many soothsayers, men clever and learned in prognostic texts, expert in cow-like lashes, indicated he'd be looked upon with kindly eyes.

Even as a householder he'd be regarded kindly, beloved of the people. But if he becomes an ascetic, not lay, as destroyer of sorrow he'll be loved by many."

23. Crown Like a Turban

"Mendicants, in some past lives the Realized One was reborn as a human being. He was the leader and forerunner of people in skillful behaviors such as good conduct by way of body, speech, and mind, giving and sharing, taking precepts, observing the sabbath, paying due respect to mother and father, ascetics and brahmins, honoring the elders in the family, and various other things pertaining to skillful behaviors. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: the crown of his head is like a turban.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a large following of brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a large following of monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Among people of good conduct, he was the leader, devoted to a life of principle among the principled. The people followed him, and he experienced the fruit of good deeds in heaven.

Having experienced that fruit, he gains a head crowned like a turban. The experts in omens and signs prophesied: 'He will be leader of the people.

Among people then, as before, they will bring presents for him. If he becomes an aristocrat, ruler of the land, he'll gain the service of the people.

But if that man goes forth, he'll be sophisticated, proficient in the teachings. Devoted to the virtues of his instruction, the people will become his followers.'"

24–25. One Hair Per Pore, and a Tuft

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from lying. He spoke the truth and stuck to the truth. He was honest and trustworthy, and didn't trick the world with his words. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: his hairs grow one per pore, and between his eyebrows there grows a tuft, soft and white like cotton-wool.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has many close adherents among the brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has many close adherents among the monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"In past lives he was true to his promise, with no forked tongue, he shunned lies. He never broke his word to anyone, but spoke what was true, real, and factual.

A tuft so very white like cotton-wool grew prettily between his eyebrows. And never two, but only one, hair grew in each of his pores.

Many soothsayers learned in marks and expert in signs gathered and prophesied: ‘One like this, with tuft and hair so prominent, will have many as his close adherents.

Even as householder many people will follow him, due to the power of deeds in the past. But once gone forth, owning nothing, as Buddha the people will follow him.’”

26–27. Forty Gapless Teeth

“Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from divisive speech. He didn’t repeat in one place what he heard in another so as to divide people against each other. Instead, he reconciled those who were divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has forty teeth, and his teeth have no gaps.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? His retinue cannot be divided. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That’s what he obtains as king. And what does he obtain as Buddha? His retinue cannot be divided. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That’s what he obtains as Buddha.” The Buddha spoke this matter.

On this it is said:

“He spoke no words divisive causing friends to split, creating disputes that foster division, acting improperly by fostering quarrels, creating division among friends.

He spoke kind words to foster harmony, uniting those who are divided. He eliminated quarrels among the people, rejoicing together with the united.

In good rebirths he enjoyed the fruit and result, rejoicing there. Here his teeth are gapless, close together, forty standing prominent in his mouth.

If he becomes an aristocrat, ruler of the land, his assembly will be indivisible. And as an ascetic, stainless, immaculate, his assembly will follow him, unshakable.”

28–29. A Large Tongue and the Voice of Brahmā

“Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from harsh speech. He spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Due to performing those

deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained these two marks: he has a large tongue, and the voice of Brahmā, like a cuckoo's call.

Possessing these marks, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He has a persuasive voice. His words are persuasive to brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king. And what does he obtain as Buddha? He has a persuasive voice. His words are persuasive to monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"He never spoke a loud harsh word, insulting, quarrelsome, causing harm, rude, crushing the people. His speech was sweet, helpful, and courteous.

He uttered words dear to the mind, going to the heart, pleasing to the ear. He enjoyed the fruit of his good verbal conduct, experiencing the fruit of good deeds in heaven.

Having experienced that fruit, on his return to here he acquired the voice of Brahmā. His tongue was long and wide, and his speech was persuasive.

Even as householder his speech brings prosperity. But if that man goes forth, speaking often to the people, they'll be persuaded by his fair words."

30. A Lion-Like Jaw

"Mendicants, in some past lives the Realized One was reborn as a human being. He refrained from talking nonsense. His words were timely, true, and meaningful, in line with the teaching and training. He said things at the right time which were valuable, reasonable, succinct, and beneficial. Due to performing those deeds he was reborn in a heavenly realm. When he came back to this state of existence he obtained this mark: his jaw is like that of a lion.

Possessing this mark, if he stays at home he becomes a wheel-turning monarch. And what does he obtain as king? He can't be destroyed by any human foe or enemy. That's what he obtains as king. And what does he obtain as Buddha? He can't be destroyed by any foe or enemy whether internal or external; nor by greed, hate, or delusion; nor by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"Neither nonsensical nor silly, his way of speaking was never loose. He eliminated what was useless, and spoke for the welfare and happiness of the people.

So doing he passed from here to be reborn in heaven, where he enjoyed the fruit of deeds well done. Passing away, on his return to here, he gained a jaw like the finest of beasts.

He became a king so very hard to defeat, a mighty lord and ruler of men. He was equal to the best in the city of the Three and Thirty, like Indra, the finest of gods.

One such as that is not easily beaten by centaurs, demons, spirits, monsters, or gods. If he becomes of such a kind, he illuminates the quarters and in-between."

31–32. Even and White Teeth

"Mendicants, in some past lives the Realized One was reborn as a human being. He gave up wrong livelihood and earned a living by right livelihood. He refrained from falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence. Due to performing, accumulating, heaping up, and amassing those deeds, when his body broke up, after death, he was reborn in a good place, a heavenly realm. There he surpassed the other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches. When he came back to this state of existence he obtained these two marks: his teeth are even and perfectly white.

Possessing these marks, if he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea—free of harassment by bandits, successful and prosperous, safe, blessed, and untroubled—he reigns by principle, without rod or sword. And what does he obtain as king? His retinue is pure. This includes brahmins and householders, people of town and country, treasury officials, military officers, guardsmen, ministers, counselors, rulers, tax beneficiaries, and princes. That's what he obtains as king.

But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. And what does he obtain as Buddha? His retinue is pure. This includes monks, nuns, laymen, laywomen, gods, humans, titans, dragons, and centaurs. That's what he obtains as Buddha." The Buddha spoke this matter.

On this it is said:

"He abandoned wrong livelihood, and created a way of life that's fair, pure, and just. He eliminated what was useless, and lived for the welfare and happiness of the people.

Having done what's praised by the clever, the wise, and the good, that man experienced the fruit in heaven. Equal to the best in the heaven of Three and Thirty, he enjoyed himself with pleasure and play.

From there he passed back to a human life. With the remaining ripening of the fruit of good deeds, he obtained teeth that are even, gleaming, bright, and white.

Many soothsayers regarded as wise men gathered and predicted of him: ‘With twice-born teeth so even, so white, so clean and bright his retinue will be so pure.

As king, his people will also be pure, when he rules having conquered this earth so broad. They won’t harm the country, but will live for the welfare and happiness of the people.

But if he goes forth he’ll be an ascetic free of ill, his passions quelled, the veil drawn back. Rid of stress and weariness, he sees this world and the next.

Those who do his bidding, both lay and renunciate, shake off wickedness, impure and blameworthy. He’s surrounded by pure people, who dispel stains, callousness, sin, and corruptions.’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 31

DN 31
Advice to Sigālaka
Siṅgālasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder's son Sigālaka rose early and left Rājagaha. With his clothes and hair all wet, he raised his joined palms to revere the various quarters— east, south, west, north, below, and above.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. He saw Sigālaka revering the quarters and said to him, "Householder's son, why are you revering the quarters in this way?"

"Sir, on his deathbed my father said to me: 'My dear, please revere the quarters.' Honoring, respecting, and venerating my father's words, I rose early and left Rājagaha and, with my clothes and hair all wet, raised my joined palms to revere the various quarters—east, south, west, north, below, and above."

1. The Six Directions

"Householder's son, that's not how the six directions should be revered in the training of the Noble One."

"But sir, how should the six directions be revered in the training of the Noble One? Sir, please teach me this."

"Well then, householder's son, listen and apply your mind well, I will speak."

"Yes, sir," replied Sigālaka. The Buddha said this:

"Householder's son, a noble disciple gives up four corrupt deeds, doesn't do bad deeds on four grounds, and avoids six drains on wealth. When they've left these fourteen bad things behind they have the six directions covered. They're practicing to win in both worlds, and they succeed in this world and the next. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

2. Four Corrupt Deeds

What four corrupt deeds have they given up? Killing living creatures, stealing, sexual misconduct, and lying: these are corrupt deeds. These are the four corrupt deeds they've given up."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Killing, stealing, telling lies, and committing adultery: astute people don’t praise these things.”

3. Four Grounds

“On what four grounds do they not do bad deeds? One does bad deeds prejudiced by favoritism, hostility, stupidity, and cowardice. When a noble disciple is not prejudiced by favoritism, hostility, stupidity, and cowardice, they don’t do bad deeds on these four grounds.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“If you act against the teaching out of favoritism, hostility, cowardice, or stupidity, your fame shrinks, like the moon in the waning fortnight.

If you don’t act against the teaching out of favoritism, hostility, cowardice, and stupidity, your fame swells, like the moon in the waxing fortnight.”

4. Six Drains on Wealth

“What six drains on wealth do they avoid? Habitually engaging in the following things is a drain on wealth: drinking alcohol; roaming the streets at night; frequenting festivals; gambling; bad friends; laziness.

5. Six Drawbacks of Drinking

There are these six drawbacks of habitually drinking alcohol. Immediate loss of wealth, promotion of quarrels, susceptibility to illness, disrepute, indecent exposure; and weakened wisdom is the sixth thing. These are the six drawbacks of habitually drinking alcohol.

6. Six Drawbacks of Roaming the Streets at Night

There are these six drawbacks of roaming the streets at night. Yourself, your partners and children, and your property are all left unguarded. You’re suspected of bad deeds. Untrue rumors spread about you. You’re at the forefront of many things that entail suffering. These are the six drawbacks of roaming the streets at night.

7. Six Drawbacks of Festivals

There are these six drawbacks of frequenting festivals. You’re always thinking: ‘Where’s the dancing? Where’s the singing? Where’s the music? Where are the stories? Where’s the applause? Where are the kettledrums?’ These are the six drawbacks of frequenting festivals.

8. Six Drawbacks of Gambling

There are these six drawbacks of habitually gambling. Victory breeds enmity. The loser mourns their money. There is immediate loss of wealth. A gambler's word carries no weight in public assembly. Friends and colleagues treat them with contempt. And no-one wants to marry a gambler, for they think: 'This individual is a gambler—they're not able to support a partner.' These are the six drawbacks of habitually gambling.

9. Six Drawbacks of Bad Friends

There are these six drawbacks of bad friends. You become friends and companions with those who are addicts, carousers, drunkards, frauds, swindlers, and thugs. These are the six drawbacks of bad friends.

10. Six Drawbacks of Laziness

There are these six drawbacks of habitual laziness. You don't get your work done because you think: 'It's too cold! It's too hot. It's too late! It's too early! I'm too hungry! I'm too full!' By dwelling on so many excuses for not working, you don't make any more money, and the money you already have runs out. These are the six drawbacks of habitual laziness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Some are just drinking buddies, some call you their dear, dear friend, but a true friend is one who stands by you in need.

Sleeping late, adultery, making enemies, harmfulness, bad friends, and avarice: these six grounds ruin a person.

With bad friends, bad companions, bad behavior and alms-resort, a man falls to ruin in both this world and the next.

Dice, women, drink, song and dance; sleeping by day and roaming at night; bad friends, and avarice: these six grounds ruin a person.

They play dice and drink liquor, and consort with women loved by others. Associating with the worse, not the better, they diminish like the waning moon.

A drunkard, broke, and destitute, thirsty, drinking in the bar, drowning in debt, will quickly lose their way.

When you're in the habit of sleeping late, seeing night as time to rise, and always getting drunk, you can't keep up the household life.

'Too cold, too hot, too late,' they say. When the young neglect their work like this, riches pass them by.

But one who considers heat and cold as nothing more than blades of grass—he does his duties as a man, and happiness never fails."

11. Fake Friends

“Householder’s son, you should recognize these four enemies disguised as friends: the taker, the talker, the flatterer, the spender.

You can recognize a fake friend who’s all take on four grounds.

Your possessions end up theirs. Giving little, they expect a lot. They do their duty out of fear. They associate for their own advantage.

You can recognize a fake friend who’s all take on these four grounds.

You can recognize a fake friend who’s all talk on four grounds. They’re hospitable in the past. They’re hospitable in the future. They’re full of meaningless pleasantries. When something needs doing in the present they point to their own misfortune. You can recognize a fake friend who’s all talk on these four grounds.

You can recognize a fake friend who’s a flatterer on four grounds. They support you equally in doing bad and doing good. They praise you to your face, and put you down behind your back. You can recognize a fake friend who’s a flatterer on these four grounds.

You can recognize a fake friend who’s a spender on four grounds. They accompany you when drinking, roaming the streets at night, frequenting festivals, and gambling. You can recognize a fake friend who’s a spender on these four grounds.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“One friend is all take, another all talk; one’s just a flatterer, and one’s a friend who spends.

An astute person understands these four enemies for what they are and keeps them at a distance, as they’d shun a risky road.”

12. Good-Hearted Friends

“Householder’s son, you should recognize these four good-hearted friends: the helper, the friend in good times and bad, the counselor, and the one who’s compassionate.

You can recognize a good-hearted friend who’s a helper on four grounds. They guard you when you’re negligent. They guard your property when you’re negligent. They keep you safe in times of danger. When something needs doing, they provide you with twice the money you need. You can recognize a good-hearted friend who’s a helper on these four grounds.

You can recognize a good-hearted friend who's the same in good times and bad on four grounds. They tell you secrets. They keep your secrets. They don't abandon you in times of trouble. They'd even give their life for your welfare. You can recognize a good-hearted friend who's the same in good times and bad on these four grounds.

You can recognize a good-hearted friend who's a counselor on four grounds. They keep you from doing bad. They support you in doing good. They teach you what you do not know. They explain the path to heaven. You can recognize a good-hearted friend who's a counselor on these four grounds.

You can recognize a good-hearted friend who's compassionate on four grounds. They don't delight in your misfortune. They delight in your good fortune. They keep others from criticizing you. They encourage praise of you. You can recognize a good-hearted friend who's compassionate on these four grounds."

The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say:

"A friend who's a helper, one the same in both pleasure and pain, a friend of good counsel, and one of compassion;

an astute person understands these four friends for what they are and carefully looks after them, like a mother the child at her breast. The astute and virtuous shine like a burning flame.

They pick up riches as bees roaming round pick up pollen. And their riches proceed to grow, like an termite mound piling up.

In gathering wealth like this, a householder does enough for their family. And they'd hold on to friends by dividing their wealth in four.

One portion is to enjoy. Two parts invest in work. And the fourth should be kept for times of trouble."

13. Covering the Six Directions

"And how, householder's son, does a noble disciple cover the six directions? These six directions should be recognized: parents as the east, teachers as the south, partner and children as the west, friends and colleagues as the north, bondservants and workers as beneath, and ascetics and brahmins as above.

A child should serve their parents as the eastern quarter in five ways, thinking: 'I will support those who supported me. I'll do my duty for them. I'll maintain the family lineage. I'll take care of the inheritance. When they have passed away, I'll make an offering on their behalf.' Parents served by the children in these five ways show compassion to them in five ways. They keep them from doing bad. They support them in doing good. They train them in a profession. They connect them with a suitable partner. They transfer the inheritance in due time. Parents served by their children in these five ways show

compassion to them in these five ways. And that's how the eastern quarter is covered, kept safe and free of peril.

A student should serve their teacher as the southern quarter in five ways: by rising for them, by serving them, by listening well, by looking after them, and by carefully learning their profession. Teachers served by their students in these five ways show compassion to them in five ways. They make sure they're well educated and well drilled in memorization. They clearly explain all the knowledge of the profession. They introduce them to their friends and colleagues. They provide protection in every region. Teachers served by their students in these five ways show compassion to them in these five ways. And that's how the southern quarter is covered, kept safe and free of peril.

A husband should serve his wife as the western quarter in five ways: by treating her with honor, by not looking down on her, by not being unfaithful, by relinquishing authority to her, and by presenting her with adornments. A wife served by her husband in these five ways shows compassion to him in five ways. She's well-organized in her work. She manages the domestic help. She's not unfaithful. She preserves his earnings. She's deft and tireless in all her duties. A wife served by her husband in these five ways shows compassion to him in these five ways. And that's how the western quarter is covered, kept safe and free of peril.

A gentleman should serve his friends and colleagues as the northern quarter in five ways: giving, kindly words, taking care, equality, and not using tricky words. Friends and colleagues served by a gentleman in these five ways show compassion to him in five ways. They guard him when they're negligent. They guard his property when they're negligent. They keep him safe in times of danger. They don't abandon him in times of trouble. They honor his descendants. Friends and colleagues served by a gentleman in these five ways show compassion to him in these five ways. And that's how the northern quarter is covered, kept safe and free of peril.

A master should serve their bondservants and workers as the lower quarter in five ways: by organizing work according to ability, by paying food and wages, by nursing them when sick, by sharing special treats, and by giving time off work. Bondservants and workers served by a master in these five ways show compassion to him in five ways. They get up first, and go to bed last. They don't steal. They do their work well. And they promote a good reputation. Bondservants and workers served by a master in these five ways show compassion to him in these five ways. And that's how the lower quarter is covered, kept safe and free of peril.

A gentleman should serve ascetics and brahmins as the upper quarter in five ways: by loving deeds of body, speech, and mind, by not turning them away at the gate, and by providing them with material needs. Ascetics and brahmins served by a gentleman in these five ways show compassion to him in six ways. They keep him from doing bad. They support him in doing good. They think of him with kindly thoughts. They teach him what he does not know. They clarify what he's already learned. They explain the path to heaven. Ascetics and brahmins served by a gentleman in these five ways show compassion to him in these six ways. And that's how the upper quarter is covered, kept safe and free of peril."

The Buddha spoke this matter. Then the Holy One, the Teacher, went on to say:

“Parents are the east, teachers the south, wives and child the west, friends and colleagues the north,

servants and workers below, and ascetics and brahmins above. By honoring these quarters a householder does enough for their family.

The astute and the virtuous, the gentle and the articulate, the humble and the kind: they’re the kind who win glory.

The diligent, not lazy, those not disturbed by troubles, those consistent in conduct, the intelligent: they’re the kind who win glory.

The inclusive, the makers of friends, the bountiful, those rid of stinginess, those who lead, train, and persuade: they’re the kind who win glory.

Giving and kindly words, taking care here, and treating equally in worldly conditions, as befits them in each case; these ways of being inclusive in the world are like a moving chariot’s linchpin.

If there were no such ways of being inclusive, neither mother nor father would be respected and honored for what they’ve done for their children.

But since these ways of being inclusive do exist, the astute do regard them well, so they achieve greatness and are praised.”

When this was said, Sigālaka the householder’s son said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

DN 32

DN 32
The Āṭānāṭiya Protection
Āṭānāṭiyasutta

1. The First Recitation Section

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then, late at night, the Four Great Kings—with large armies of spirits, centaurs, goblins, and dragons—set guards, troops, and wards at the four quarters and then, lighting up the entire Vulture's Peak with their beauty, went up to the Buddha, bowed, and sat down to one side. Before sitting down to one side, some spirits bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Seated to one side, the Great King Vessavaṇa said to the Buddha, "Sir, some high spirits have confidence in the Buddha, some do not. Some middling spirits have confidence in the Buddha, some do not. Some low spirits have confidence in the Buddha, some do not. But mostly the spirits don't have confidence in the Buddha. Why is that? Because the Buddha teaches them to refrain from killing living creatures, stealing, lying, sexual misconduct, and drinking alcohol. But mostly they don't refrain from such things. They don't like that or approve of it.

Sir, there are disciples of the Buddha who frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. There dwell high spirits who have no confidence in the Buddha's dispensation. To give them confidence, may the Buddha please learn the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen." The Buddha consented with silence.

Then, knowing that the Buddha had consented, on that occasion Great King Vessavaṇa recited the Āṭānāṭiya protection.

"Hail Vipassī, the glorious Clear-eyed One! Hail Sikhī, compassionate for all beings!

Hail Vessabhū, cleansed and austere! Hail Kakusandha, crusher of Māra's army!

Hail Koṇāgamana, the brahmin who has lived the life! Hail Kassapa, everywhere free!

Hail Aṅgīrasa, the glorious Sakyan! He taught this Dhamma that dispels all suffering.

Those in the world who are extinguished, truly discerning, not backbiters; such people being great of heart and rid of naivety,

revere that Gotama; he who is helpful to gods and humans, accomplished in knowledge and conduct, great of heart and rid of naivety.

Where rises the sun— Aditi's child, the great orb, who in his rising dispels the night, and of whom, when sun has risen, it is said to be the day—

there is a deep lake, an ocean of flowing waters. That's how they understand that lake there, as an ocean of flowing waters.

From here that is the eastern quarter, so the people say. That quarter is warded by a great king, glorious,

the lord of the centaurs; his name is Dhataraṭṭha. He delights in song and dance, honored by the centaurs.

And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one—all of them named Indra.

After seeing the Awakened One, the Buddha, kinsman of the Sun, they revere him from afar, the one great of heart and rid of naivety.

Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?'

And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

It's where the departed go, they say, who are dividers and backbiters, killers and hunters, bandits and frauds.

From here that is the southern quarter, so the people say. That quarter is warded by a great king, glorious,

the lord of the goblins; his name is Virūḷha. He delights in song and dance, honored by the goblins.

And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one—all of them named Indra.

After seeing the Awakened One, the Buddha, kinsman of the Sun, they revere him from afar, the one great of heart and rid of naivety.

Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?'

And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

Where sets the sun— Aditi's child, the great orb, who in his setting ends the day, and of whom, when sun has set, it is said to be the night—

there is a deep lake in that place, an ocean of flowing waters. That's how they understand that lake there, as an ocean of flowing waters.

From here that is the western quarter, so the people say. That quarter is warded by a great king, glorious,

the lord of the dragons; his name is Virūpakkha. He delights in song and dance, honored by the dragons.

And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one—all of them named Indra.

After seeing the Awakened One, the Buddha, kinsman of the Sun, they revere him from afar, the one great of heart and rid of naivety.

Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?'

And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

Where lovely Uttarakuru is, and the beautiful Mount Meru, humans born there are unselfish, without possessions.

They do not sow the seed, nor do they draw the plough. The rice eaten by people ripens in untilled soil,

free of powder or husk, pure, fragrant, with only the rice-grain. After cooking in a tandoor oven, they enjoy eating that food.

Having prepared a cow with hooves uncloven, they're drawn about from place to place. Having prepared a beast with hooves uncloven, they're drawn about from place to place.

Having prepared a woman-drawn carriage, they're drawn about from place to place. Having prepared a man-drawn carriage, they're drawn about from place to place.

Having prepared a girl-drawn carriage, they're drawn about from place to place. Having prepared a boy-drawn carriage, they're drawn about from place to place.

Having ascended their vehicle, that king's servants tour about in every quarter,

provided with vehicles, elephant, horse, and divine. And there are mansions and palanquins for that great and glorious king.

And he has cities, too, well-built in the sky: Āṭānāṭā, Kusināṭā, Parakusināṭā, Nāṭapuriyā, and Parakusiṭanāṭā.

To the north is Kapīvanta, and Janogha lies beyond. And there's Navanavutiya, Ambara-ambaravatiya, and the royal capital named Āḷakamandā.

The Great King Kuvera, dear sir, has a capital named Visāṇā, which is why the great king is called 'Vessavaṇa'.

These each individually inform the King: Tatolā, Tattalā, Tatotalā, Ojasi, Tejasi, Tatojasi, Sūra, Rājā, Ariṭṭha, and Nemi.

There is a lake there too named Dharaṇī, whence the clouds rain down, and the rains disperse. There is a hall there too named Sālavatī,

where the spirits frequent. There the trees are ever in fruit, with many different flocks of birds. Peacocks and herons call out there, and the sweet cuckoos too.

One bird cries out 'Live, live!', another 'Lift up your heart!' There are cocks and kookaburras, and in the wood the woodpeckers.

The parrots and mynah cry out there, and the 'little stick-boy' birds. Kuvera's pond of rushes is lovely all the time.

From here that is the northern quarter, so the people say. That quarter is warded by a great king, glorious,

the lord of spirits; his name is Kuvera. He delights in song and dance, honored by the spirits.

And he has many mighty sons all of one name, so I've heard. Eighty, and ten, and one—all of them named Indra.

After seeing the Awakened One, the Buddha, kinsman of the Sun, they revere him from afar, the one great of heart and rid of naivety.

Homage to you, O thoroughbred! Homage to you, supreme among men! You examine us skillfully; the non-humans bow to you. We've been asked many a time, 'Do you bow to Gotama the victor?'

And so we ought to declare: 'We bow to Gotama the victor, accomplished in knowledge and conduct! We bow to Gotama the awakened!'

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.

The monks, nuns, laymen, and laywomen should learn this Āṭānāṭiya protection well and completely memorize it. If anyone who does so is approached while walking, standing, sitting, or lying down by any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, centaurs, goblins, and dragons—that non-human will receive no homage or respect in any village or town. And they will receive no ground or dwelling in my capital of Ālakamandā. Nor will

they get to go to the conference of the spirits. In addition, the non-humans would not give or take them in marriage. They'd heap personal abuse on them, drop an empty bowl on their head, and even split their head into seven pieces!

For there are, dear sir, non-humans who are fierce, cruel, and violent. They don't obey the Great Kings or their men or their men's men. They're said to be rebelling against the Great Kings. They're just like the bandits in the king of Magadha's realm who don't obey the king, his men, or his men's men, and are said to be rebelling against the king.

If any non-human being with malicious intent—including males, females, boys, girls, ministers, counselors, and servants among the spirits, centaurs, goblins, and dragons—approaches a monk, nun, layman, or laywoman while walking, standing, sitting, or lying down, one ought to yell, cry, and scream to the spirits, great spirits, generals, great generals: 'This spirit's got me! This spirit's entered me! This spirit's annoying me! This spirit's harassing me! This spirit's hurting me! This spirit's harming me! This spirit won't let me go!'

To what spirits, great spirits, generals, great generals?

'Indra, Soma, and Varuṇa, Bhāradvāja, the Progenitor, Candana and Kāmaseṭṭha, Kinnughaṇḍu and Nighaṇḍu,

Panāda and Opamañña, and Mātali, the god's charioteer. Cittasena the centaur, and the kings Nala and Janesabha,

Sātāgira, Hemavata, Puṇṇaka, Karatiya, and Guḷa; Sivaka and Mucalinda, Vessāmitta, Yugandhara,

Gopāla, Suppagedha, Hiri, Netti, and Mandiya; Pañcālacaṇḍa, Āḷavaka, Pajjunna, Sumana, Sumukha, Dadhimukha, Maṇi, Māṇivara, Dīgha, together with Serīsaka.'

This, dear sir, is the Āṭānāṭiya protection for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen. Well, now, dear sir, I must go. I have many duties, and much to do."

"Please, Great Kings, go at your convenience."

Then the Four Great Kings got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right side, before vanishing right there. And before the other spirits present vanished, some bowed and respectfully circled the Buddha, keeping him on their right side, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

The first recitation section is finished.

2. The Second Recitation Section

Then, when the night had passed, the Buddha told the mendicants all that had happened, repeating all the verses spoken. Then he added:

“Mendicants, learn the Āṭānāṭiya protection! Memorize the Āṭānāṭiya protection! Remember the Āṭānāṭiya protection! The Āṭānāṭiya protection is beneficial, and is for the guarding, protection, safety, and comfort of the monks, nuns, laymen, and laywomen.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

DN 33

DN 33
Reciting in Concert
Saṅgītisutta

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of five hundred mendicants when he arrived at a Mallian town named Pāvā. There he stayed in Cunda the smith's mango grove.

Now at that time a new town hall named Ubbhaṭaka had recently been constructed for the Mallas of Pāvā. It had not yet been occupied by an ascetic or brahmin or any person at all. The Mallas of Pāvā also heard that the Buddha had arrived and was staying in Cunda's mango grove. Then they went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a new town hall named Ubbhaṭaka has recently been constructed for the Mallas of Pāvā. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Mallas of Pāvā use it. That would be for the lasting welfare and happiness of the Mallas of Pāvā." The Buddha consented in silence.

Then, knowing that the Buddha had consented, the Mallas got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed a lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Mallas of Pāvā also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Mallas with a Dhamma talk. Then he dismissed them, "The night is getting late, Vāseṭṭhas. Please go at your convenience."

"Yes, sir," replied the Mallas. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left, the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

“Yes, sir,” Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!”

You’d think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

Then Sāriputta told the mendicants about these things. He went on to say, “That’s what happens, reverends, when a teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. But this teaching is well explained and well propounded to us by the Blessed One, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. You should all recite this in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

And what is that teaching?

1. Ones

There are teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. What are the teachings grouped by one?

All sentient beings are sustained by food.

All sentient beings are sustained by conditions.

These are the teachings grouped by one that have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. You should all

recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

2. Twos

There are teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by two?

Name and form.

Ignorance and craving for continued existence.

Views favoring continued existence and views favoring ending existence.

Lack of conscience and prudence.

Conscience and prudence.

Being hard to admonish and having bad friends.

Being easy to admonish and having good friends.

Skill in offenses and skill in resolving offenses.

Skill in meditative attainments and skill in emerging from those attainments.

Skill in the elements and skill in application of mind.

Skill in the sense fields and skill in dependent origination.

Skill in what is possible and skill in what is impossible.

Integrity and scrupulousness.

Patience and gentleness.

Friendliness and hospitality.

Harmlessness and purity.

Lack of mindfulness and lack of situational awareness.

Mindfulness and situational awareness.

Not guarding the sense doors and eating too much.

Guarding the sense doors and moderation in eating.

The power of reflection and the power of development.

The power of mindfulness and the power of immersion.

Serenity and discernment.

The foundation of serenity and the foundation of exertion.

Exertion, and not being scattered.

Failure in ethics and failure in view.

Accomplishment in ethics and accomplishment in view.

Purification of ethics and purification of view.

Purification of view and making an effort in line with that view.

Inspiration, and making a suitable effort when inspired by inspiring places.

To never be content with skillful qualities, and to never stop trying.

Knowledge and freedom.

Knowledge of ending and knowledge of non-arising.

These are the teachings grouped by two that have been rightly explained by the Buddha. You should all recite these in concert.

3. Threes

There are teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by three?

Three unskillful roots: greed, hate, and delusion.

Three skillful roots: non-greed, non-hate, and non-delusion.

Three ways of performing bad conduct: by body, speech, and mind.

Three ways of performing good conduct: by body, speech, and mind.

Three unskillful thoughts: sensuality, malice, and cruelty.

Three skillful thoughts: renunciation, good will, and harmlessness.

Three unskillful intentions: sensuality, malice, and cruelty.

Three skillful intentions: renunciation, good will, and harmlessness.

Three unskillful perceptions: sensuality, malice, and cruelty.

Three skillful perceptions: renunciation, good will, and harmlessness.

Three unskillful elements: sensuality, malice, and cruelty.

Three skillful elements: renunciation, good will, and harmlessness.

Another three elements: sensuality, form, and formlessness.

Another three elements: form, formlessness, and cessation.

Another three elements: lower, middle, and higher.

Three cravings: for sensual pleasures, to continue existence, and to end existence.

Another three cravings: sensuality, form, and formlessness.

Another three cravings: form, formlessness, and cessation.

Three fetters: substantialist view, doubt, and misapprehension of precepts and observances.

Three defilements: sensuality, desire for continued existence, and ignorance.

Three realms of existence: sensual, form, and formless.

Three searches: for sensual pleasures, for continued existence, and for a spiritual path.

Three kinds of discrimination: ‘I’m better’, ‘I’m equal’, and ‘I’m worse’.

Three periods: past, future, and present.

Three extremes: substantial reality, the origin of substantial reality, and the cessation of substantial reality.

Three feelings: pleasure, pain, and neutral.

Three forms of suffering: the suffering inherent in painful feeling, the suffering inherent in conditions, and the suffering inherent in perishing.

Three heaps: the heap of surety in the wrong way, the heap of surety in the right way, and the heap of lack of surety.

Three darknesses: one is doubtful, uncertain, undecided, and lacking confidence about the past, future, and present.

Three things a Realized One need not hide: The Realized One’s behavior by way of body, speech, and mind is pure. He has no misconduct in these three ways that need be hidden, thinking: ‘Don’t let others find this out about me!’

Three possessions: greed, hate, and delusion.

Three fires: greed, hate, and delusion.

Another three fires: a fire for those worthy of offerings dedicated to the gods, a fire for householders, and a fire for those worthy of a religious donation.

Threefold classification of the physical: visible and resistant, invisible and resistant, and invisible and non-resistant.

Three choices: good choices, bad choices, and imperturbable choices.

Three individuals: a trainee, an adept, and one who is neither a trainee nor an adept.

Three seniors: a senior by birth, a senior in the teaching, and a senior by convention.

Three grounds for making merit: giving, ethical conduct, and meditation.

Three grounds for accusations: what is seen, heard, and suspected.

Three kinds of sensual rebirth: There are sentient beings who desire what is present. They fall under the sway of presently arisen sensual pleasures. Namely, humans, some gods, and some beings in the underworld. This is the first kind of sensual rebirth. There are sentient beings who desire to create. Having repeatedly created, they fall under the sway of sensual pleasures. Namely, the Gods Who Love to Imagine. This is the second kind of sensual rebirth. There are sentient beings who desire what is created by others. They fall under the sway of sensual pleasures created by others. Namely, the Gods Who Control what is Imagined by Others. This is the third kind of sensual rebirth.

Three kinds of pleasant rebirth: There are sentient beings who, having repeatedly given rise to it, dwell in pleasure. Namely, the gods of Brahmā's Host. This is the first pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' Namely, the gods of streaming radiance. This is the second pleasant rebirth. There are sentient beings who are drenched, steeped, filled, and soaked with pleasure. Since they're truly content, they experience pleasure. Namely, the gods replete with glory. This is the third pleasant rebirth.

Three kinds of wisdom: the wisdom of a trainee, the wisdom of an adept, and the wisdom of one who is neither a trainee nor an adept.

Another three kinds of wisdom: wisdom produced by thought, learning, and meditation.

Three weapons: learning, seclusion, and wisdom.

Three faculties: the faculty of understanding that one's enlightenment is imminent, the faculty of enlightenment, and the faculty of one who is enlightened.

Three eyes: the eye of the flesh, the eye of clairvoyance, and the eye of wisdom.

Three trainings: in higher ethics, higher mind, and higher wisdom.

Three kinds of development: the development of physical endurance, the development of the mind, and the development of wisdom.

Three unsurpassable qualities: unsurpassable seeing, practice, and freedom.

Three kinds of immersion: Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

Another three kinds of immersion: emptiness, signless, and undirected.

Three purities: purity of body, speech, and mind.

Three kinds of sagacity: sagacity of body, speech, and mind.

Three skills: skill in progress, skill in regress, and skill in means.

Three vanities: the vanity of health, the vanity of youth, and the vanity of life.

Three ways of putting something in charge: putting oneself, the world, or the teaching in charge.

Three topics of discussion: You might discuss the past: 'That is how it was in the past.' You might discuss the future: 'That is how it will be in the future.' Or you might discuss the present: 'This is how it is at present.'

Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

Three meditative abidings: the heavenly meditation, the divine meditation, and the noble meditation.

Three demonstrations: The demonstration of psychic power, the demonstration of revealing, and the demonstration of instruction.

These are the teachings grouped by three that have been rightly explained by the Buddha. You should all recite these in concert.

4. Fours

There are teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by four?

Four kinds of mindfulness meditation: It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Four right efforts: A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert

the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

Four bases of psychic power: A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort.

Four absorptions: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

Four ways of developing immersion further: There is a way of developing immersion further that leads to blissful meditation in the present life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in the present life? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in the present life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? A mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it's night or day. And so, with an open and unenveloped heart, they develop a mind that's full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? A mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? A mendicant meditates observing rise and fall in the five grasping aggregates. 'Such is form, such is the origin of form, such is the ending of form. Such are feelings … perceptions … choices … consciousness, such is the origin of consciousness, such is the

ending of consciousness.' This is the way of developing immersion further that leads to the ending of defilements.

Four limitless states: A mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Four formless states: A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception.

Four supports: After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things.

Four noble traditions: A mendicant is content with any kind of robe, and praises such contentment. They don't try to get hold of a robe in an improper way. They don't get upset if they don't get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. And on account of that they don't glorify themselves or put others down. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Furthermore, a mendicant is content with any kind of almsfood …

Furthermore, a mendicant is content with any kind of lodgings …

Furthermore, a mendicant enjoys giving up and loves to give up. They enjoy meditation and love to meditate. But they don't glorify themselves or put down others on account of their love for giving up and meditation. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Four efforts: The efforts to restrain, to give up, to develop, and to preserve. And what is the effort to restrain? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and

displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what is the effort to give up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that's arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what is the effort to develop? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what is the effort to preserve? It's when a mendicant preserves a meditation subject that's a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

Four knowledges: knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

Another four knowledges: knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Four factors of stream-entry: associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.

Four factors of a stream-enterer: A noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' And a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

Four elements: earth, water, fire, and air.

Four foods: solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

Four bases for consciousness to remain: As long as consciousness remains, it remains involved with form, supported by form, founded on form. And with a sprinkle of relishing, it grows, increases, and matures. Or consciousness remains involved with feeling … Or consciousness remains involved with perception … Or as long as consciousness remains, it remains involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it grows, increases, and matures.

Four prejudices: making decisions prejudiced by favoritism, hostility, stupidity, and cowardice.

Four things that give rise to craving: Craving arises in a mendicant for the sake of robes, almsfood, lodgings, or rebirth in this or that state.

Four ways of practice: painful practice with slow insight, painful practice with swift insight, pleasant practice with slow insight, and pleasant practice with swift insight.

Another four ways of practice: impatient practice, patient practice, taming practice, and calming practice.

Four footprints of the Dhamma: contentment, good will, right mindfulness, and right immersion.

Four ways of taking up practices: There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is pleasant now and results in future pleasure.

Four spectrums of the teaching: ethics, immersion, wisdom, and freedom.

Four powers: energy, mindfulness, immersion, and wisdom.

Four foundations: the foundations of wisdom, truth, generosity, and peace.

Four ways of answering questions: There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

Four deeds: There are deeds that are dark with dark result. There are deeds that are bright with bright result. There are deeds that are dark and bright with dark and bright result. There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

Four things to be realized: Past lives are to be realized with recollection. The passing away and rebirth of sentient beings is to be realized with vision. The eight liberations are to be

realized with direct meditative experience. The ending of defilements is to be realized with wisdom.

Four floods: the floods of sensuality, desire for rebirth, views, and ignorance.

Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

Four unyokings: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

Four ties: the personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth.

Four kinds of grasping: grasping at sensual pleasures, views, precepts and observances, and theories of a self.

Four kinds of reproduction: reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

Four kinds of conception: Someone is unaware when conceived in their mother's womb, unaware as they remain there, and unaware as they emerge. This is the first kind of conception. Furthermore, someone is aware when conceived in their mother's womb, but unaware as they remain there, and unaware as they emerge. This is the second kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, but unaware as they emerge. This is the third kind of conception. Furthermore, someone is aware when conceived in their mother's womb, aware as they remain there, and aware as they emerge. This is the fourth kind of conception.

Four kinds of reincarnation: There is a reincarnation where only one's own intention is effective, not that of others. There is a reincarnation where only the intention of others is effective, not one's own. There is a reincarnation where both one's own and others' intentions are effective. There is a reincarnation where neither one's own nor others' intentions are effective.

Four ways of purifying a religious donation: There's a religious donation that's purified by the giver, not the recipient. There's a religious donation that's purified by the recipient, not the giver. There's a religious donation that's purified by neither the giver nor the recipient. There's a religious donation that's purified by both the giver and the recipient.

Four ways of being inclusive: giving, kindly words, taking care, and equality.

Four ignoble expressions: speech that's false, divisive, harsh, or nonsensical.

Four noble expressions: refraining from speech that's false, divisive, harsh, or nonsensical.

Another four ignoble expressions: saying you've seen, heard, thought, or known something, but you haven't.

Another four noble expressions: saying you haven't seen, heard, thought, or known something, and you haven't.

Another four ignoble expressions: saying you haven't seen, heard, thought, or known something, and you have.

Another four noble expressions: saying you've seen, heard, thought, or known something, and you have.

Four persons: One person mortifies themselves, committed to the practice of mortifying themselves. One person mortifies others, committed to the practice of mortifying others. One person mortifies themselves and others, committed to the practice of mortifying themselves and others. One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

Another four persons: One person practices to benefit themselves, but not others. One person practices to benefit others, but not themselves. One person practices to benefit neither themselves nor others. One person practices to benefit both themselves and others.

Another four persons: the dark bound for darkness, the dark bound for light, the light bound for darkness, and the light bound for light.

Another four persons: the confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

These are the teachings grouped by four that have been rightly explained by the Buddha. You should all recite these in concert.

The first recitation section is finished.

5. Fives

There are teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by five?

Five aggregates: form, feeling, perception, choices, and consciousness.

Five grasping aggregates: form, feeling, perception, choices, and consciousness.

Five kinds of sensual stimulation: Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Five destinations: hell, the animal realm, the ghost realm, humanity, and the gods.

Five kinds of stinginess: stinginess with dwellings, families, material possessions, praise, and the teachings.

Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Five lower fetters: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will.

Five higher fetters: desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance.

Five precepts: refraining from killing living creatures, stealing, sexual misconduct, lying, and drinking alcohol, which is a basis for negligence.

Five things that can't be done: A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person.

Five losses: loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Five endowments: endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with family, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

Five drawbacks for an unethical person because of their failure in ethics: Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback. Furthermore, an unethical person gets a bad reputation. This is the second drawback. Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback. Furthermore, an unethical person feels lost when they die. This is the fourth drawback. Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback.

Five benefits for an ethical person because of their accomplishment in ethics: Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit. Furthermore, an ethical person gets a good reputation. This is the second benefit. Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit. Furthermore, an ethical person dies not feeling lost. This is the fourth benefit. Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit.

A mendicant who wants to accuse another should first establish five things in themselves: I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will

speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Five factors that support meditation: A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

Five pure abodes: Aviha, Atappa, the Gods Fair to See, the Fair Seeing Gods, and Akaniṭṭha.

Five non-returners: one who is extinguished between one life and the next, one who is extinguished upon landing, one who is extinguished without extra effort, one who is extinguished with extra effort, and one who heads upstream, going to the Akaniṭṭha realm.

Five kinds of emotional barrenness: Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness. Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

Five emotional shackles: Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle. Furthermore, a mendicant isn't free of greed for the body … They're not free of greed for form … They eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing … They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle.

Five faculties: eye, ear, nose, tongue, and body.

Another five faculties: pleasure, pain, happiness, sadness, and equanimity.

Another five faculties: faith, energy, mindfulness, immersion, and wisdom.

Five elements of escape: Take a case where a mendicant focuses on sensual pleasures, but their mind isn't secure, confident, settled, and decided about them. But when they focus on renunciation, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn't secure … But when they focus on good will, their mind becomes secure … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn't eager … But when they focus on compassion, their mind becomes secure … Their mind is in a good state … well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn't secure … But when they focus on the formless, their mind becomes secure … Their mind is in a good state … well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on substantial reality, but their mind isn't secure, confident, settled, and decided about it. But when they focus on the ending of substantial reality, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

Five opportunities for freedom: Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. … Or the mendicant recites the teaching in detail as they learned and memorized it. … Or the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. … Or a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and

the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

Five perceptions that ripen in freedom: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

These are the teachings grouped by five that have been rightly explained by the Buddha. You should all recite these in concert.

6. Sixes

There are teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by six?

Six interior sense fields: eye, ear, nose, tongue, body, and mind.

Six exterior sense fields: sights, sounds, smells, tastes, touches, and ideas.

Six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness.

Six classes of contact: contact through the eye, ear, nose, tongue, body, and mind.

Six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind.

Six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas.

Six bodies of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas.

Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas.

Six kinds of disrespect: A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six kinds of respect: A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

Six preoccupations with happiness: Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness. Hearing a sound with the ear … Smelling an odor with the nose … Tasting a flavor with the tongue …

Feeling a touch with the body … Knowing an idea with the mind, one is preoccupied with an idea that’s a basis for happiness.

Six preoccupations with sadness: Seeing a sight with the eye, one is preoccupied with a sight that's a basis for sadness. … Knowing an idea with the mind, one is preoccupied with an idea that's a basis for sadness.

Six preoccupations with equanimity: Seeing a sight with the eye, one is preoccupied with a sight that's a basis for equanimity. … Knowing an idea with the mind, one is preoccupied with an idea that's a basis for equanimity.

Six warm-hearted qualities: Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering. This warm-hearted quality too makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Six roots of arguments: Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don't fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Furthermore, a mendicant is offensive and contemptuous … They're jealous and stingy … They're devious and deceitful … They have corrupt wishes and wrong view … They're attached to their own views, holding them tight, and refusing to let go. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don't see it, you should practice so that it doesn't come up in the future. That's how to give up this bad root of arguments, so it doesn't come up in the future.

Six elements: earth, water, fire, air, space, and consciousness.

Six elements of escape: Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart’s release by love that is the escape from ill will.’

Take another mendicant who says: ‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by rejoicing that is the escape from discontent.’

Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by equanimity that is the escape from desire.’

Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! … For it is the signless release of the heart that is the escape from all signs.’

Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

Six consistent responses: A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears …

Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

Six classes of rebirth: Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

Six perceptions that help penetration: the perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation.

These are the teachings grouped by six that have been rightly explained by the Buddha. You should all recite these in concert.

7. Sevens

There are teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by seven?

Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

Seven prerequisites for immersion: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

Seven qualifications for graduation: A mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don't lose these desires in the future.

Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the

perception of fading away, and the perception of cessation.

Seven powers: faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

Seven planes of consciousness: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that 'consciousness is infinite', they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that 'there is nothing at all', they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

Seven persons worthy of a religious donation: one freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven fetters: attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

Seven principles for the settlement of any disciplinary issues that might arise: Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

These are the teachings grouped by seven that have been rightly explained by the Buddha. You should all recite these in concert.

The second recitation section is finished.

8. Eights

There are teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by eight?

Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

Eight right ways: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Eight persons worthy of a religious donation: The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection.

Eight grounds for laziness: Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is tired and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is heavy and unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness.

Eight grounds for arousing energy: Firstly, a mendicant has some work to do. They think: ‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy… This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy… This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy.’ They rouse up energy… This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I’d better preemptively rouse up energy.’ They rouse up energy… This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is strong and fit for work. I’d better preemptively rouse up energy.’ They rouse up energy… This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy.’ They rouse up energy… This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

Eight reasons to give: A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’

Eight rebirths by giving: First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see an affluent aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’ They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they’ve heard: ‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’ They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins. Whatever they give they expect back. And they’ve heard: ‘The Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control what is Imagined by Others!’ They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they’ve heard: ‘The Gods of Brahmā’s Host are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā’s Host!’ They settle on that thought, concentrate on it and develop it. As they’ve settled for less and not developed further, their thought leads to rebirth there. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart’s wish of an ethical person succeeds because of their freedom from desire.

Eight assemblies: the assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.

Eight dimensions of mastery: Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.

Eight liberations: Having physical form, they see forms. This is the first liberation.

Not perceiving physical form internally, they see forms externally. This is the second liberation.

They’re focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the teachings grouped by eight that have been rightly explained by the Buddha. You should all recite these in concert.

9. Nines

There are teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by nine?

Nine grounds for resentment: Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone I love’ … ‘They will do wrong by someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment.

Nine methods to get rid of resentment: Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me …’ … ‘They will do wrong to me …’ … ‘They did wrong by someone I love …’ … ‘They are doing wrong by someone I love …’ … ‘They will do wrong by someone I love …’ … ‘They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

Nine abodes of sentient beings: There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

Nine lost opportunities for spiritual practice: Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn among the titans. This is the fourth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fifth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in

giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the seventh lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they're witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But he doesn't teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the ninth lost opportunity for spiritual practice.

Nine progressive meditations: A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

Nine progressive cessations: For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

These are the teachings grouped by nine that have been rightly explained by the Buddha. You should all recite these in concert.

10. Tens

There are teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert. What are the teachings grouped by ten?

Ten qualities that serve as protector: Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

Ten universal dimensions of meditation: Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view.

Ten abodes of the noble ones: A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

Reverends, these are the teachings grouped by ten that have been rightly explained by the Buddha. You should all recite these in concert, without disputing, so that this spiritual path may last for a long time. That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans."

Then the Buddha got up and said to Venerable Sāriputta, "Good, good, Sāriputta! It's good that you've taught this exposition of the reciting in concert."

That is what Venerable Sāriputta said, and the teacher approved. Satisfied, the mendicants approved what Sāriputta said.

DN 34

DN 34
Up to Ten
Dasuttarasutta

So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of five hundred mendicants. There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“I will relate the teachings up to ten for attaining extinguishment, for making an end of suffering, the release from all ties.

1. Groups of One

Reverends, one thing is helpful, one thing should be developed, one thing should be completely understood, one thing should be given up, one thing makes things worse, one thing leads to distinction, one thing is hard to comprehend, one thing should be produced, one thing should be directly known, one thing should be realized.

What one thing is helpful? Diligence in skillful qualities.

What one thing should be developed? Mindfulness of the body that is full of pleasure.

What one thing should be completely understood? Contact, which is accompanied by defilements and is prone to being grasped.

What one thing should be given up? The conceit ‘I am’.

What one thing makes things worse? Irrational application of mind.

What one thing leads to distinction? Rational application of mind.

What one thing is hard to comprehend? The heart’s immersion of immediate result.

What one thing should be produced? Unshakable knowledge.

What one thing should be directly known? All sentient beings are sustained by food.

What one thing should be realized? The unshakable release of the heart.

So these ten things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

2. Groups of Two

Two things are helpful, two things should be developed, two things should be completely understood, two things should be given up, two things make things worse, two things lead to distinction, two things are hard to comprehend, two things should be produced, two things should be directly known, two things should be realized.

What two things are helpful? Mindfulness and situational awareness.

What two things should be developed? Serenity and discernment.

What two things should be completely understood? Name and form.

What two things should be given up? Ignorance and craving for continued existence.

What two things make things worse? Being hard to admonish and having bad friends.

What two things lead to distinction? Being easy to admonish and having good friends.

What two things are hard to comprehend? What are the causes and reasons for the corruption of sentient beings, and what are the causes and reasons for the purification of sentient beings.

What two things should be produced? Two knowledges: knowledge of ending, and knowledge of non-arising.

What two things should be directly known? Two elements: the conditioned element and the unconditioned element.

What two things should be realized? Knowledge and freedom.

So these twenty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

3. Groups of Three

Three things are helpful, etc.

What three things are helpful? Associating with true persons, listening to the true teaching, and practicing in line with the teaching.

What three things should be developed? Three kinds of immersion. Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected.

What three things should be completely understood? Three feelings: pleasant, painful, and neutral.

What three things should be given up? Three cravings: craving for sensual pleasures, craving for continued existence, and craving to end existence.

What three things make things worse? Three unskillful roots: greed, hate, and delusion.

What three things lead to distinction? Three skillful roots: non-greed, non-hate, and non-delusion.

What three things are hard to comprehend? Three elements of escape. Renunciation is the escape from sensual pleasures. The formless is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated.

What three things should be produced? Three knowledges: knowledge regarding the past portion, the future portion, and the present portion.

What three things should be directly known? Three elements: sensuality, form, and formlessness.

What three things should be realized? Three knowledges: recollection of past lives, knowledge of the death and rebirth of sentient beings, and knowledge of the ending of defilements.

So these thirty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

4. Groups of Four

Four things are helpful, etc.

What four things are helpful? Four situations: living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.

What four things should be developed? The four kinds of mindfulness meditation. A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

What four things should be completely understood? Four foods: solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

What four things should be given up? Four floods: sensuality, desire for rebirth, views, and ignorance.

What four things make things worse? Four yokes: the yokes of sensuality, desire for rebirth, views, and ignorance.

What four things lead to distinction? Four kinds of unyoking: unyoking from the yokes of sensuality, desire for rebirth, views, and ignorance.

What four things are hard to comprehend? Four kinds of immersion: immersion liable to decline, stable immersion, immersion that leads to distinction, and immersion that leads to penetration.

What four things should be produced? Four knowledges: knowledge of the present phenomena, inferential knowledge, knowledge of others' minds, and conventional knowledge.

What four things should be directly known? The four noble truths: suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

What four things should be realized? Four fruits of the ascetic life: stream-entry, once-return, non-return, and perfection.

So these forty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

5. Groups of Five

Five things are helpful, etc.

What five things are helpful? Five factors that support meditation. A mendicant has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

What five things should be developed? Right immersion with five factors: pervasion with rapture, pervasion with pleasure, pervasion with mind, pervasion with light, and the foundation for reviewing.

What five things should be completely understood? Five grasping aggregates: form, feeling, perception, choices, and consciousness.

What five things should be given up? Five hindrances: sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

What five things make things worse? Five kinds of emotional barrenness. Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness. Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is

angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

What five things lead to distinction? Five faculties: faith, energy, mindfulness, immersion, and wisdom.

What five things are hard to comprehend? Five elements of escape. A mendicant focuses on sensual pleasures, but their mind isn't secure, confident, settled, and decided about them. But when they focus on renunciation, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They're freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don't experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn't secure … But when they focus on good will, their mind becomes secure … Their mind is in a good state … well detached from ill will. They're freed from the distressing and feverish defilements that arise because of ill will, so they don't experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn't secure … But when they focus on compassion, their mind becomes secure … Their mind is in a good state … well detached from harming. They're freed from the distressing and feverish defilements that arise because of harming, so they don't experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn't secure … But when they focus on the formless, their mind becomes secure … Their mind is in a good state … well detached from forms. They're freed from the distressing and feverish defilements that arise because of form, so they don't experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on substantial reality, but their mind isn't secure, confident, settled, and decided about it. But when they focus on the ending of substantial reality, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They're freed from the distressing and feverish defilements that arise because of substantial reality, so they don't experience that kind of feeling. This is how the escape from substantial reality is explained.

What five things should be produced? Right immersion with five knowledges. The following knowledges arise for you personally: 'This immersion is blissful now, and results in bliss in the future.' 'This immersion is noble and not of the flesh.' 'This immersion is not cultivated by sinners.' 'This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.' 'I mindfully enter into and emerge from this immersion.'

What five things should be directly known? Five opportunities for freedom. Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the first opportunity for freedom.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the second opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the third opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fourth opportunity for freedom.

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it. But a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed. This is the fifth opportunity for freedom.

What five things should be realized? Five spectrums of the teaching: ethics, immersion, wisdom, freedom, and knowledge and vision of freedom.

So these fifty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

6. Groups of Six

Six things are helpful, etc.

What six things are helpful? Six warm-hearted qualities. Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

What six things should be developed? Six topics for recollection: the recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities.

What six things should be completely understood? Six interior sense fields: eye, ear, nose, tongue, body, and mind.

What six things should be given up? Six classes of craving: craving for sights, sounds, smells, tastes, touches, and ideas.

What six things make things worse? Six kinds of disrespect. A mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

What six things lead to distinction? Six kinds of respect. A mendicant has respect and reverence for the Teacher, the teaching, and the Saṅgha, the training, diligence, and hospitality.

What six things are hard to comprehend? Six elements of escape. Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart’s release by love that is the escape from ill will.’

Take another mendicant who says: ‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. … Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by rejoicing that is the escape from discontent.’

Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. … Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by equanimity that is the escape from desire.’

Take another mendicant who says: ‘I’ve developed the signless release of the heart. … Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! … For it is the signless release of the heart that is the escape from all signs.’

Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupy the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

What six things should be produced? Six consistent responses. A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

Feeling a touch with their body … Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware.

What six things should be directly known? Six unsurpassable things: the unsurpassable seeing, listening, acquisition, training, service, and recollection.

What six things should be realized? Six direct knowledges. A mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and

disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind.

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So these sixty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

7. Groups of Seven

Seven things are helpful, etc.

What seven things are helpful? Seven riches of the noble ones: the riches of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

What seven things should be developed? Seven awakening factors: mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.

What seven things should be completely understood? Seven planes of consciousness. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā's Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

What seven things should be given up? Seven underlying tendencies: sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance.

What seven things make things worse? Seven bad qualities: a mendicant is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless.

What seven things lead to distinction? Seven good qualities: a mendicant is faithful, conscientious, prudent, learned, energetic, mindful, and wise.

What seven things are hard to comprehend? Seven aspects of the teachings of the true persons: a mendicant knows the teachings, knows the meaning, knows themselves, knows moderation, knows the right time, knows assemblies, and knows people.

What seven things should be produced? Seven perceptions: the perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation.

What seven things should be directly known? Seven qualifications for graduation. A mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don’t lose these desires in the future.

What seven things should be realized? Seven powers of one who has ended the defilements. Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. …

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling influences. …

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. …

Furthermore, a mendicant with defilements ended has well developed the five faculties. …

Furthermore, a mendicant with defilements ended has well developed the seven awakening factors. …

Furthermore, a mendicant with defilements ended has well developed the noble eightfold path. … This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

So these seventy things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

The first recitation section is finished.

8. Groups of Eight

Eight things are helpful, etc.

What eight things are helpful? There are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, development, and fulfillment once it has been acquired. What eight? It's when a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher's role —with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the fourth cause.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is the fifth cause.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off

when it comes to developing skillful qualities. This is the sixth cause.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is the seventh cause.

Furthermore, a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ This is the eighth cause.

What eight things should be developed? The noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

What eight things should be completely understood? Eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.

What eight things should be given up? Eight wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.

What eight things make things worse? Eight grounds for laziness. Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy… This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is tired and unfit for work. I’d better have a lie down.’… This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is heavy, unfit for work, like I’ve just eaten a

load of beans. I'd better have a lie down.'… They lie down, and don't rouse energy… This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. Lying down would be good for me. I'd better have a lie down.' They lie down, and don't rouse energy… This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. My body is weak and unfit for work. I'd better have a lie down.' They lie down, and don't rouse energy… This is the eighth ground for laziness.

What eight things lead to distinction? Eight grounds for arousing energy. Firstly, a mendicant has some work to do. They think: 'I have some work to do. While working it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: 'I've done some work. While I was working I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'… This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: 'I have to go on a journey. While walking it's not easy to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'… This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: 'I've gone on a journey. While I was walking I wasn't able to focus on the instructions of the Buddhas. I'd better preemptively rouse up energy.'… This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn't get to fill up on as much food as they like, rough or fine. They think: 'I've wandered for alms, but I didn't get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I'd better preemptively rouse up energy.'… This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: 'I've wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is strong and fit for work. I'd better preemptively rouse up energy.'… This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: 'I feel a little sick. It's possible this illness will worsen. I'd better preemptively rouse up energy.'… This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: 'I've recently recovered from illness. It's possible the illness will come back. I'd better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.' They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

What eight things are hard to comprehend? Eight lost opportunities for spiritual practice. Firstly, a Realized One has arisen in the world. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as announced by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the eighth lost opportunity for spiritual practice.

What eight things should be produced? Eight thoughts of a great man. ‘This teaching is for those of few wishes, not those of many wishes. It’s for the contented, not those who lack contentment. It’s for the secluded, not those who enjoy company. It’s for the energetic, not the lazy. It’s for the mindful, not the unmindful. It’s for those with immersion, not those without immersion. It’s for the wise, not the witless. This teaching is for those who don’t enjoy proliferating, not for those who enjoy proliferating.’

What eight things should be directly known? Eight dimensions of mastery. Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.

What eight things should be realized? Eight liberations. Having physical form, they see forms. This is the first liberation.

Not perceiving physical form internally, someone see forms externally. This is the second liberation.

They’re focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

So these eighty things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

9. Groups of Nine

Nine things are helpful, etc.

What nine things are helpful? Nine things rooted in rational application of mind. When you apply the mind rationally, joy springs up. When you’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you’re blissful, the mind becomes immersed. When your mind is immersed, you truly know and see. When you truly know and see, you grow disillusioned. Being disillusioned, desire fades away. When desire fades away you’re freed.

What nine things should be developed? Nine factors of trying to be pure. The factors of trying to be pure in ethics, mind, view, overcoming doubt, knowledge and vision of what is the path and what is not the path, knowledge and vision of the practice, knowledge and vision, wisdom, and freedom.

What nine things should be completely understood? Nine abodes of sentient beings. There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that

‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

What nine things should be given up? Nine things rooted in craving. Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of evaluation. Evaluation is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, disputes, accusations, divisive speech, and lies.

What nine things make things worse? Nine grounds for resentment. Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone I love’ … ‘They will do wrong by someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment.

What nine things lead to distinction? Nine methods to get rid of resentment. Thinking: ‘They did wrong to me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are doing wrong to me …’ … ‘They will do wrong to me …’ … ‘They did wrong by someone I love …’ … ‘They are doing wrong by someone I love …’ … ‘They will do wrong by someone I love …’ … ‘They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment.

What nine things are hard to comprehend? Nine kinds of diversity. Diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains.

What nine things should be produced? Nine perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away.

What nine things should be directly known? Nine progressive meditations. A mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling.

What nine things should be realized? Nine progressive cessations. For someone who has attained the first absorption, sensual perceptions have ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

So these ninety things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One.

10. Groups of Ten

Ten things are helpful, ten things should be developed, ten things should be completely understood, ten things should be given up, ten things make things worse, ten things lead to distinction, ten things are hard to comprehend, ten things should be produced, ten things should be directly known, ten things should be realized.

What ten things are helpful? Ten qualities that serve as protector. First, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is learned. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This too is a quality that

serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant is energetic. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a quality that serves as protector.

What ten things should be developed? Ten universal dimensions of meditation. Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, undivided and limitless.

What ten things should be completely understood? Ten sense fields: eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches.

What ten things should be given up? Ten wrong ways: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom.

What ten things make things worse? Ten ways of doing unskillful deeds: killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view.

What ten things lead to distinction? Ten ways of doing skillful deeds: refraining from killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view.

What ten things are hard to comprehend? Ten abodes of the noble ones. A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has

unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It's when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That's how a mendicant has given up five factors.

And how does a mendicant possess six factors? A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

Feeling a touch with their body … Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And how does a mendicant have a single guard? It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

What ten things should be produced? Ten perceptions: the perceptions of ugliness, death, repulsiveness in food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, fading away, and cessation.

What ten things should be directly known? Ten grounds for wearing away. For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. For one of right intention, wrong intention is worn away. … For one of right speech, wrong speech is worn away. … For one of right action, wrong action is worn away. … For one of right livelihood, wrong livelihood is worn away. … For one of right effort, wrong effort is worn away. … For one of right mindfulness, wrong mindfulness is worn away. … For one of right immersion, wrong immersion is worn away. … For one of right knowledge, wrong knowledge is worn away. … For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away.

What ten things should be realized? Ten qualities of an adept: an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom.

So these hundred things that are true, real, and accurate, not unreal, not otherwise were rightly awakened to by the Realized One." This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

The Long Discourses are completed.

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MN 1

MN 1
The Root of All Things
Mūlapariyāyasutta

So I have heard. At one time the Buddha was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the root of all things. Listen and apply your minds well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They perceive earth as earth. Having perceived earth as earth, they conceive it to be earth, they conceive it in earth, they conceive it as earth, they conceive that 'earth is mine', they take pleasure in earth. Why is that? Because they haven't completely understood it, I say.

They perceive water as water. Having perceived water as water, they conceive it to be water … Why is that? Because they haven't completely understood it, I say.

They perceive fire as fire. Having perceived fire as fire, they conceive it to be fire … Why is that? Because they haven't completely understood it, I say.

They perceive air as air. Having perceived air as air, they conceive it to be air … Why is that? Because they haven't completely understood it, I say.

They perceive creatures as creatures. Having perceived creatures as creatures, they conceive it to be creatures … Why is that? Because they haven't completely understood it, I say.

They perceive gods as gods. Having perceived gods as gods, they conceive it to be gods … Why is that? Because they haven't completely understood it, I say.

They perceive the Progenitor as the Progenitor. Having perceived the Progenitor as the Progenitor, they conceive it to be the Progenitor … Why is that? Because they haven't completely understood it, I say.

They perceive Brahmā as Brahmā. Having perceived Brahmā as Brahmā, they conceive it to be Brahmā … Why is that? Because they haven't completely understood it, I say.

They perceive those of streaming radiance as those of streaming radiance. Having perceived those of streaming radiance as those of streaming radiance, they conceive it to be those of streaming radiance … Why is that? Because they haven't completely understood it, I say.

They perceive those replete with glory as those replete with glory. Having perceived those replete with glory as those replete with glory, they conceive it to be those replete with glory … Why is that? Because they haven't completely understood it, I say.

They perceive those of abundant fruit as those of abundant fruit. Having perceived those of abundant fruit as those of abundant fruit, they conceive it to be those of abundant fruit … Why is that? Because they haven't completely understood it, I say.

They perceive the Vanquisher as the Vanquisher. Having perceived the Vanquisher as the Vanquisher, they conceive it to be the Vanquisher … Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of infinite space as the dimension of infinite space. Having perceived the dimension of infinite space as the dimension of infinite space, they conceive it to be the dimension of infinite space … Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of infinite consciousness as the dimension of infinite consciousness. Having perceived the dimension of infinite consciousness as the dimension of infinite consciousness, they conceive it to be the dimension of infinite consciousness … Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of nothingness as the dimension of nothingness. Having perceived the dimension of nothingness as the dimension of nothingness, they conceive it to be the dimension of nothingness … Why is that? Because they haven't completely understood it, I say.

They perceive the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception. Having perceived the dimension of neither perception nor non-perception as the dimension of neither perception nor non-perception, they conceive it to be the dimension of neither perception nor non-perception … Why is that? Because they haven't completely understood it, I say.

They perceive the seen as the seen. Having perceived the seen as the seen, they conceive it to be the seen … Why is that? Because they haven't completely understood it, I say.

They perceive the heard as the heard. Having perceived the heard as the heard, they conceive it to be the heard … Why is that? Because they haven't completely understood it, I say.

They perceive the thought as the thought. Having perceived the thought as the thought, they conceive it to be the thought … Why is that? Because they haven't completely understood it, I say.

They perceive the known as the known. Having perceived the known as the known, they conceive it to be the known … Why is that? Because they haven't completely understood it, I say.

They perceive oneness as oneness. Having perceived oneness as oneness, they conceive it to be oneness … Why is that? Because they haven't completely understood it, I say.

They perceive diversity as diversity. Having perceived diversity as diversity, they conceive it to be diversity … Why is that? Because they haven't completely understood it, I say.

They perceive all as all. Having perceived all as all, they conceive it to be all … Why is that? Because they haven't completely understood it, I say.

They perceive extinguishment as extinguishment. Having perceived extinguishment as extinguishment, they conceive it to be extinguishment, they conceive it in extinguishment, they conceive it as extinguishment, they conceive that 'extinguishment is mine', they take pleasure in extinguishment. Why is that? Because they haven't completely understood it, I say.

A mendicant who is a trainee, who hasn't achieved their heart's desire, but lives aspiring to the supreme sanctuary from the yoke, directly knows earth as earth. Having directly known earth as earth, let them not conceive it to be earth, let them not conceive it in earth, let them not conceive it as earth, let them not conceive that 'earth is mine', let them not take pleasure in earth. Why is that? So that they may completely understand it, I say.

They directly know water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, let them not conceive it to be extinguishment, let them not conceive it in extinguishment, let them not conceive it as extinguishment, let them not conceive that 'extinguishment is mine', let them not take pleasure in extinguishment. Why is that? So that they may completely understand it, I say.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that 'earth is mine', they do not take pleasure in earth. Why is that? Because they have completely understood it, I say.

They directly know water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness …

diversity … all … They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that ‘extinguishment is mine’, they do not take pleasure in extinguishment. Why is that? Because they have completely understood it, I say.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that ‘earth is mine’, they do not take pleasure in earth. Why is that? Because they’re free of greed due to the ending of greed.

They directly know water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that ‘extinguishment is mine’, they do not take pleasure in extinguishment. Why is that? Because they’re free of greed due to the ending of greed.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not conceive that ‘earth is mine’, they do not take pleasure in earth. Why is that? Because they’re free of hate due to the ending of hate.

They directly know water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that ‘extinguishment is mine’, they do not take pleasure in extinguishment. Why is that? Because they’re free of hate due to the ending of hate.

A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—directly knows earth as earth. Having directly known earth as earth, they do not conceive it to be earth, they do not conceive it in earth, they do not conceive it as earth, they do not

conceive that ‘earth is mine’, they do not take pleasure in earth. Why is that? Because they’re free of delusion due to the ending of delusion.

They directly know water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … They directly know extinguishment as extinguishment. Having directly known extinguishment as extinguishment, they do not conceive it to be extinguishment, they do not conceive it in extinguishment, they do not conceive it as extinguishment, they do not conceive that ‘extinguishment is mine’, they do not take pleasure in extinguishment. Why is that? Because they’re free of delusion due to the ending of delusion.

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that ‘earth is mine’, he does not take pleasure in earth. Why is that? Because the Realized One has completely understood it to the end, I say.

He directly knows water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does not conceive that ‘extinguishment is mine’, he does not take pleasure in extinguishment. Why is that? Because the Realized One has completely understood it to the end, I say.

The Realized One, the perfected one, the fully awakened Buddha directly knows earth as earth. Having directly known earth as earth, he does not conceive it to be earth, he does not conceive it in earth, he does not conceive it as earth, he does not conceive that ‘earth is mine’, he does not take pleasure in earth. Why is that? Because he has understood that taking pleasure is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That’s why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.

He directly knows water … fire … air … creatures … gods … the Progenitor … Brahmā … those of streaming radiance … those replete with glory … those of abundant fruit … the Vanquisher … the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception … the seen … the heard … the thought … the known … oneness … diversity … all … He directly knows extinguishment as extinguishment. Having directly known extinguishment as extinguishment, he does not conceive it to be extinguishment, he does not conceive it in extinguishment, he does not conceive it as extinguishment, he does

not conceive that ‘extinguishment is mine’, he does not take pleasure in extinguishment. Why is that? Because he has understood that taking pleasure is the root of suffering, and that rebirth comes from continued existence; whoever has come to be gets old and dies. That’s why the Realized One—with the ending, fading away, cessation, giving up, and letting go of all cravings—has awakened to the supreme perfect Awakening, I say.”

That is what the Buddha said. But the mendicants took no pleasure in what the Buddha said.

MN 2

MN 2
All the Defilements
Sabbāsavasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the explanation of the restraint of all defilements. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? Rational application of mind and irrational application of mind. When you apply the mind irrationally, defilements arise, and once arisen they grow. When you apply the mind rationally, defilements don't arise, and those that have already arisen are given up.

Some defilements should be given up by seeing, some by restraint, some by using, some by enduring, some by avoiding, some by dispelling, and some by developing.

1. Defilements Given Up by Seeing

And what are the defilements that should be given up by seeing? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don't understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they shouldn't and don't apply the mind to things they should.

And what are the things to which they apply the mind but should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they apply the mind but should not.

And what are the things to which they do not apply the mind but should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do not apply the mind but should.

Because of applying the mind to what they should not and not applying the mind to what they should, unarisen defilements arise and arisen defilements grow.

This is how they apply the mind irrationally: ‘Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past? Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?’ Or they are undecided about the present thus: ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’

When they apply the mind irrationally in this way, one of the following six views arises in them and is taken as a genuine fact. The view: ‘My self survives.’ The view: ‘My self does not survive.’ The view: ‘I perceive the self with the self.’ The view: ‘I perceive what is not-self with the self.’ The view: ‘I perceive the self with what is not-self.’ Or they have such a view: ‘This self of mine is he, the speaker, the knower who experiences the results of good and bad deeds in all the different realms. This self is permanent, everlasting, eternal, and imperishable, and will last forever and ever.’ This is called a misconception, the thicket of views, the desert of views, the twist of views, the dodge of views, the fetter of views. An unlearned ordinary person who is fettered by views is not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

But take a learned noble disciple who has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They understand to which things they should apply the mind and to which things they should not apply the mind. So they apply the mind to things they should and don’t apply the mind to things they shouldn’t.

And what are the things to which they don’t apply the mind and should not? They are the things that, when the mind is applied to them, give rise to unarisen defilements and make arisen defilements grow: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they don’t apply the mind and should not.

And what are the things to which they do apply the mind and should? They are the things that, when the mind is applied to them, do not give rise to unarisen defilements and give up arisen defilements: the defilements of sensual desire, desire to be reborn, and ignorance. These are the things to which they do apply the mind and should.

Because of not applying the mind to what they should not and applying the mind to what they should, unarisen defilements don’t arise and arisen defilements are given up.

They rationally apply the mind: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. And as they do so, they give up three fetters: substantialist view, doubt, and misapprehension of precepts and observances. These are called the defilements that should be given up by seeing.

2. Defilements Given Up by Restraint

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the faculty of the eye. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye

faculty do not arise when there is such restraint. Reflecting rationally, they live restraining the faculty of the ear … the nose … the tongue … the body … the mind. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint.

For the distressing and feverish defilements that might arise in someone who lives without restraint do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

3. Defilements Given Up by Using

And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.'

Reflecting rationally, they make use of almsfood: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

Reflecting rationally, they make use of lodgings: 'Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.'

Reflecting rationally, they make use of medicines and supplies for the sick: 'Only for the sake of warding off the pains of illness and to promote good health.'

For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

4. Defilements Given Up by Enduring

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

5. Defilements Given Up by Avoiding

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid

sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting.

For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

6. Defilements Given Up by Dispelling

And what are the defilements that should be given up by dispelling? Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them.

For the distressing and feverish defilements that might arise in someone who lives without dispelling these things do not arise when they are dispelled. These are called the defilements that should be given up by dispelling.

7. Defilements Given Up by Developing

And what are the defilements that should be given up by developing? It's when a mendicant, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

Now, take a mendicant who, by seeing, has given up the defilements that should be given up by seeing. By restraint, they've given up the defilements that should be given up by restraint. By using, they've given up the defilements that should be given up by using. By enduring, they've given up the defilements that should be given up by enduring. By avoiding, they've given up the defilements that should be given up by avoiding. By dispelling, they've given up the defilements that should be given up by dispelling. By developing, they've given up the defilements that should be given up by developing. They're called a mendicant who lives having restrained all defilements, who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 3

MN 3
Heirs in the Teaching
Dhammadāyādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, be my heirs in the teaching, not in things of the flesh. Out of compassion for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'

If you become heirs in things of the flesh, not in the teaching, that will make you liable to the accusation: 'The Teacher's disciples live as heirs in things of the flesh, not in the teaching.' And it will make me liable to the accusation: 'The Teacher's disciples live as heirs in things of the flesh, not in the teaching.'

If you become heirs in the teaching, not in things of the flesh, that will make you not liable to the accusation: 'The Teacher's disciples live as heirs in the teaching, not in things of the flesh.' And it will make me not liable to the accusation: 'The Teacher's disciples live as heirs in the teaching, not in things of the flesh.'

So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of compassion for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'

Suppose that I had eaten and refused more food, being full, and having had as much as I needed. And there was some extra almsfood that was going to be thrown away. Then two mendicants were to come who were weak with hunger. I'd say to them, 'Mendicants, I have eaten and refused more food, being full, and having had as much as I need. And there is this extra almsfood that's going to be thrown away. Eat it if you like. Otherwise I'll throw it out where there is little that grows, or drop it into water that has no living creatures.'

Then one of those mendicants thought, 'The Buddha has eaten and refused more food. And he has some extra almsfood that's going to be thrown away. If we don't eat it he'll throw it away. But the Buddha has also said: "Be my heirs in the teaching, not in things of the flesh." And almsfood is one of the things of the flesh. Instead of eating this almsfood, why don't I spend this day and night weak with hunger?' And that's what they did.

Then the second of those mendicants thought, 'The Buddha has eaten and refused more food. And he has some extra almsfood that's going to be thrown away. If we don't eat it

he'll throw it away. Why don't I eat this almsfood, then spend the day and night having got rid of my hunger and weakness?' And that's what they did.

Even though that mendicant, after eating the almsfood, spent the day and night rid of hunger and weakness, it is the former mendicant who is more worthy of respect and praise. Why is that? Because for a long time that will conduce to that mendicant being of few wishes, content, self-effacing, unburdensome, and energetic.

So, mendicants, be my heirs in the teaching, not in things of the flesh. Out of compassion for you, I think, 'How can my disciples become heirs in the teaching, not in things of the flesh?'"

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants, "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? And how do they train in seclusion?"

"Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Sāriputta said this:

"Reverends, how do the disciples of a Teacher who lives in seclusion not train in seclusion? The disciples of a teacher who lives in seclusion do not train in seclusion. They don't give up what the Teacher tells them to give up. They're indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be criticized on three grounds. 'The disciples of a teacher who lives in seclusion do not train in seclusion.' This is the first ground. 'They don't give up what the Teacher tells them to give up.' This is the second ground. 'They're indulgent and slack, leaders in backsliding, neglecting seclusion.' This is the third ground. The senior mendicants should be criticized on these three grounds. In this case, the middle mendicants and the junior mendicants should be criticized on the same three grounds. This is how the disciples of a Teacher who lives in seclusion do not train in seclusion.

And how do the disciples of a teacher who lives in seclusion train in seclusion? The disciples of a teacher who lives in seclusion train in seclusion. They give up what the Teacher tells them to give up. They're not indulgent and slack, leaders in backsliding, neglecting seclusion. In this case, the senior mendicants should be praised on three grounds. 'The disciples of a teacher who lives in seclusion train in seclusion.' This is the first ground. 'They give up what the Teacher tells them to give up.' This is the second

ground. ‘They’re not indulgent and slack, leaders in backsliding, neglecting seclusion.’ This is the third ground. The senior mendicants should be praised on these three grounds. In this case, the middle mendicants and the junior mendicants should be praised on the same three grounds. This is how the disciples of a Teacher who lives in seclusion train in seclusion.

The bad thing here is greed and hate. There is a middle way of practice for giving up greed and hate. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

The bad thing here is anger and hostility. … disdain and contempt … jealousy and stinginess … deceit and deviousness … obstinacy and aggression … conceit and arrogance … vanity and negligence. There is a middle way of practice for giving up vanity and negligence. It gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.”

This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 4

MN 4
Fear and Dread
Bhayabheravasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, those gentlemen who have gone forth from the lay life to homelessness out of faith in Mister Gotama have Mister Gotama to lead the way, help them out, and give them encouragement. And those people follow Mister Gotama's example."

"That's so true, brahmin! Everything you say is true, brahmin!"

"But Mister Gotama, remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn't immersed in samādhi."

"That's so true, brahmin! Everything you say is true, brahmin!

Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Remote lodgings in the wilderness and the forest are challenging. It's hard to maintain seclusion and hard to find joy in solitude. The forests seem to rob the mind of a mendicant who isn't immersed in samādhi.'

Then I thought, 'There are ascetics and brahmins with unpurified conduct of body, speech, and mind who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their conduct. But I don't frequent remote lodgings in the wilderness and the forest with unpurified conduct of body, speech, and mind. My conduct is purified. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest with purified conduct of body, speech, and mind.' Seeing this purity of conduct in myself I felt even more unruffled about staying in the forest.

Then I thought, 'There are ascetics and brahmins with unpurified livelihood who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of these defects in their livelihood. But I don't frequent remote lodgings in the wilderness and the forest with unpurified livelihood. My livelihood is purified. I am one of those noble ones who frequent remote lodgings in the wilderness

and the forest with purified livelihood.' Seeing this purity of livelihood in myself I felt even more unruffled about staying in the forest.

Then I thought, 'There are ascetics and brahmins full of desire for sensual pleasures, with acute lust … I am not full of desire …'

'There are ascetics and brahmins full of ill will, with malicious intentions … I have a heart full of love …'

'There are ascetics and brahmins overcome with dullness and drowsiness … I am free of dullness and drowsiness …'

'There are ascetics and brahmins who are restless, with no peace of mind … My mind is peaceful …'

'There are ascetics and brahmins who are doubting and uncertain … I've gone beyond doubt …'

'There are ascetics and brahmins who glorify themselves and put others down … I don't glorify myself and put others down …'

'There are ascetics and brahmins who are cowardly and craven … I don't get startled …'

'There are ascetics and brahmins who enjoy possessions, honor, and popularity … I have few wishes …'

'There are ascetics and brahmins who are lazy and lack energy … I am energetic …'

'There are ascetics and brahmins who are unmindful and lack situational awareness … I am mindful …'

'There are ascetics and brahmins who lack immersion, with straying minds … I am accomplished in immersion …'

'There are ascetics and brahmins who are witless and stupid who frequent remote lodgings in the wilderness and the forest. Those ascetics and brahmins summon unskillful fear and dread because of the defects of witlessness and stupidity. But I don't frequent remote lodgings in the wilderness and the forest witless and stupid. I am accomplished in wisdom. I am one of those noble ones who frequent remote lodgings in the wilderness and the forest accomplished in wisdom.' Seeing this accomplishment of wisdom in myself I felt even more unruffled about staying in the forest.

Then I thought, 'There are certain nights that are recognized as specially portentous: the fourteenth, fifteenth, and eighth of the fortnight. On such nights, why don't I stay in awe-inspiring and hair-raising shrines in parks, forests, and trees? In such lodgings, hopefully I might see that fear and dread.' Some time later, that's what I did. As I was staying there a deer came by, or a peacock snapped a twig, or the wind rustled the leaves. Then I thought, 'Is this that fear and dread coming?' Then I thought, 'Why do I always meditate expecting that fear and terror to come? Why don't I get rid of that fear and dread just as it comes,

while remaining just as I am?' Then that fear and dread came upon me as I was walking. I didn't stand still or sit down or lie down until I had got rid of that fear and dread while walking. Then that fear and dread came upon me as I was standing. I didn't walk or sit down or lie down until I had got rid of that fear and dread while standing. Then that fear and dread came upon me as I was sitting. I didn't lie down or stand still or walk until I had got rid of that fear and dread while sitting. Then that fear and dread came upon me as I was lying down. I didn't sit up or stand still or walk until I had got rid of that fear and dread while lying down.

There are some ascetics and brahmins who perceive that it's day when in fact it's night, or perceive that it's night when in fact it's day. This meditation of theirs is delusional, I say. I perceive that it's night when in fact it is night, and perceive that it's day when in fact it is day. And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

This was the third knowledge, which I achieved in the final watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Brahmin, you might think: ‘Perhaps the Mister Gotama is not free of greed, hate, and delusion even today, and that is why he still frequents remote lodgings in the wilderness and the forest.’ But you should not see it like this. I see two reasons to frequent remote lodgings in the wilderness and the forest. I see a happy life for myself in the present, and I have compassion for future generations.”

“Indeed, Mister Gotama has compassion for future generations, since he is a perfected one, a fully awakened Buddha. Excellent, Mister Gotama! Excellent, Mister Gotama! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to

the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 5

MN 5
Unblemished
Anaṅgaṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Mendicants, these four people are found in the world. What four? One person with a blemish doesn't truly understand: 'There is a blemish in me.' But another person with a blemish does truly understand: 'There is a blemish in me.' One person without a blemish doesn't truly understand: 'There is no blemish in me.' But another person without a blemish does truly understand: 'There is no blemish in me.' In this case, of the two persons with a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better. And of the two persons without a blemish, the one who doesn't understand is said to be worse, while the one who does understand is better."

When he said this, Venerable Mahāmoggallāna said to him:

"What is the cause, Reverend Sāriputta, what is the reason why, of the two persons with a blemish, one is said to be worse and one better? And what is the cause, what is the reason why, of the two persons without a blemish, one is said to be worse and one better?"

"Reverends, take the case of the person who has a blemish and does not understand it. You can expect that they won't generate enthusiasm, make an effort, or rouse up energy to give up that blemish. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains. And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn't that bronze dish get even dirtier and more stained?"

"Yes, reverend."

"In the same way, take the case of the person who has a blemish and does not understand it. You can expect that … they will die with a corrupted mind.

Take the case of the person who has a blemish and does understand it. You can expect that they will generate enthusiasm, make an effort, and rouse up energy to give up that blemish. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze dish was brought from a shop or smithy covered with dirt or stains. But the owners used it and had it cleaned, and didn't keep it in a dirty place. Over time, wouldn't that bronze dish get cleaner and brighter?"

“Yes, reverend.”

“In the same way, take the case of the person who has a blemish and does understand it. You can expect that … they will die with an uncorrupted mind.

Take the case of the person who doesn’t have a blemish but does not understand it. You can expect that they will focus on the feature of beauty, and because of that, lust will infect their mind. And they will die with greed, hate, and delusion, blemished, with a corrupted mind. Suppose a bronze dish was brought from a shop or smithy clean and bright. And the owners neither used it or had it cleaned, but kept it in a dirty place. Over time, wouldn’t that bronze dish get dirtier and more stained?”

“Yes, reverend.”

“In the same way, take the case of the person who has no blemish and does not understand it. You can expect that … they will die with a corrupted mind.

Take the case of the person who doesn’t have a blemish and does understand it. You can expect that they won’t focus on the feature of beauty, and because of that, lust won’t infect their mind. And they will die without greed, hate, and delusion, unblemished, with an uncorrupted mind. Suppose a bronze dish was brought from a shop or smithy clean and bright. And the owners used it and had it cleaned, and didn’t keep it in a dirty place. Over time, wouldn’t that bronze dish get cleaner and brighter?”

“Yes, reverend.”

“In the same way, take the case of the person who doesn’t have a blemish and does understand it. You can expect that … they will die with an uncorrupted mind.

This is the cause, this is the reason why, of the two persons with a blemish, one is said to be worse and one better. And this is the cause, this is the reason why, of the two persons without a blemish, one is said to be worse and one better.”

“Reverend, the word ‘blemish’ is spoken of. But what is ‘blemish’ a term for?”

“Reverend, ‘blemish’ is a term for the spheres of bad, unskillful wishes.

It’s possible that some mendicant might wish: ‘If I commit an offense, I hope the mendicants don’t find out!’ But it’s possible that the mendicants do find out that that mendicant has committed an offense. Thinking, ‘The mendicants have found out about my offense,’ they get angry and bitter. And that anger and that bitterness are both blemishes.

It’s possible that some mendicant might wish: ‘If I commit an offense, I hope the mendicants accuse me in private, not in the middle of the Saṅgha.’ But it’s possible that the mendicants do accuse that mendicant in the middle of the Saṅgha …

It’s possible that some mendicant might wish: ‘If I commit an offense, I hope I’m accused by a counterpart, not by someone who is not a counterpart.’ But it’s possible that someone who is not a counterpart accuses that mendicant …

It's possible that some mendicant might wish: 'Oh, I hope the Teacher will teach the mendicants by repeatedly questioning me alone, not some other mendicant.' But it's possible that the Teacher will teach the mendicants by repeatedly questioning some other mendicant …

It's possible that some mendicant might wish: 'Oh, I hope the mendicants will enter the village for the meal putting me at the very front, not some other mendicant.' But it's possible that the mendicants will enter the village for the meal putting some other mendicant at the very front …

It's possible that some mendicant might wish: 'Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other mendicant.' But it's possible that some other mendicant gets the best seat, the best drink, and the best almsfood in the refectory …

It's possible that some mendicant might wish: 'I hope that I alone give the verses of appreciation after eating in the refectory, not some other mendicant.' But it's possible that some other mendicant gives the verses of appreciation after eating in the refectory …

It's possible that some mendicant might wish: 'Oh, I hope that I might teach the Dhamma to the monks, nuns, laymen, and laywomen in the monastery, not some other mendicant.'

But it's possible that some other mendicant teaches the Dhamma …

It's possible that some mendicant might wish: 'Oh, I hope that the monks, nuns, laymen, and laywomen will honor, respect, revere, and venerate me alone, not some other mendicant.'

But it's possible that some other mendicant is honored, respected, revered, and venerated …

It's possible that some mendicant might wish: 'I hope I get the nicest robes, almsfood, lodgings, and medicines and supplies for the sick, not some other mendicant.' But it's possible that some other mendicant gets the nicest robes, almsfood, lodgings, and medicines and supplies for the sick …

Thinking, 'Some other mendicant has got the nicest robes, almsfood, lodgings, and medicines and supplies for the sick', they get angry and bitter. And that anger and that bitterness are both blemishes.

'Blemish' is a term for these spheres of bad, unskillful wishes.

Suppose these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant. Even though they dwell in the wilderness, in remote lodgings, eat only almsfood, wander indiscriminately for almsfood, wear rag robes, and wear shabby robes, their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable. Suppose a bronze dish was brought from a shop or smithy clean and bright. Then the owners were to prepare it with the carcass of a snake, a dog, or a human,

cover it with a bronze lid, and parade it through the market-place. When people saw it they'd say: 'My good man, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. But as soon as they saw it they were filled with loathing, revulsion, and disgust. Not even those who were hungry wanted to eat it, let alone those who had eaten.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be not given up by a mendicant … their spiritual companions don't honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be not given up by that venerable.

Suppose these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant. Even though they dwell within a village, accept invitations to a meal, and wear robes offered by householders, their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable. Suppose a bronze dish was brought from a shop or smithy clean and bright. Then the owners were to prepare it with boiled fine rice with the dark grains picked out and served with many soups and sauces, cover it with a bronze lid, and parade it through the market-place. When people saw it they'd say: 'My good man, what is it that you're carrying like a precious treasure?' So they'd open up the lid for people to look inside. And as soon as they saw it they were filled with liking, attraction, and relish. Even those who had eaten wanted to eat it, let alone those who were hungry.

In the same way, when these spheres of bad, unskillful wishes are seen and heard to be given up by a mendicant … their spiritual companions honor, respect, revere, and venerate them. Why is that? It's because these spheres of bad, unskillful wishes are seen and heard to be given up by that venerable."

When he said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, a simile springs to mind."

"Then speak as you feel inspired," said Sāriputta.

"Reverend, at one time I was staying right here in Rājagaha, the Mountainfold. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Now at that time Samīti of the wainwrights was planing the rim of a chariot wheel. The Ājīvaka ascetic Paṇḍuputta, who was formerly of the wainwrights, was standing by, and this thought came to his mind: 'Oh, I hope Samīti the wainwright planes out the crooks, bends, and flaws in this rim. Then the rim will be rid of crooks, bends, and flaws, pure, and consolidated in the core.' And Samīti planed out the flaws in the rim just as Paṇḍuputta thought. Then Paṇḍuputta expressed his gladness: 'He planes like he knows my heart with his heart!'

In the same way, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent

and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Venerable Sāriputta planes their faults with this exposition of the teaching as if he knows my heart with his heart!

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Hearing this exposition of the teaching from Venerable Sāriputta, they drink it up and devour it, as it were. And in speech and thought they say: 'It's good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'

Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. Presented with a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, those gentlemen who went forth from the lay life to homelessness out of faith … say: 'It's good, sirs, that he draws his spiritual companions away from the unskillful and establishes them in the skillful.'" And so these two spiritual giants agreed with each others' fine words.

MN 6

MN 6
One Might Wish
Ākaṅkheyyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts …

A mendicant might wish: 'When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.' So let them fulfill their precepts …

A mendicant might wish: 'May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they arose.' So let them fulfill their precepts …

A mendicant might wish: 'May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arose.' So let them fulfill their precepts …

A mendicant might wish: 'May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.' So let them fulfill their precepts …

A mendicant might wish: 'May I have direct meditative experience of the peaceful liberations that are formless, transcending form.' So let them fulfill their precepts …

A mendicant might wish: ‘May I, with the ending of three fetters, become a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I, with the ending of three fetters, and the weakening of greed, hate, and delusion, become a once-returner, coming back to this world once only, then making an end of suffering.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I, with the ending of the five lower fetters, be reborn spontaneously and become extinguished there, not liable to return from that world.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.’ So let them fulfill their precepts …

A mendicant might wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I thus recollect my many kinds of past lives, with features and details.’ So let them fulfill their precepts …

A mendicant might wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according

to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

‘Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’ That’s what I said, and this is why I said it.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 7

MN 7
The Simile of the Cloth
Vatthasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Suppose, mendicants, there was a cloth that was dirty and soiled. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look poorly dyed and impure in color. Why is that? Because of the impurity of the cloth.

In the same way, when the mind is corrupt, a bad destiny is to be expected. Suppose there was a cloth that was pure and clean. No matter what dye the dyer applied—whether blue or yellow or red or magenta—it would look well dyed and pure in color. Why is that? Because of the purity of the cloth.

In the same way, when the mind isn't corrupt, a good destiny is to be expected.

And what are the corruptions of the mind? Covetousness and immoral greed, ill will, anger, hostility, disdain, contempt, jealousy, stinginess, deceit, deviousness, obstinacy, aggression, conceit, arrogance, vanity, and negligence are corruptions of the mind.

A mendicant who understands that covetousness and immoral greed are corruptions of the mind gives them up. A mendicant who understands that ill will … negligence is a corruption of the mind gives it up.

When they have understood these corruptions of the mind for what they are, and have given them up, they have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.'

When a mendicant has discarded, eliminated, released, given up, and relinquished to this extent, thinking, ‘I have experiential confidence in the Buddha … the teaching … the Saṅgha,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. Thinking: ‘I have discarded, eliminated, released, given up, and relinquished to this extent,’ they find inspiration in the meaning and the teaching, and find joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

When a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them. Compare with cloth that is dirty and soiled; it can be made pure and clean by pure water. Or unrefined gold, which can be made pure and bright by a forge. In the same way, when a mendicant of such ethics, such qualities, and such wisdom eats boiled fine rice with the dark grains picked out and served with many soups and sauces, that is no obstacle for them.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is called a mendicant who is bathed with the inner bathing.”

Now at that time the brahmin Bhāradvāja of Sundarikā was sitting not far from the Buddha. He said to the Buddha, “But does Mister Gotama go to the river Bāhuka to bathe?”

“Brahmin, why go to the river Bāhuka? What can the river Bāhuka do?”

“Many people deem that the river Bāhukā leads to a heavenly world and bestows merit. And many people wash off their bad deeds in the river Bāhukā.”

Then the Buddha addressed Bhāradvāja of Sundarikā in verse:

“The Bāhukā and the Adhikakkā, at Gayā and the Sundarikā too, Sarasvatī and Payāga, and the river Bāhumatī: a fool can constantly plunge into them but it won’t purify their dark deeds.

What can the Sundarikā do? What the Payāga or the Bāhukā? They can’t cleanse a cruel and criminal person from their bad deeds.

For the pure in heart it’s always the spring festival or the sabbath. For the pure in heart and clean of deed, their vows will always be fulfilled. It’s here alone that you should bathe, brahmin, making yourself a sanctuary for all creatures.

And if you speak no lies, nor harm any living creature, nor steal anything not given, and you’re faithful and not stingy: what’s the point of going to Gayā? For any well may be your Gayā!”

When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama’s presence?”

And the brahmin Bhāradvāja of Sundarikā received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bhāradvāja became one of the perfected.

MN 8

MN 8
Self-Effacement
Sallekhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Mahācunda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha:

"Sir, there are many different views that arise in the world connected with doctrines of the self or with doctrines of the cosmos. How does a mendicant who is focusing on the starting point give up and let go of these views?"

"Cunda, there are many different views that arise in the world connected with doctrines of the self or with doctrines of the cosmos. A mendicant gives up and lets go of these views by truly seeing with right wisdom where they arise, where they settle in, and where they operate as: 'This is not mine, I am not this, this is not my self.'

It's possible that a certain mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, might enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, as the placing of the mind and keeping it connected are stilled, might enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, with the fading away of rapture, might enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They might think they're practicing self-effacement. But in the training of the Noble One these are not called 'self-effacement'; they're called 'blissful meditations in the present life'.

It's possible that some mendicant, with the giving up of pleasure and pain, and the ending of former happiness and sadness, might enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They might think they're

practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘blissful meditations in the present life’.

It’s possible that some mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, might enter and remain in the dimension of infinite space. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘peaceful meditations’.

It’s possible that some mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, might enter and remain in the dimension of infinite consciousness. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘peaceful meditations’.

It’s possible that some mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, might enter and remain in the dimension of nothingness. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘peaceful meditations’.

It’s possible that some mendicant, going totally beyond the dimension of nothingness, might enter and remain in the dimension of neither perception nor non-perception. They might think they’re practicing self-effacement. But in the training of the Noble One these are not called ‘self-effacement’; they’re called ‘peaceful meditations’.

1. The Exposition of Self-Effacement

Now, Cunda, you should work on self-effacement in each of the following ways.

‘Others will be cruel, but here we will not be cruel.’

‘Others will kill living creatures, but here we will not kill living creatures.’

‘Others will steal, but here we will not steal.’

‘Others will be unchaste, but here we will not be unchaste.’

‘Others will lie, but here we will not lie.’

‘Others will speak divisively, but here we will not speak divisively.’

‘Others will speak harshly, but here we will not speak harshly.’

‘Others will talk nonsense, but here we will not talk nonsense.’

‘Others will be covetous, but here we will not be covetous.’

‘Others will have ill will, but here we will not have ill will.’

‘Others will have wrong view, but here we will have right view.’

‘Others will have wrong thought, but here we will have right thought.’

‘Others will have wrong speech, but here we will have right speech.’

‘Others will have wrong action, but here we will have right action.’

‘Others will have wrong livelihood, but here we will have right livelihood.’

‘Others will have wrong effort, but here we will have right effort.’

‘Others will have wrong mindfulness, but here we will have right mindfulness.’

‘Others will have wrong immersion, but here we will have right immersion.’

‘Others will have wrong knowledge, but here we will have right knowledge.’

‘Others will have wrong freedom, but here we will have right freedom.’

‘Others will be overcome with dullness and drowsiness, but here we will be rid of dullness and drowsiness.’

‘Others will be restless, but here we will not be restless.’

‘Others will have doubts, but here we will have gone beyond doubt.’

‘Others will be irritable, but here we will be without anger.’

‘Others will be hostile, but here we will be without hostility.’

‘Others will be offensive, but here we will be inoffensive.’

‘Others will be contemptuous, but here we will be without contempt.’

‘Others will be jealous, but here we will be without jealousy.’

‘Others will be stingy, but here we will be without stinginess.’

‘Others will be devious, but here we will not be devious.’

‘Others will be deceitful, but here we will not be deceitful.’

‘Others will be pompous, but here we will not be pompous.’

‘Others will be arrogant, but here we will not be arrogant.’

‘Others will be hard to admonish, but here we will not be hard to admonish.’

‘Others will have bad friends, but here we will have good friends.’

‘Others will be negligent, but here we will be diligent.’

‘Others will be faithless, but here we will have faith.’

‘Others will be conscienceless, but here we will have a sense of conscience.’

‘Others will be imprudent, but here we will be prudent.’

‘Others will be unlearned, but here we will be well learned.’

‘Others will be lazy, but here we will be energetic.’

‘Others will be unmindful, but here we will be mindful.’

‘Others will be witless, but here we will be accomplished in wisdom.’

‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

2. Giving Rise to the Thought

Cunda, I say that even giving rise to the thought of skillful qualities is very helpful, let alone following that path in body and speech. That’s why you should give rise to the following thoughts. ‘Others will be cruel, but here we will not be cruel.’ ‘Others will kill living creatures, but here we will not kill living creatures.’ … ‘Others will be attached to their own views, holding them tight, and refusing to let go, but here we will not be attached to our own views, not holding them tight, but will let them go easily.’

3. A Way Around

Cunda, suppose there was a rough path and another smooth path to get around it. Or suppose there was a rough ford and another smooth ford to get around it. In the same way, a cruel individual gets around it by not being cruel. An individual who kills gets around it by not killing. …

An individual who is attached to their own views, holding them tight, and refusing to let go, gets around it by not being attached to their own views, not holding them tight, but letting them go easily.

4. Going Up

Cunda, all unskillful qualities lead downwards, while all skillful qualities lead upwards. In the same way, a cruel individual is led upwards by not being cruel. An individual who kills is led upwards by not killing … An individual who is attached to their own views, holding them tight, and refusing to let go, is led upwards by not being attached to their own views, not holding them tight, but letting them go easily.

5. The Exposition by Extinguishment

If you’re sinking in the mud yourself, Cunda, it is quite impossible for you to pull out someone else who is sinking in the mud. But if you’re not sinking in the mud yourself, it is

quite possible for you to pull out someone else who is sinking in the mud. If you're not tamed, trained, and extinguished yourself, it is quite impossible for you to help tame, train, and extinguish someone else. But if you are tamed, trained, and extinguished yourself, it is quite possible for you to help tame, train, and extinguish someone else.

In the same way, a cruel individual extinguishes it by not being cruel. An individual who kills extinguishes it by not killing. …

An individual who is attached to their own views, holding them tight, and refusing to let go, extinguishes it by not being attached to their own views, not holding them tight, but letting them go easily.

So, Cunda, I've taught the expositions by way of self-effacement, giving rise to thought, the way around, going up, and extinguishing. Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Cunda! Don't be negligent! Don't regret it later! This is my instruction."

That is what the Buddha said. Satisfied, Venerable Mahācunda was happy with what the Buddha said.

Forty-four items have been stated, organized into five sections. "Effacement" is the name of this discourse, which is deep as the ocean.

MN 9

MN 9
Right View
Sammādiṭṭhisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, they speak of this thing called 'right view'. How do you define a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

"Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Sāriputta said this:

"A noble disciple understands the unskillful and its root, and the skillful and its root. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is the unskillful and what is its root? And what is the skillful and what is its root? Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; and covetousness, ill will, and wrong view. This is called the unskillful.

And what is the root of the unskillful? Greed, hate, and delusion. This is called the root of the unskillful.

And what is the skillful? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that's false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called the skillful.

And what is the root of the skillful? Contentment, love, and understanding. This is called the root of the skillful.

A noble disciple understands in this way the unskillful and its root, and the skillful and its root. They've completely given up the underlying tendency to greed, got rid of the

underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Saying “Good, sir,” those mendicants approved and agreed with what Sāriputta said. Then they asked another question: “But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?”

“There might, reverends. A noble disciple understands fuel, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is fuel? What is its origin, its cessation, and the practice that leads to its cessation? There are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. Fuel originates from craving. Fuel ceases when craving ceases. The practice that leads to the cessation of fuel is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way fuel, its origin, its cessation, and the practice that leads to its cessation. They’ve completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit ‘I am’. They’ve given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they’ve done this, they’re defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.”

Saying “Good, sir,” those mendicants … asked another question: “But reverend, might there be another way to describe a noble disciple who … has come to the true teaching?”

“There might, reverends. A noble disciple understands suffering, its origin, its cessation, and the practice that leads to its cessation. When they’ve done this, they’re defined as a noble disciple who … has come to the true teaching. But what is suffering? What is its origin, its cessation, and the practice that leads to its cessation? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called suffering. And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving for continued existence, and craving to end existence. This is called the origin of suffering. And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering. And what is the practice that leads to the cessation of suffering? It is simply this

noble eightfold path, that is: right view … right immersion. This is called the practice that leads to the cessation of suffering.

A noble disciple understands in this way suffering, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

Saying "Good, sir," those mendicants … asked another question: "But reverend, might there be another way to describe a noble disciple who … has come to the true teaching?"

"There might, reverends. A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation … But what are old age and death? What is their origin, their cessation, and the practice that leads to their cessation? The old age, decrepitude, broken teeth, gray hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Old age and death originate from rebirth. Old age and death cease when rebirth ceases. The practice that leads to the cessation of old age and death is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands rebirth, its origin, its cessation, and the practice that leads to its cessation … But what is rebirth? What is its origin, its cessation, and the practice that leads to its cessation? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth. Rebirth originates from continued existence. Rebirth ceases when continued existence ceases. The practice that leads to the cessation of rebirth is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands continued existence, its origin, its cessation, and the practice that leads to its cessation. But what is continued existence? What is its origin, its cessation, and the practice that leads to its cessation? There are these three states of continued existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. Continued existence originates from grasping. Continued existence ceases when grasping ceases. The practice that leads to the cessation of continued existence is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

“There might, reverends. A noble disciple understands grasping, its origin, its cessation, and the practice that leads to its cessation … But what is grasping? What is its origin, its cessation, and the practice that leads to its cessation? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. Grasping originates from craving. Grasping ceases when craving ceases. The practice that leads to the cessation of grasping is simply this noble eightfold path …”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands craving, its origin, its cessation, and the practice that leads to its cessation … But what is craving? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. Craving originates from feeling. Craving ceases when feeling ceases. The practice that leads to the cessation of craving is simply this noble eightfold path …”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands feeling, its origin, its cessation, and the practice that leads to its cessation … But what is feeling? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. Feeling originates from contact. Feeling ceases when contact ceases. The practice that leads to the cessation of feeling is simply this noble eightfold path …”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands contact, its origin, its cessation, and the practice that leads to its cessation … But what is contact? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. Contact originates from the six sense fields. Contact ceases when the six sense fields cease. The practice that leads to the cessation of contact is simply this noble eightfold path …”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands the six sense fields, their origin, their cessation, and the practice that leads to their cessation … But what are the six sense fields? What is their origin, their cessation, and the practice that leads to their cessation? There are these six sense fields. The sense fields of the eye, ear, nose, tongue, body, and mind. The six sense fields originate from name and form. The six sense fields cease when name and form cease. The practice that leads to the cessation of the six sense fields is simply this noble eightfold path …”

“Might there be another way to describe a noble disciple?”

“There might, reverends. A noble disciple understands name and form, their origin, their cessation, and the practice that leads to their cessation … But what are name and form? What is their origin, their cessation, and the practice that leads to their cessation? Feeling,

perception, intention, contact, and application of mind— this is called name. The four primary elements, and form derived from the four primary elements— this is called form. Such is name and such is form. This is called name and form. Name and form originate from consciousness. Name and form cease when consciousness ceases. The practice that leads to the cessation of name and form is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands consciousness, its origin, its cessation, and the practice that leads to its cessation … But what is consciousness? What is its origin, its cessation, and the practice that leads to its cessation? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. Consciousness originates from choices. Consciousness ceases when choices cease. The practice that leads to the cessation of consciousness is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation … But what are choices? What is their origin, their cessation, and the practice that leads to their cessation? There are these three kinds of choice. Choices by way of body, speech, and mind. Choices originate from ignorance. Choices cease when ignorance ceases. The practice that leads to the cessation of choices is simply this noble eightfold path …"

"Might there be another way to describe a noble disciple?"

"There might, reverends. A noble disciple understands ignorance, its origin, its cessation, and the practice that leads to its cessation … But what is ignorance? What is its origin, its cessation, and the practice that leads to its cessation? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. Ignorance originates from defilement. Ignorance ceases when defilement ceases. The practice that leads to the cessation of ignorance is simply this noble eightfold path …"

Saying "Good, sir," those mendicants approved and agreed with what Sāriputta said. Then they asked another question: "But reverend, might there be another way to describe a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching?"

"There might, reverends. A noble disciple understands defilement, its origin, its cessation, and the practice that leads to its cessation. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching.

But what is defilement? What is its origin, its cessation, and the practice that leads to its cessation? There are these three defilements. The defilements of sensuality, desire to be reborn, and ignorance. Defilement originates from ignorance. Defilement ceases when ignorance ceases. The practice that leads to the cessation of defilement is simply this noble

eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands in this way defilement, its origin, its cessation, and the practice that leads to its cessation. They've completely given up the underlying tendency to greed, got rid of the underlying tendency to repulsion, and eradicated the underlying tendency to the view and conceit 'I am'. They've given up ignorance and given rise to knowledge, and make an end of suffering in this very life. When they've done this, they're defined as a noble disciple who has right view, whose view is correct, who has experiential confidence in the teaching, and has come to the true teaching."

This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 10

MN 10
Mindfulness Meditation
Mahāsatipaṭṭhānasutta

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

1. Observing the Body

1.1. Mindfulness of Breathing

And how does a mendicant meditate observing an aspect of the body?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.'

When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.'

They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'

They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

It's like a deft carpenter or carpenter's apprentice. When making a deep cut they know: 'I'm making a deep cut,' and when making a shallow cut they know: 'I'm making a shallow cut.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of the body.

1.2. The Postures

Furthermore, when a mendicant is walking they know: 'I am walking.' When standing they know: 'I am standing.' When sitting they know: 'I am sitting.' And when lying down they know: 'I am lying down.' Whatever posture their body is in, they know it.

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

1.3. Situational Awareness

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.4. Focusing on the Repulsive

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

It's as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with

clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.5. Focusing on the Elements

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops.

And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

1.6. The Charnel Ground Contemplations

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ And so they meditate observing an aspect of the body internally …

That too is how a mendicant meditates by observing an aspect of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews …

A skeleton without flesh but smeared with blood, and held together by sinews …

A skeleton rid of flesh and blood, held together by sinews …

Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

White bones, the color of shells …

Decrepit bones, heaped in a pile …

Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.'

And so they meditate observing an aspect of the body internally, externally, and both internally and externally. They meditate observing the body as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the body exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That too is how a mendicant meditates by observing an aspect of the body.

2. Observing the Feelings

And how does a mendicant meditate observing an aspect of feelings?

It's when a mendicant who feels a pleasant feeling knows: 'I feel a pleasant feeling.'

When they feel a painful feeling, they know: 'I feel a painful feeling.'

When they feel a neutral feeling, they know: 'I feel a neutral feeling.'

When they feel a pleasant feeling of the flesh, they know: 'I feel a pleasant feeling of the flesh.'

When they feel a pleasant feeling not of the flesh, they know: 'I feel a pleasant feeling not of the flesh.'

When they feel a material painful feeling, they know: 'I feel a material painful feeling.'

When they feel a painful feeling not of the flesh, they know: 'I feel a painful feeling not of the flesh.'

When they feel a material neutral feeling, they know: 'I feel a material neutral feeling.'

When they feel a neutral feeling not of the flesh, they know: 'I feel a neutral feeling not of the flesh.'

And so they meditate observing an aspect of feelings internally, externally, and both internally and externally. They meditate observing feelings as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that feelings exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of feelings.

3. Observing the Mind

And how does a mendicant meditate observing an aspect of the mind?

It’s when a mendicant understands mind with greed as ‘mind with greed,’ and mind without greed as ‘mind without greed.’ They understand mind with hate as ‘mind with hate,’ and mind without hate as ‘mind without hate.’ They understand mind with delusion as ‘mind with delusion,’ and mind without delusion as ‘mind without delusion.’ They know constricted mind as ‘constricted mind,’ and scattered mind as ‘scattered mind.’ They know expansive mind as ‘expansive mind,’ and unexpansive mind as ‘unexpansive mind.’ They know mind that is not supreme as ‘mind that is not supreme,’ and mind that is supreme as ‘mind that is supreme.’ They know mind immersed in samādhi as ‘mind immersed in samādhi,’ and mind not immersed in samādhi as ‘mind not immersed in samādhi.’ They know freed mind as ‘freed mind,’ and unfreed mind as ‘unfreed mind.’

And so they meditate observing an aspect of the mind internally, externally, and both internally and externally. They meditate observing the mind as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that the mind exists, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That’s how a mendicant meditates by observing an aspect of the mind.

4. Observing Principles

4.1. The Hindrances

And how does a mendicant meditate observing an aspect of principles?

It’s when a mendicant meditates by observing an aspect of principles with respect to the five hindrances. And how does a mendicant meditate observing an aspect of principles with respect to the five hindrances?

It’s when a mendicant who has sensual desire in them understands: ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand: ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have ill will in them, they understand: ‘I have ill will in me.’ When they don’t have ill will in them, they understand: ‘I don’t have ill will in me.’ They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have dullness and drowsiness in them, they understand: ‘I have dullness and drowsiness in me.’ When they don’t have dullness and drowsiness in them, they understand: ‘I don’t have dullness and drowsiness in me.’ They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them, they understand: ‘I have restlessness and remorse in me.’ When they don’t have restlessness and remorse in them, they understand: ‘I don’t have restlessness and remorse in me.’ They understand how

restlessness and remorse arise; how, when they've already arisen, they're given up; and how, once they're given up, they don't arise again in the future.

When they have doubt in them, they understand: 'I have doubt in me.' When they don't have doubt in them, they understand: 'I don't have doubt in me.' They understand how doubt arises; how, when it's already arisen, it's given up; and how, once it's given up, it doesn't arise again in the future.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the five hindrances.

4.2. The Aggregates

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates. And how does a mendicant meditate observing an aspect of principles with respect to the five grasping aggregates? It's when a mendicant contemplates: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the five grasping aggregates.

4.3. The Sense Fields

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the six interior and exterior sense fields. And how does a mendicant meditate observing an aspect of principles with respect to the six interior and exterior sense fields?

It's when a mendicant understands the eye, sights, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

They understand the ear, sounds, and the fetter …

They understand the nose, smells, and the fetter …

They understand the tongue, tastes, and the fetter …

They understand the body, touches, and the fetter …

They understand the mind, ideas, and the fetter that arises dependent on both of these. They understand how the fetter that has not arisen comes to arise; how the arisen fetter comes to be abandoned; and how the abandoned fetter comes to not rise again in the future.

And so they meditate observing an aspect of principles internally …

That's how a mendicant meditates by observing an aspect of principles with respect to the six internal and external sense fields.

4.4. The Awakening Factors

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors. And how does a mendicant meditate observing an aspect of principles with respect to the seven awakening factors?

It's when a mendicant who has the awakening factor of mindfulness in them understands: 'I have the awakening factor of mindfulness in me.' When they don't have the awakening factor of mindfulness in them, they understand: 'I don't have the awakening factor of mindfulness in me.' They understand how the awakening factor of mindfulness that has not arisen comes to arise; and how the awakening factor of mindfulness that has arisen becomes fulfilled by development.

When they have the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity in them, they understand: 'I have the awakening factor of equanimity in me.' When they don't have the awakening factor of equanimity in them, they understand: 'I don't have the awakening factor of equanimity in me.' They understand how the awakening factor of equanimity that has not arisen comes to arise; and how the awakening factor of equanimity that has arisen becomes fulfilled by development.

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the seven awakening factors.

4.5. The Truths

Furthermore, a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

And how does a mendicant meditate observing an aspect of principles with respect to the four noble truths? It's when a mendicant truly understands: 'This is suffering' … 'This is

the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.'

And so they meditate observing an aspect of principles internally, externally, and both internally and externally. They meditate observing the principles as liable to originate, as liable to vanish, and as liable to both originate and vanish. Or mindfulness is established that principles exist, to the extent necessary for knowledge and mindfulness. They meditate independent, not grasping at anything in the world.

That's how a mendicant meditates by observing an aspect of principles with respect to the four noble truths.

Anyone who develops these four kinds of mindfulness meditation in this way for seven years can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

Let alone seven years, anyone who develops these four kinds of mindfulness meditation in this way for six years … five years … four years … three years … two years … one year … seven months … six months … five months … four months … three months … two months … one month … a fortnight … Let alone a fortnight, anyone who develops these four kinds of mindfulness meditation in this way for seven days can expect one of two results: enlightenment in the present life, or if there's something left over, non-return.

'The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.' That's what I said, and this is why I said it."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 11

MN 11
The Shorter Discourse on the Lion's Roar
Cūḷasīhanādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"'Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.' This, mendicants, is how you should rightly roar your lion's roar.

It's possible that wanderers of other religions might say: 'But what is the source of the venerables' certainty and forcefulness that they say this?' You should say to them: 'There are four things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. Seeing these things in ourselves we say that:

"Only here is there a true ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics." What four? We have confidence in the Teacher, we have confidence in the teaching, and we have fulfilled the precepts. And we have love and affection for those who share our path, both laypeople and renunciates. These are the four things.'

It's possible that wanderers of other religions might say: 'We too have confidence in the Teacher—our Teacher; we have confidence in the teaching—our teaching; and we have fulfilled the precepts—our precepts. And we have love and affection for those who share our path, both laypeople and renunciates. What, then, is the difference between you and us?'

You should say to them: 'Well, reverends, is the goal one or many?' Answering rightly, the wanderers would say: 'The goal is one, reverends, not many.'

'But is that goal for the greedy or for those free of greed?' Answering rightly, the wanderers would say: 'That goal is for those free of greed, not for the greedy.'

'Is it for the hateful or those free of hate?' 'It's for those free of hate.'

'Is it for the delusional or those free of delusion?' 'It's for those free of delusion.'

'Is it for those who crave or those rid of craving?' 'It's for those rid of craving.'

'Is it for those who grasp or those who don't grasp?' 'It's for those who don't grasp.'

‘Is it for the knowledgeable or the ignorant?’ ‘It’s for the knowledgeable.’

‘Is it for those who favor and oppose or for those who don’t favor and oppose?’ ‘It’s for those who don’t favor and oppose.’

‘But is that goal for those who enjoy proliferation or for those who enjoy non-proliferation?’ Answering rightly, the wanderers would say: ‘It’s for those who enjoy non-proliferation, not for those who enjoy proliferation.’

Mendicants, there are these two views: views favoring continued existence and views favoring ending existence. Any ascetics or brahmins who cling, hold, and attach to a view favoring continued existence will oppose a view favoring ending existence. Any ascetics or brahmins who cling, hold, and attach to a view favoring ending existence will oppose a view favoring continued existence.

There are some ascetics and brahmins who don’t truly understand these two views’ origin, ending, gratification, drawback, and escape. They’re greedy, hateful, delusional, craving, grasping, and ignorant. They favor and oppose, and they enjoy proliferation. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

There are some ascetics and brahmins who do truly understand these two views’ origin, ending, gratification, drawback, and escape. They’re rid of greed, hate, delusion, craving, grasping, and ignorance. They don’t favor and oppose, and they enjoy non-proliferation. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

There are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self.

There are some ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping. But they don’t correctly describe the complete understanding of all kinds of grasping. They describe the complete understanding of grasping at sensual pleasures, but not views, precepts and observances, and theories of a self. Why is that? Because those gentlemen don’t truly understand these three things. That’s why they claim to propound the complete understanding of all kinds of grasping, but they don’t really.

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don’t really. They describe the complete understanding of grasping at sensual pleasures and views, but not precepts and observances, and theories of a self. Why is that? Because those gentlemen don’t truly understand these two things. That’s why they claim to propound the complete understanding of all kinds of grasping, but they don’t really.

There are some other ascetics and brahmins who claim to propound the complete understanding of all kinds of grasping, but they don’t really. They describe the complete understanding of grasping at sensual pleasures, views, and precepts and observances, but not theories of a self. Why is that? Because those gentlemen don’t truly understand this

one thing. That's why they claim to propound the complete understanding of all kinds of grasping, but they don't really.

In such a teaching and training, confidence in the Teacher is said to be not rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be not rightly placed. Why is that? It's because that teaching and training is poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha.

The Realized One, the perfected one, the fully awakened Buddha claims to propound the complete understanding of all kinds of grasping. He describes the complete understanding of grasping at sensual pleasures, views, precepts and observances, and theories of a self.

In such a teaching and training, confidence in the Teacher is said to be rightly placed. Likewise, confidence in the teaching, fulfillment of the precepts, and love and affection for those sharing the same path are said to be rightly placed. Why is that? It's because that teaching and training is well explained and well propounded, emancipating, leading to peace, proclaimed by a fully awakened Buddha.

What is the source, origin, birthplace, and inception of these four kinds of grasping? Craving. And what is the source, origin, birthplace, and inception of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

When that mendicant has given up ignorance and given rise to knowledge, they don't grasp at sensual pleasures, views, precepts and observances, or theories of a self. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 12

MN 12
The Longer Discourse on the Lion's Roar
Mahāsīhanādasutta

So I have heard. At one time the Buddha was staying outside the city of Vesālī in a woodland grove west of the town.

Now at that time Sunakkhatta the Licchavi had recently left this teaching and training. He was telling a crowd in Vesālī:

"The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he's worked out by logic, following a line of inquiry, expressing his own perspective. And his teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught."

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He heard what Sunakkhatta was saying.

Then he wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Sāriputta, Sunakkhatta, that silly man, is angry. His words are spoken out of anger. Thinking he criticizes the Realized One, in fact he just praises him. For it is praise of the Realized One to say: 'His teaching leads those who practice it to the complete ending of suffering, the goal for which it's taught.'

But there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One wields the many kinds of psychic power: multiplying himself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One, with clairaudience that is purified and superhuman, hears both kinds of sounds, human and divine, whether near or far.'

And there's no way Sunakkhatta will infer about me from the teaching: 'That Blessed One understands the minds of other beings and individuals, having comprehended them with his own mind. He understands mind with greed as "mind with greed," and mind without greed as "mind without greed." He understands mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is supreme … mind that is not supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind as "freed mind," and unfreed mind as "unfreed mind."'

There are these ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten?

Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many

kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. …

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

A Realized One possesses these ten powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he’s worked out by logic, following a line of inquiry, expressing his own perspective.’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say. Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. What four?

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but you still have these defilements.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The teaching doesn’t lead those who practice it to the complete ending of suffering, the goal for which it is taught.’ Since I see no such reason, I live secure, fearless, and assured.

A Realized One has these four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās. These are the eight assemblies. Possessing these four kinds of self-assurance, the Realized One approaches and enters right into these eight assemblies. I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. But I don’t see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and assured.

I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods under the Four Great Kings … the gods under the Thirty-Three … Māras … Brahmās. There too I used to sit with them, converse, and engage in discussion. But I don’t see any reason to feel afraid or insecure. Since I see no such reason, I live secure, fearless, and assured.

When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, there are these four kinds of reproduction. What four? Reproduction for creatures born from an egg, from a womb, from moisture, or spontaneously.

And what is reproduction from an egg? There are beings who are born by breaking out of an eggshell. This is called reproduction from an egg. And what is reproduction from a womb? There are beings who are born by breaking out of the amniotic sac. This is called reproduction from a womb. And what is reproduction from moisture? There are beings who are born in a rotten fish, in a rotten carcass, in rotten dough, in a cesspool or a sump. This is called reproduction from moisture. And what is spontaneous reproduction? Gods, hell-beings, certain humans, and certain beings in the lower realms. This is called spontaneous reproduction. These are the four kinds of reproduction.

When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones …’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

There are these five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods.

I understand hell, and the path and practice that leads to hell. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. I understand the animal realm … the ghost realm … humanity … gods, and the path and practice that leads to the world of the gods. And I understand how someone practicing that way, when their body breaks up, after death, is reborn in a good place, a heavenly realm. And I understand extinguishment, and the path and practice that leads to extinguishment. And I understand how someone practicing that way realizes the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements.

When I’ve comprehended the mind of a certain person, I understand: ‘This person is practicing in such a way and has entered such a path that when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’ Then some time later I see that they have indeed been reborn in hell, where they experience exclusively painful feelings, sharp and severe. Suppose there was a pit of glowing coals deeper than a man’s height, full of glowing coals that neither flamed nor smoked. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same pit of coals. If a person with clear eyes saw them, they’d say: ‘This person is proceeding in such a way and has entered such a path that they will arrive at that very pit of coals.’ Then some time later they see that they have indeed fallen into that pit of coals, where they experience exclusively painful feelings, sharp and severe. …

When I’ve comprehended the mind of a certain person, I understand: ‘This person … will be reborn in the animal realm.’ Then some time later I see that they have indeed been reborn in the animal realm, where they suffer painful feelings, sharp and severe. Suppose there was a sewer deeper than a man’s height, full to the brim with feces. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same sewer. If a person with clear eyes saw them, they’d say: ‘This person is proceeding in such a way and has entered such a path that they will arrive at that very sewer.’ Then some time later they see that they have indeed fallen into that sewer, where they suffer painful feelings, sharp and severe. …

When I’ve comprehended the mind of a certain person, I understand: ‘This person … will be reborn in the ghost realm.’ Then some time later I see that they have indeed been reborn in the ghost realm, where they experience mostly painful feelings. Suppose there was a tree growing on rugged ground, with thin foliage casting dappled shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they’d say: ‘This person is proceeding in such a way and has entered such a path that they will

arrive at that very tree.' Then some time later they see them sitting or lying under that tree, where they experience mostly painful feelings. …

When I've comprehended the mind of a certain person, I understand: 'This person … will be reborn among human beings.' Then some time later I see that they have indeed been reborn among human beings, where they experience mostly pleasant feelings. Suppose there was a tree growing on smooth ground, with abundant foliage casting dense shade. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same tree. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very tree.' Then some time later they see them sitting or lying under that tree, where they experience mostly pleasant feelings. …

When I've comprehended the mind of a certain person, I understand: 'This person … will be reborn in a good place, a heavenly realm.' Then some time later I see that they have indeed been reborn in a heavenly realm, where they experience exclusively pleasant feelings. Suppose there was a stilt longhouse with a peaked roof, plastered inside and out, draft-free, with latches fastened and windows shuttered. And it had a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same stilt longhouse. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very stilt longhouse.' Then some time later they see them sitting or lying in that stilt longhouse, where they experience exclusively pleasant feelings. …

When I've comprehended the mind of a certain person, I understand: 'This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.' Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings. Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Nearby was a sweltering forest grove. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. And they have set out on a path that meets with that same lotus pond. If a person with clear eyes saw them, they'd say: 'This person is proceeding in such a way and has entered such a path that they will arrive at that very lotus pond.' Then some time later they would see that person after they had plunged into that lotus pond, bathed and drunk. When all their stress, weariness, and heat exhaustion had faded away, they emerged and sat or lay down in that woodland thicket, where they experienced exclusively pleasant feelings.

In the same way, when I've comprehended the mind of a person, I understand: 'This person is practicing in such a way and has entered such a path that they will realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.' Then some time later I see that they have indeed realized the undefiled freedom of heart and freedom by wisdom

in this very life, and live having realized it with their own insight due to the ending of defilements, experiencing exclusively pleasant feelings. These are the five destinations.

When I know and see in this way, suppose someone were to say this: ‘The ascetic Gotama has no superhuman distinction in knowledge and vision worthy of the noble ones. He teaches what he’s worked out by logic, following a line of inquiry, expressing his own perspective.’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell. Just as a mendicant accomplished in ethics, immersion, and wisdom would reach enlightenment in this very life, such is the consequence, I say. Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

Sāriputta, I recall having practiced a spiritual path consisting of four factors. I used to be a fervent mortifier, the ultimate fervent mortifier. I used to live rough, the ultimate rough-liver. I used to live in disgust at sin, the ultimate one living in disgust at sin. I used to be secluded, in ultimate seclusion.

And this is what my fervent mortification was like. I went naked, ignoring conventions. I licked my hands, and didn’t come or stop when asked. I didn’t consent to food brought to me, or food prepared specially for me, or an invitation for a meal. I didn’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where food for distribution is advertised; or where there’s a dog waiting or flies buzzing. I accepted no fish or meat or liquor or wine, and drank no beer. I went to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. I fed on one saucer a day, two saucers a day, up to seven saucers a day. I ate once a day, once every second day, up to once a week, and so on, even up to once a fortnight. I lived committed to the practice of eating food at set intervals.

I ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. I survived on forest roots and fruits, or eating fallen fruit.

I wore robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. I tore out hair and beard, committed to this practice. I constantly stood, refusing seats. I squatted, committed to the endeavor of squatting. I lay on a mat of thorns, making a mat of thorns my bed. I was committed to the practice of immersion in water three times a day, including the evening. And so I lived committed to practicing these various ways of mortifying and tormenting the body. Such was my practice of fervent mortification.

And this is what my rough living was like. The dust and dirt built up on my body over many years until it started flaking off. It’s like the trunk of a pale-moon ebony tree, which builds up bark over many years until it starts flaking off. But it didn’t occur to me: ‘Oh, this dust and dirt must be rubbed off by my hand or another’s.’ That didn’t occur to me. Such was my rough living.

And this is what my living in disgust of sin was like. I'd step forward or back ever so mindfully, so I was full of pity regarding even a drop of water, thinking: 'May I not injure any little creatures on unclear ground.' Such was my living in disgust of sin.

And this is what my seclusion was like. I would plunge deep into a wilderness region and stay there. When I saw a cowherd or a shepherd, or someone gathering grass or sticks, or a lumberjack, I'd flee from forest to forest, from thicket to thicket, from valley to valley, from uplands to uplands. Why is that? So that I wouldn't see them, nor they me. I fled like a wild deer seeing a human being. Such was my practice of seclusion.

I would go on all fours into the cow-pens after the cattle had left and eat the dung of the young suckling calves. As long as my own urine and excrement lasted, I would even eat that. Such was my eating of most unnatural things.

I would plunge deep into an awe-inspiring forest grove and stay there. It was so awe-inspiring that normally it would make your hair stand on end if you weren't free of greed. And on days such as the cold spell when the snow falls in the January winter, I stayed in the open by night and in the forest by day. But in the last month of summer I'd stay in the open by day and in the forest by night. And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

'Scorched and frozen, alone in the awe-inspiring forest. Naked, no fire to sit beside, the sage still pursues his quest.'

I would make my bed in a charnel ground, with the bones of the dead for a pillow. Then village louts would come up to me. They'd spit and piss on me, throw mud on me, even poke sticks in my ears. But I don't recall ever having a bad thought about them. Such was my abiding in equanimity.

There are some ascetics and brahmins who have this doctrine and view: 'Purity comes from food.' They say: 'Let's live on jujubes.' So they eat jujubes and jujube powder, and drink jujube juice. And they enjoy many jujube concoctions. I recall eating just a single jujube. You might think that at that time the jujubes must have been very big. But you should not see it like this. The jujubes then were at most the same size as today. Eating so very little, my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from food.’ They say: ‘Let’s live on mung beans.’ … ‘Let’s live on sesame.’ … ‘Let’s live on ordinary rice.’ … Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

But Sāriputta, I did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones by that conduct, that practice, that grueling work. Why is that? Because I didn’t achieve that noble wisdom that’s noble and emancipating, and which delivers one who practices it to the complete ending of suffering.

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from transmigration.’ But it’s not easy to find a realm that I haven’t previously transmigrated to in all this long time, except for the gods of the pure abodes. For if I had transmigrated to the gods of the pure abodes I would not have returned to this realm again.

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from rebirth.’ But it’s not easy to find any rebirth that I haven’t previously been reborn in …

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from abode of rebirth.’ But it’s not easy to find an abode where I haven’t previously abided …

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from sacrifice.’ But it’s not easy to find a sacrifice that I haven’t previously offered in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

There are some ascetics and brahmins who have this doctrine and view: ‘Purity comes from serving the sacred flame.’ But it’s not easy to find a fire that I haven’t previously served in all this long time, when I was an anointed aristocratic king or a well-to-do brahmin.

There are some ascetics and brahmins who have this doctrine and view: ‘So long as this gentleman is youthful, young, with pristine black hair, blessed with youth, in the prime of life he will be endowed with perfect lucidity of wisdom. But when he’s old, elderly, and senior, advanced in years, and has reached the final stage of life—eighty, ninety, or a hundred years old—he will lose his lucidity of wisdom.’ But you should not see it like this. For now I am old, elderly, and senior, I’m advanced in years, and have reached the final stage of life. I am eighty years old. Suppose I had four disciples with a lifespan of a hundred years. And they each were perfect in memory, range, retention, and perfect lucidity of wisdom. Imagine how easily a well-trained expert archer with a strong bow would shoot a light arrow across the shadow of a palm tree. That’s how extraordinary they were in memory, range, retention, and perfect lucidity of wisdom. They’d bring up questions about the four kinds of mindfulness meditation again and again, and I would answer each question. They’d remember the answers and not ask the same question twice. And they’d pause only to eat and drink, go to the toilet, and sleep to dispel weariness. But the Realized One would not run out of Dhamma teachings, words and phrases of the teachings, or spontaneous answers. And at the end of a hundred years my four disciples

would pass away. Even if you have to carry me around on a stretcher, there will never be any deterioration in the Realized One's lucidity of wisdom.

And if there's anyone of whom it may be rightly said that a being not liable to delusion has arisen in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans, it's of me that this should be said."

Now at that time Venerable Nāgasamāla was standing behind the Buddha fanning him. Then he said to the Buddha:

"It's incredible, sir, it's amazing! While I was listening to this exposition of the teaching my hair stood up! What is the name of this exposition of the teaching?"

"Well then, Nāgasamāla, you may remember this exposition of the teaching as 'The Hair-raising Discourse'."

That is what the Buddha said. Satisfied, Venerable Nāgasamāla was happy with what the Buddha said.

MN 13

MN 13
The Longer Discourse on the Mass of Suffering
Mahādukkhakkhandhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to them, "It's too early to wander for alms in Sāvatthī. Why don't we visit the monastery of the wanderers of other religions?" Then they went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama advocates the complete understanding of sensual pleasures, and so do we. The ascetic Gotama advocates the complete understanding of forms, and so do we. The ascetic Gotama advocates the complete understanding of feelings, and so do we. What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking, "We will learn the meaning of this statement from the Buddha himself."

Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mendicants, when wanderers of other religions say this, you should say to them: 'But reverends, what's the gratification, the drawback, and the escape when it comes to sensual pleasures? What's the gratification, the drawback, and the escape when it comes to forms? What's the gratification, the drawback, and the escape when it comes to feelings?' Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery, government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, but fail to earn any money. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, and succeed in earning money. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would

arrest them and subject them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

And what is the escape from sensual pleasures? Removing and giving up desire and greed for sensual pleasures: this is the escape from sensual pleasures.

There are ascetics and brahmins who don’t truly understand sensual pleasures’ gratification, drawback, and escape in this way for what they are. It’s impossible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures. There are ascetics and brahmins who do truly understand sensual pleasures’ gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand sensual pleasures themselves, or to instruct another so that, practicing accordingly, they will completely understand sensual pleasures.

And what is the gratification of forms? Suppose there was a girl of the brahmins, aristocrats, or householders in her fifteenth or sixteenth year, neither too tall nor too short, neither too thin nor too fat, neither too dark nor too fair. Is she not at the height of her beauty and prettiness?”

“Yes, sir.”

“The pleasure and happiness that arise from this beauty and prettiness is the gratification of forms.

And what is the drawback of forms? Suppose that some time later you were to see that same sister—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?”

“Yes, sir.”

“This is the drawback of forms.

Furthermore, suppose that you were to see that same sister sick, suffering, gravely ill, collapsed in her own urine and feces, being picked up by some and put down by others.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of forms.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of forms.

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it was being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures …

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to a skeleton with flesh and blood, held together by sinews … a skeleton rid of flesh but smeared with blood, and held together by sinews … a skeleton rid of flesh and blood, held together by sinews … bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull. …

Furthermore, suppose that you were to see that same sister as a corpse discarded in a charnel ground. And it had been reduced to white bones, the color of shells … decrepit bones, heaped in a pile … bones rotted and crumbled to powder.

What do you think, mendicants? Has not that former beauty vanished and the drawback become clear?"

"Yes, sir."

"This too is the drawback of forms.

And what is the escape from forms? Removing and giving up desire and greed for forms: this is the escape from forms.

There are ascetics and brahmins who don't truly understand forms' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they

will completely understand forms. There are ascetics and brahmins who do truly understand forms' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand forms themselves, or to instruct another so that, practicing accordingly, they will completely understand forms.

And what is the gratification of feelings? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

Furthermore, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. At that time a mendicant doesn't intend to hurt themselves, hurt others, or hurt both; they feel only feelings that are not hurtful. Freedom from being hurt is the ultimate gratification of feelings, I say.

And what is the drawback of feelings? That feelings are impermanent, suffering, and perishable: this is their drawback.

And what is the escape from feelings? Removing and giving up desire and greed for feelings: this is the escape from feelings.

There are ascetics and brahmins who don't truly understand feelings' gratification, drawback, and escape in this way for what they are. It's impossible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings. There are ascetics and brahmins who do truly understand feelings' gratification, drawback, and escape in this way for what they are. It is possible for them to completely understand feelings themselves, or to instruct another so that, practicing accordingly, they will completely understand feelings."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 14

MN 14
The Shorter Discourse on the Mass of Suffering
Cūḷadukkhakkhandhasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him, "For a long time, sir, I have understood your teaching like this: 'Greed, hate, and delusion are corruptions of the mind.' Despite understanding this, sometimes my mind is occupied by thoughts of greed, hate, and delusion. I wonder what qualities remain in me that I have such thoughts?"

"Mahānāma, there is a quality that remains in you that makes you have such thoughts. For if you had given up that quality you would not still be living at home and enjoying sensual pleasures. But because you haven't given up that quality you are still living at home and enjoying sensual pleasures.

Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. So, Mahānāma, even though a noble disciple has clearly seen this with right wisdom, as long as they do not achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, they can return to sensual pleasures. But when they do achieve that rapture and bliss, or something more peaceful than that, they do not return to sensual pleasures.

Before my awakening—when I was still unawakened but intent on awakening—I too clearly saw with right wisdom that: 'Sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' But so long as I didn't achieve the rapture and bliss that are apart from sensual pleasures and unskillful qualities, or something even more peaceful than that, I didn't announce that I would not return to sensual pleasures. But when I did achieve that rapture and bliss, or something more peaceful than that, I announced that I would not return to sensual pleasures.

And what is the gratification of sensual pleasures? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation: this is the gratification of sensual pleasures.

And what is the drawback of sensual pleasures? It's when a gentleman earns a living by means such as arithmetic, accounting, calculating, farming, trade, raising cattle, archery,

government service, or one of the professions. But they must face cold and heat, being hurt by the touch of flies, mosquitoes, wind, sun, and reptiles, and risking death from hunger and thirst. This is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, but fail to earn any money. If this happens, they sorrow and wail and lament, beating their breast and falling into confusion, saying: 'Oh, my hard work is wasted. My efforts are fruitless!' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

That gentleman might try hard, strive, and make an effort, and succeed in earning money. But they experience pain and sadness when they try to protect it, thinking: 'How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?' And even though they protect it and ward it, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. They sorrow and wail and lament, beating their breast and falling into confusion: 'What once was mine is gone.' This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. Once they've started quarreling, arguing, and disputing, they attack each other with fists, stones, rods, and swords, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and plunge into a battle massed on both sides, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they don their sword and shield, fasten their bow and arrows, and charge wetly plastered bastions, with arrows and spears flying and swords flashing. There they are struck with arrows and spears, splashed with dung, crushed by a superior force, and their heads are chopped off, resulting in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures they break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, and commit adultery. The rulers would arrest them and subject them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being

impaled alive, and being beheaded. These result in death and deadly pain. This too is a drawback of sensual pleasures apparent in this very life, a mass of suffering caused by sensual pleasures.

Furthermore, for the sake of sensual pleasures, they conduct themselves badly by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is a drawback of sensual pleasures to do with lives to come, a mass of suffering caused by sensual pleasures.

Mahānāma, this one time I was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time several Jain ascetics on the slopes of Isigili at the Black Rock were constantly standing, refusing seats. And they felt painful, sharp, severe, acute feelings due to overexertion.

Then in the late afternoon, I came out of retreat and went to the Black Rock to visit those Jain ascetics. I said to them, 'Reverends, why are you constantly standing, refusing seats, so that you suffer painful, sharp, severe, acute feelings due to overexertion?'

When I said this, those Jain ascetics said to me, 'Reverend, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."

He says, "O Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you're not doing any bad deeds for the future. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away." We endorse and accept this, and we are satisfied with it.'

When they said this, I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?'

'No we don't, reverend.'

'But reverends, do you know for sure that you did bad deeds in the past?'

'No we don't, reverend.'

'But reverends, do you know that you did such and such bad deeds?'

'No we don't, reverend.'

'But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?'

‘No we don’t, reverend.’

‘But reverends, do you know about giving up unskillful qualities in the present life and embracing skillful qualities?’

‘No we don’t, reverend.’

‘So it seems that you don’t know any of these things. That being so, when those in the world who are violent and bloody-handed and of cruel livelihood are reborn among humans they go forth as Jain ascetics.’

‘Reverend Gotama, pleasure is not gained through pleasure; pleasure is gained through pain. For if pleasure were to be gained through pleasure, King Seniya Bimbisāra of Magadha would gain pleasure, since he lives in greater pleasure than Venerable Gotama.’

‘Clearly the venerables have spoken rashly, without reflection. Rather, I’m the one who should be asked about who lives in greater pleasure, King Bimbisāra or Venerable Gotama?’

‘Clearly we spoke rashly and without reflection. But let that be. Now we ask Venerable Gotama: “Who lives in greater pleasure, King Bimbisāra or Venerable Gotama?”"

‘Well then, reverends, I’ll ask you about this in return, and you can answer as you like. What do you think, reverends? Is King Bimbisāra capable of experiencing perfect happiness for seven days and nights without moving his body or speaking?’

‘No he is not, reverend.’

‘What do you think, reverends? Is King Bimbisāra capable of experiencing perfect happiness for six days … five days … four days … three days … two days … one day?’

‘No he is not, reverend.’

‘But I am capable of experiencing perfect happiness for one day and night without moving my body or speaking. I am capable of experiencing perfect happiness for two days … three days … four days … five days … six days … seven days. What do you think, reverends? This being so, who lives in greater pleasure, King Bimbisāra or I?’

‘This being so, Venerable Gotama lives in greater pleasure than King Bimbisāra.’”

That is what the Buddha said. Satisfied, Mahānāma the Sakyan was happy with what the Buddha said.

MN 15

MN 15
Measuring Up
Anumānasutta

So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahāmoggallāna said this:

"Suppose a mendicant invites other mendicants to admonish them. But they're hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully. So their spiritual companions don't think it's worth advising and instructing them, and that person doesn't gain their trust.

And what are the qualities that make them hard to admonish? Firstly, a mendicant has corrupt wishes, having fallen under the sway of corrupt wishes. This is a quality that makes them difficult to admonish.

Furthermore, a mendicant glorifies themselves and puts others down. …

They're irritable, overcome by anger …

They're irritable, and hostile due to anger …

They're irritable, and stubborn due to anger …

They're irritable, and blurt out words bordering on anger …

When accused, they object to the accuser …

When accused, they rebuke the accuser …

When accused, they retort to the accuser …

When accused, they dodge the issue, distract the discussion with irrelevant points, and display annoyance, hate, and bitterness …

When accused, they are unable to account for the evidence …

They are offensive and contemptuous …

They're jealous and stingy …

They’re devious and deceitful …

They’re obstinate and vain …

Furthermore, a mendicant is attached to their own views, holding them tight, and refusing to let go. This too is a quality that makes them difficult to admonish.

These are the qualities that make them hard to admonish.

Suppose a mendicant doesn’t invite other mendicants to admonish them. But they’re easy to admonish, having qualities that make them easy to admonish. They're accepting, and take instruction respectfully. So their spiritual companions think it’s worth advising and instructing them, and that person gains their trust.

And what are the qualities that make them easy to admonish? Firstly, a mendicant doesn’t have corrupt wishes …

Furthermore, a mendicant isn’t attached to their own views, not holding them tight, but letting them go easily.

These are the qualities that make them easy to admonish.

In such a case, a mendicant should measure themselves like this. ‘This person has corrupt wishes, having fallen under the sway of corrupt wishes. And I don’t like or approve of this person. And if I were to fall under the sway of corrupt wishes, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not fall under the sway of corrupt wishes.’ …

‘This person is attached to their own views, holding them tight and refusing to let go. And I don’t like or approve of this person. And if I were to be attached to my own views, holding them tight and refusing to let go, others wouldn’t like or approve of me.’ A mendicant who knows this should give rise to the thought: ‘I will not be attached to my own views, holding them tight, but will let them go easily.’

In such a case, a mendicant should check themselves like this: ‘Do I have corrupt wishes? Have I fallen under the sway of corrupt wishes?’ Suppose that, upon checking, a mendicant knows that they have fallen under the sway of corrupt wishes. Then they should make an effort to give up those bad, unskillful qualities. But suppose that, upon checking, a mendicant knows that they haven’t fallen under the sway of corrupt wishes. Then they should meditate with rapture and joy, training day and night in skillful qualities. …

Suppose that, upon checking, a mendicant knows that they are attached to their own views, holding them tight, and refusing to let go. Then they should make an effort to give up those bad, unskillful qualities. Suppose that, upon checking, a mendicant knows that they’re not attached to their own views, holding them tight, but let them go easily. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose that, upon checking, a mendicant sees that they haven’t given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that,

upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy, thinking: 'How fortunate that I'm clean!'

In the same way, suppose that, upon checking, a mendicant sees that they haven't given up all these bad, unskillful qualities. Then they should make an effort to give them all up. But suppose that, upon checking, a mendicant sees that they have given up all these bad, unskillful qualities. Then they should meditate with rapture and joy, training day and night in skillful qualities."

This is what Venerable Mahāmoggallāna said. Satisfied, the mendicants approved what Venerable Mahāmoggallāna said.

MN 16

MN 16
Emotional Barrenness
Cetokhilasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, when a mendicant has not given up five kinds of emotional barrenness and cut off five emotional shackles, it's not possible for them to achieve growth, improvement, or maturity in this teaching and training.

What are the five kinds of emotional barrenness they haven't given up? Firstly, a mendicant has doubts about the Teacher. They're uncertain, undecided, and lacking confidence. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they haven't given up.

Furthermore, a mendicant has doubts about the teaching … This is the second kind of emotional barrenness.

They have doubts about the Saṅgha … This is the third kind of emotional barrenness.

They have doubts about the training … This is the fourth kind of emotional barrenness.

Furthermore, a mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they haven't given up. These are the five kinds of emotional barrenness they haven't given up.

What are the five emotional shackles they haven't cut off? Firstly, a mendicant isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn't incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle they haven't cut off.

Furthermore, a mendicant isn't free of greed for the body … This is the second emotional shackle.

Furthermore, a mendicant isn't free of greed for form … This is the third emotional shackle.

They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing … This is the fourth emotional shackle.

They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they haven’t cut off. These are the five emotional shackles they haven’t cut off.

When a mendicant has not given up these five kinds of emotional barrenness and cut off these five emotional shackles, it’s not possible for them to achieve growth, improvement, or maturity in this teaching and training.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, and maturity in this teaching and training.

What are the five kinds of emotional barrenness they’ve given up? Firstly, a mendicant has no doubts about the Teacher. They’re not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they’ve given up.

Furthermore, a mendicant has no doubts about the teaching …

They have no doubts about the Saṅgha …

They have no doubts about the training …

They’re not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they’ve given up. These are the five kinds of emotional barrenness they’ve given up.

What are the five emotional shackles they’ve cut off? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first emotional shackle they’ve cut off.

Furthermore, a mendicant is rid of greed for the body …

They’re rid of greed for form …

They don’t eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing …

They don’t lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they’ve cut off. These are the five emotional shackles they’ve cut off.

When a mendicant has given up these five kinds of emotional barrenness and cut off these five emotional shackles, it is possible for them to achieve growth, improvement, or maturity in this teaching and training.

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor. A mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish: 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, a mendicant who possesses these fifteen factors, including vigor, is capable of breaking out, becoming awakened, and reaching the supreme sanctuary from the yoke."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 17

MN 17
Jungle Thickets
Vanapatthasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you an exposition about jungle thickets. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, take the case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established, my mind does not become immersed in samādhi, my defilements do not come to an end, and I do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by.' That mendicant should leave that jungle thicket that very time of night or day; they should not stay there.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness does not become established … But the necessities of life are easy to come by. But I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the sick. Moreover, while living close by this jungle thicket, my mindfulness does not become established …' That mendicant should, after appraisal, leave that jungle thicket; they should not stay there.

Take another case of a mendicant who lives close by a jungle thicket. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness becomes established … But the necessities of life are hard to come by. But I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or medicines and supplies for the

sick. Moreover, while living close by this jungle thicket, my mindfulness becomes established …' That mendicant should, after appraisal, stay in that jungle thicket; they should not leave.

Take another case of a mendicant who lives close by a jungle thicket. Their mindfulness becomes established … And the necessities of life are easy to come by. That mendicant should reflect: 'While living close by this jungle thicket, my mindfulness becomes established … And the necessities of life are easy to come by.' That mendicant should stay in that jungle thicket for the rest of their life; they should not leave.

Take the case of a mendicant who lives supported by a village … town … city … country … an individual. As they do so, their mindfulness does not become established, their mind does not become immersed in samādhi, their defilements do not come to an end, and they do not arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. That mendicant should reflect: '… my mindfulness does not become established … And the necessities of life are hard to come by.' That mendicant should leave that person at any time of the day or night, without taking leave; they should not follow them. …

Take another case of a mendicant who lives supported by an individual. Their mindfulness does not become established … But the necessities of life are easy to come by. That mendicant should reflect: '… my mindfulness does not become established … But the necessities of life are easy to come by.' … That mendicant should, after appraisal, leave that person having taken leave; they should not follow them. …

Take another case of a mendicant who lives supported by an individual. Their mindfulness becomes established … But the necessities of life are hard to come by. That mendicant should reflect: '… my mindfulness becomes established … But the necessities of life are hard to come by.' … That mendicant should, after appraisal, follow that person; they should not leave.

Take another case of a mendicant who lives supported by an individual. As they do so, their mindfulness becomes established, their mind becomes immersed in samādhi, their defilements come to an end, and they arrive at the supreme sanctuary from the yoke. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. That mendicant should reflect: 'While living supported by this person, my mindfulness becomes established … And the necessities of life are easy to come by.' That mendicant should follow that person for the rest of their life; they should not leave them, even if sent away."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 18

MN 18
The Honey-Cake
Madhupiṇḍikasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Daṇḍapāṇi the Sakyan, while going for a walk, plunged deep into the Great Wood. He approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side leaning on his staff, and said to the Buddha, "What is the ascetic's doctrine? What does he assert?"

"Sir, my doctrine is such that one does not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. And it is such that perceptions do not underlie the brahmin who lives detached from sensual pleasures, without doubting, stripped of worry, and rid of craving for rebirth in this or that state. That is my doctrine, and that is what I assert."

When he had spoken, Daṇḍapāṇi shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and he departed leaning on his staff.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, sat down on the seat spread out, and told the mendicants what had happened.

When he had spoken, one of the mendicants said to him, "But sir, asserting what doctrine does the Buddha not conflict with anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans? And how is it that perceptions do not underlie the Buddha, the brahmin who lives detached from sensual pleasures, without indecision, stripped of worry, and rid of craving for rebirth in this or that state?"

"Mendicants, judgments driven by proliferating perceptions beset a person. If they don't find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, divisive speech, and lies. This is where these bad, unskillful qualities cease without anything left over."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said: “May Venerable Mahākaccāna please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it’s no trouble.”

“Well then, reverends, listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Venerable Mahākaccāna said this:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘Judgments driven by proliferating perceptions beset a person. If they don’t find anything worth approving, welcoming, or getting attached to in the source from which these arise, just this is the end of the underlying tendencies to desire, repulsion, views, doubt, conceit, the desire to be reborn, and ignorance. This is the end of taking up the rod and the sword, the end of quarrels, arguments, and disputes, of accusations, divisive speech, and lies. This is where these bad,

unskillful qualities cease without anything left over.' This is how I understand the detailed meaning of this passage for recitation.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to sights known by the eye in the past, future, and present.

Ear consciousness arises dependent on the ear and sounds. …

Nose consciousness arises dependent on the nose and smells. …

Tongue consciousness arises dependent on the tongue and tastes. …

Body consciousness arises dependent on the body and touches. …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. What you feel, you perceive. What you perceive, you think about. What you think about, you proliferate. What you proliferate is the source from which judgments driven by proliferating perceptions beset a person. This occurs with respect to ideas known by the mind in the past, future, and present.

Where there is the eye, sights, and eye consciousness, it will be possible to discover evidence of contact. Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thought. Where there is evidence of thought, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is the ear … nose … tongue … body … mind, ideas, and mind consciousness, it will be possible to discover evidence of contact. … Where there is evidence of contact, it will be possible to discover evidence of feeling. Where there is evidence of feeling, it will be possible to discover evidence of perception. Where there is evidence of perception, it will be possible to discover evidence of thinking. Where there is evidence of thinking, it will be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is no eye, no sights, and no eye consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

Where there is no ear … no nose … no tongue … no body … no mind, no ideas, and no mind consciousness, it will not be possible to discover evidence of contact. Where there is no evidence of contact, it will not be possible to discover evidence of feeling. Where there

is no evidence of feeling, it will not be possible to discover evidence of perception. Where there is no evidence of perception, it will not be possible to discover evidence of thinking. Where there is no evidence of thinking, it will not be possible to discover evidence of being beset by judgments driven by proliferating perceptions.

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding: "Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

When he said this, Venerable Ānanda said to the Buddha, "Sir, suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor.

In the same way, wherever a sincere, capable mendicant might examine with wisdom the meaning of this exposition of the teaching they would only gain joy and clarity. Sir, what is the name of this exposition of the teaching?"

"Well then, Ānanda, you may remember this exposition of the teaching as 'The Honey-Cake Discourse'."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 19

MN 19
Two Kinds of Thought
Dvedhāvitakkasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: 'Why don't I meditate by continually dividing my thoughts into two classes?' So I assigned sensual, malicious, and cruel thoughts to one class. And I assigned thoughts of renunciation, good will, and harmlessness to the second class.

Then, as I meditated—diligent, keen, and resolute—a sensual thought arose. I understood: 'This sensual thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.' When I reflected that it leads to hurting myself, it went away. When I reflected that it leads to hurting others, it went away. When I reflected that it leads to hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any sensual thoughts that arose.

Then, as I meditated—diligent, keen, and resolute—a malicious thought arose … a cruel thought arose. I understood: 'This cruel thought has arisen in me. It leads to hurting myself, hurting others, and hurting both. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.' When I reflected that it leads to hurting myself … hurting others … hurting both, it went away. When I reflected that it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment, it went away. So I gave up, got rid of, and eliminated any cruel thoughts that arose.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider sensual thoughts, they've given up the thought of renunciation to cultivate sensual thought. Their mind inclines to sensual thoughts. If they often think about and consider malicious thoughts … their mind inclines to malicious thoughts. If they often think about and consider cruel thoughts … their mind inclines to cruel thoughts.

Suppose it's the last month of the rainy season, when the crops grow closely together, and a cowherd must take care of the cattle. He'd tap and poke them with his staff on this side and that to keep them in check. Why is that? For he sees that if they wander into the crops he could be executed, imprisoned, fined, or condemned.

In the same way, I saw that unskillful qualities have the drawbacks of sordidness and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Then, as I meditated—diligent, keen, and resolute—a thought of renunciation arose. I understood: 'This thought of renunciation has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from anguish, and it leads to extinguishment.' If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

Then, as I meditated—diligent, keen, and resolute—a thought of good will arose … a thought of harmlessness arose. I understood: 'This thought of harmlessness has arisen in me. It doesn't lead to hurting myself, hurting others, or hurting both. It nourishes wisdom, it's on the side of freedom from anguish, and it leads to extinguishment.' If I were to keep on thinking and considering this all night … all day … all night and day, I see no danger that would come from that. Still, thinking and considering for too long would tire my body. And when the body is tired, the mind is stressed. And when the mind is stressed, it's far from immersion. So I stilled, settled, unified, and immersed my mind internally. Why is that? So that my mind would not be stressed.

Whatever a mendicant frequently thinks about and considers becomes their heart's inclination. If they often think about and consider thoughts of renunciation, they've given up sensual thought to cultivate the thought of renunciation. Their mind inclines to thoughts of renunciation. If they often think about and consider thoughts of good will … their mind inclines to thoughts of good will. If they often think about and consider thoughts of harmlessness … their mind inclines to thoughts of harmlessness.

Suppose it's the last month of summer, when all the crops have been gathered within a village, and a cowherd must take care of the cattle. While at the root of a tree or in the open he need only be mindful that the cattle are there. In the same way I needed only to be mindful that those things were there.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi.

Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had become immersed in samādhi like this, I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.'

I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Suppose that in a forested wilderness there was an expanse of low-lying marshes, and a large herd of deer lived nearby. Then along comes a person who wants to harm, injure, and threaten them. They close off the safe, secure path that leads to happiness, and open the wrong path. There they plant domesticated male and female deer as decoys so that, in due course, that herd of deer would fall to ruin and disaster. Then along comes a person who wants to help keep the herd of deer safe. They open up the safe, secure path that leads to happiness, and close off the wrong path. They get rid of the decoys so that, in due course, that herd of deer would grow, increase, and mature.

I’ve made up this simile to make a point. And this is what it means. ‘An expanse of low-lying marshes’ is a term for sensual pleasures. ‘A large herd of deer’ is a term for sentient

beings. ‘A person who wants to harm, injure, and threaten them’ is a term for Māra the Wicked. ‘The wrong path’ is a term for the wrong eightfold path, that is, wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. ‘A domesticated male deer’ is a term for greed and relishing. ‘A domesticated female deer’ is a term for ignorance. ‘A person who wants to help keep the herd of deer safe’ is a term for the Realized One, the perfected one, the fully awakened Buddha. ‘The safe, secure path that leads to happiness’ is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

So, mendicants, I have opened up the safe, secure path to happiness and closed off the wrong path. And I have got rid of the male and female decoys.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 20

MN 20
How to Stop Thinking
Vitakkasaṇṭhānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant committed to the higher mind should focus on five subjects from time to time. What five?

Take a mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. That mendicant should focus on some other subject connected with the skillful. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It's like a deft carpenter or their apprentice who'd knock out or extract a large peg with a finer peg. In the same way, a mendicant … should focus on some other foundation of meditation connected with the skillful …

Now, suppose that mendicant is focusing on some other subject connected with the skillful, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should examine the drawbacks of those thoughts: 'So these thoughts are unskillful, they're blameworthy, and they result in suffering.' As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a woman or man who was young, youthful, and fond of adornments. If the carcass of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, a mendicant … should examine the drawbacks of those thoughts …

Now, suppose that mendicant is examining the drawbacks of those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should try to forget and ignore about them. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person with clear eyes, and some undesirable sights came into their range of vision. They'd just close their eyes or look away. In the same way, a mendicant … those bad thoughts are given up and come to an end …

Now, suppose that mendicant is ignoring and forgetting about those thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. They should focus on stopping the formation of thoughts. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. Suppose there was a person walking quickly. They'd

think: ‘Why am I walking so quickly? Why don’t I slow down?’ So they’d slow down. They’d think: ‘Why am I walking slowly? Why don’t I stand still?’ So they’d stand still. They’d think: ‘Why am I standing still? Why don’t I sit down?’ So they’d sit down. They’d think: ‘Why am I sitting? Why don’t I lie down?’ So they’d lie down. And so that person would reject successively coarser postures and adopt more subtle ones.

In the same way, a mendicant … those thoughts are given up and come to an end …

Now, suppose that mendicant is focusing on stopping the formation of thoughts, but bad, unskillful thoughts connected with desire, hate, and delusion keep coming up. With teeth clenched and tongue pressed against the roof of the mouth, they should squeeze, squash, and crush mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. It’s like a strong man who grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, a mendicant … with teeth clenched and tongue pressed against the roof of the mouth, should squeeze, squash, and crush mind with mind. As they do so, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Now, take the mendicant who is focusing on some subject that gives rise to bad, unskillful thoughts connected with desire, hate, and delusion. They focus on some other subject connected with the skillful … They examine the drawbacks of those thoughts … They try to forget and ignore about those thoughts … They focus on stopping the formation of thoughts … With teeth clenched and tongue pressed against the roof of the mouth, they squeeze, squash, and crush mind with mind. When they succeed in each of these things, those bad thoughts are given up and come to an end. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. This is called a mendicant who is a master of the ways of thought. They will think what they want to think, and they won’t think what they don’t want to think. They’ve cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 21

MN 21
The Simile of the Saw
Kakacūpamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time, Venerable Phagguna of the Top-Knot was spending too long mixing closely with some nuns. So much so that if any mendicant criticized those nuns in his presence, Phagguna of the Top-Knot got angry and upset, and even instigated disciplinary proceedings. And if any mendicant criticized Phagguna of the Top-Knot in their presence, those nuns got angry and upset, and even instigated disciplinary proceedings. That's how close Phagguna of the Top-Knot was with those nuns.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was going on.

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Phagguna of the Top-Knot that the teacher summons him."

"Yes, sir," that monk replied. He went to Phagguna of the Top-Knot and said to him, "Reverend Phagguna, the teacher summons you."

"Yes, reverend," Phagguna replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Phagguna, that you've been spending too long mixing closely with some nuns? So much so that if any mendicant criticizes those nuns in your presence, you get angry and upset, and even instigate disciplinary proceedings? And if any mendicant criticizes you in those nuns' presence, they get angry and upset, and even instigate disciplinary proceedings? Is that how close you've become with those nuns?"

"Yes, sir."

"Phagguna, are you not a gentleman who has gone forth from the lay life to homelessness?"

"Yes, sir."

"As such, it's not appropriate for you to mix so closely with those nuns. So if anyone criticizes those nuns in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: 'My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.' That's how you should train.

So even if someone strikes those nuns with fists, stones, rods, and swords in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’ That’s how you should train.

So if anyone criticizes you in your presence, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’ That’s how you should train.

So Phagguna, even if someone strikes you with fists, stones, rods, and swords, you should give up any desires or thoughts of the lay life. If that happens, you should train like this: ‘My mind will be unaffected. I will blurt out no bad words. I will remain full of compassion, with a heart of love and no secret hate.’ That’s how you should train.”

Then the Buddha said to the mendicants:

“Mendicants, I used to be satisfied with the mendicants. Once, I addressed them: ‘I eat my food in one sitting per day. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.’ I didn’t have to keep on instructing those mendicants; I just had to prompt their mindfulness.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

In the same way, I didn’t have to keep on instructing those mendicants; I just had to prompt their mindfulness. So, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities. In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

Suppose that not far from a town or village there was a large grove of sal trees that was choked with castor-oil weeds. Then along comes a person who wants to help protect and nurture that grove. They’d cut down the crooked sal saplings that were robbing the sap, and throw them out. They’d clean up the interior of the grove, and properly care for the straight, well-formed sal saplings. In this way, in due course, that sal grove would grow, increase, and mature.

In the same way, mendicants, you too should give up what’s unskillful and devote yourselves to skillful qualities. In this way you’ll achieve growth, improvement, and maturity in this teaching and training.

Once upon a time, mendicants, right here in Sāvatthī there was a housewife named Vedehikā. She had this good reputation: ‘The housewife Vedehikā is sweet, even-tempered, and calm.’ Now, Vedehikā had a bonded maid named Kāḷī who was deft, tireless, and well-organized in her work.

Then Kāḷī thought, ‘My mistress has a good reputation as being sweet, even-tempered, and calm. But does she actually have anger in her and just not show it? Or does she have no anger? Or is it just because my work is well-organized that she doesn’t show anger, even though she still has it inside? Why don’t I test my mistress?’

So Kāḷī got up during the day. Vedehikā said to her, ‘Oi wench, Kāḷī!’

‘What is it, ma’am?’

‘You’re getting up in the day—what’s up with you, wench?’

‘Nothing, ma’am.’

‘Oh, so nothing’s up, you naughty maid, but you get up in the day!’ Angry and upset, she scowled.

Then Kāḷī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’

So Kāḷī got up later in the day. Vedehikā said to her, ‘Oi wench, Kāḷī!’

‘What is it, ma’am?’

‘You’re getting up later in the day—what’s up with you, wench?’

‘Nothing, ma’am.’

‘Oh, so nothing’s up, you naughty maid, but you get up later in the day!’ Angry and upset, she blurted out angry words.

Then Kāḷī thought, ‘My mistress actually has anger in her and just doesn’t show it; it’s not that she has no anger. It’s just because my work is well-organized that she doesn’t show anger, even though she still has it inside. Why don’t I test my mistress further?’

So Kāḷī got up even later in the day. Vedehikā said to her, ‘Oi wench, Kāḷī!’

‘What is it, ma’am?’

‘You’re getting up even later in the day—what’s up with you, wench?’

‘Nothing, ma’am.’

‘Oh, so nothing’s up, you naughty maid, but you get up even later in the day!’ Angry and upset, she grabbed a bolt-pin and hit Kāḷī on the head, cracking it open.

Then Kāḷī, with blood pouring from her cracked skull, denounced her mistress to the neighbors, ‘See, ladies, what the sweet one did! See what the even-tempered one did! See what the calm one did! How on earth can she grab a bolt-pin and hit her only maid on the head, cracking it open, just for getting up late?’

Then after some time the housewife Vedehikā got this bad reputation: ‘The housewife Vedehikā is fierce, ill-tempered, and not calm at all.’

In the same way, a mendicant may be the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they don’t encounter any disagreeable criticism. But it’s when they encounter disagreeable criticism that you’ll know whether they’re really sweet, even-tempered, and calm. I don’t say that a mendicant is easy to admonish if they make themselves easy to admonish only for the sake of robes, almsfood, lodgings, and medicines and supplies for the sick. Why is that? Because when they don’t get robes, almsfood, lodgings, and medicines and supplies for the sick, they’re no longer easy to admonish. But when a mendicant is easy to admonish purely because they honor, respect, revere, worship, and venerate the teaching, then I say that they’re easy to admonish. So, mendicants, you should train yourselves: ‘We will be easy to admonish purely because we honor, respect, revere, worship, and venerate the teaching.’ That’s how you should train.

Mendicants, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

Suppose a person was to come along carrying a spade and basket and say, ‘I shall make this great earth be without earth!’ And they’d dig all over, scatter all over, spit all over, and urinate all over, saying, ‘Be without earth! Be without earth!’

What do you think, mendicants? Could that person make this great earth be without earth?”

“No, sir. Why is that? Because this great earth is deep and limitless. It’s not easy to make it be without earth. That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the earth to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

Suppose a person was to come along with dye such as red lac, turmeric, indigo, or rose madder, and say, ‘I shall draw pictures in space, making pictures appear there.’

What do you think, mendicants? Could that person draw pictures in space?”

“No, sir. Why is that? Because space has no form or appearance. It’s not easy to draw pictures there. That person will eventually get weary and frustrated.”

“In the same way, if others criticize you in any of these five ways … you should train like this: ‘… We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like space to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

Suppose a person was to come along carrying a blazing grass torch, and say, ‘I shall burn and scorch the river Ganges with this blazing grass torch.’

What do you think, mendicants? Could that person burn and scorch the river Ganges with a blazing grass torch?”

“No, sir. Why is that? Because the river Ganges is deep and limitless. It’s not easy to burn and scorch it with a blazing grass torch. That person will eventually get weary and frustrated.”

“In the same way, if others criticize you in any of these five ways … you should train like this: ‘… We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like the Ganges to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

Suppose there was a catskin bag that was rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. Then a person comes along carrying a stick or a stone, and says, ‘I shall make this soft catskin bag rustle and crackle with this stick or stone.’

What do you think, mendicants? Could that person make that soft catskin bag rustle and crackle with that stick or stone?”

“No, sir. Why is that? Because that catskin bag is rubbed, well-rubbed, very well-rubbed, soft, silky, rid of rustling and crackling. It’s not easy to make it rustle or crackle with a stick or stone. That person will eventually get weary and frustrated.”

“In the same way, there are these five ways in which others might criticize you. Their speech may be timely or untimely, true or false, gentle or harsh, beneficial or harmful, from a heart of love or from secret hate. When others criticize you, they may do so in any of these ways. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with them as a basis, we will meditate spreading a heart like a catskin bag to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.’ That’s how you should train.

Even if low-down bandits were to sever you limb from limb with a two-handled saw, anyone who had a malevolent thought on that account would not be following my instructions. If that happens, you should train like this: ‘Our minds will remain unaffected. We will blurt out no bad words. We will remain full of compassion, with a heart of love and no secret hate. We will meditate spreading a heart of love to that person. And with

them as a basis, we will meditate spreading a heart full of love to everyone in the world—abundant, expansive, limitless, free of enmity and ill will.' That's how you should train.

If you frequently reflect on this advice on the simile of the saw, do you see any criticism, large or small, that you could not endure?"

"No, sir."

"So, mendicants, you should frequently reflect on this advice on the simile of the saw. This will be for your lasting welfare and happiness."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 22

MN 22
The Simile of the Cobra
Alagaddūpamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a mendicant called Ariṭṭha, who had previously been a vulture trapper, had the following harmful misconception: "As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them."

Several mendicants heard about this. They went up to Ariṭṭha and said to him, "Is it really true, Reverend Ariṭṭha, that you have such a harmful misconception: 'As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them'?"

"Absolutely, reverends. As I understand the Buddha's teaching, the acts that he says are obstructions are not really obstructions for the one who performs them."

Then, wishing to dissuade Ariṭṭha from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Ariṭṭha! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … a staking sword … a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks."

But even though the mendicants pursued, pressed, and grilled him in this way, Ariṭṭha obstinately stuck to his misconception and insisted on it.

When they weren't able to dissuade Ariṭṭha from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Ariṭṭha, formerly a vulture trapper, that the teacher summons him."

"Yes, sir," that monk replied. He went to Ariṭṭha and said to him, "Reverend Ariṭṭha, the teacher summons you."

“Yes, reverend,” Ariṭṭha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him,

“Is it really true, Ariṭṭha, that you have such a harmful misconception: ‘As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them’?”

“Absolutely, sir. As I understand the Buddha’s teaching, the acts that he says are obstructions are not really obstructions for the one who performs them.”

“Silly man, who on earth have you ever known me to teach in that way? Haven’t I said in many ways that obstructive acts are obstructive, and that they really do obstruct the one who performs them? I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher’s knife and chopping board … a staking sword … a snake’s head, I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still you misrepresent me by your wrong grasp, harm yourself, and create much wickedness. This will be for your lasting harm and suffering.”

Then the Buddha said to the mendicants, “What do you think, mendicants? Has this mendicant Ariṭṭha kindled even a spark of ardor in this teaching and training?”

“How could that be, sir? No, sir.” When this was said, Ariṭṭha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said, “Silly man, you will be known by your own harmful misconception. I’ll question the mendicants about this.”

Then the Buddha said to the mendicants, “Mendicants, do you understand my teaching as Ariṭṭha does, when he misrepresents me by his wrong grasp, harms himself, and creates much wickedness?”

“No, sir. For in many ways the Buddha has told us that obstructive acts are obstructive, and that they really do obstruct the one who performs them. The Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a snake’s head, the Buddha has said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.”

“Good, good, mendicants! It’s good that you understand my teaching like this. For in many ways I have said that obstructive acts are obstructive …

I’ve said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. But still this Ariṭṭha misrepresents me by his wrong grasp, harms himself, and creates much wickedness. This will be for his lasting harm and suffering. Truly, mendicants, it is quite impossible to perform sensual acts without sensual desires, sensual perceptions, and sensual thoughts.

Take a foolish person who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don't examine the meaning of those teachings with wisdom, and so don't come to an acceptance of them after deliberation. They memorize the teaching for the sake of finding fault and winning debates. They don't realize the goal for which they memorized them. Because they're wrongly grasped, those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and grasp it by the coil or the tail. But that cobra would twist back and bite them on the hand or the arm or limb, resulting in death or deadly pain. Why is that? Because of their wrong grasp of the cobra.

In the same way, a foolish person memorizes the teaching … and those teachings lead to their lasting harm and suffering. Why is that? Because of their wrong grasp of the teachings.

Now, take a gentleman who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And once he's memorized them, he examines their meaning with wisdom, and comes to an acceptance of them after deliberation. He doesn't memorize the teaching for the sake of finding fault and winning debates. He realizes the goal for which he memorized them. Because they're correctly grasped, those teachings lead to his lasting welfare and happiness. Why is that? Because of his correct grasp of the teachings.

Suppose there was a person in need of a cobra. And while wandering in search of a cobra they'd see a big cobra, and hold it down carefully with a cleft stick. Only then would they correctly grasp it by the neck. And even though that cobra might wrap its coils around that person's hand or arm or some other limb, that wouldn't result in death or deadly pain. Why is that? Because of their correct grasp of the cobra.

In the same way, a gentleman memorizes the teaching … and those teachings lead to his lasting welfare and happiness. Why is that? Because of his correct grasp of the teachings.

So, mendicants, when you understand what I've said, you should remember it accordingly. But if I've said anything that you don't understand, you should ask me about it, or some competent mendicants.

Mendicants, I will teach you a simile of the teaching as a raft: for crossing over, not for holding on. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Suppose there was a person traveling along the road. They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril. But there was no ferryboat or bridge for crossing over. They'd think, 'Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.' And so they'd do exactly that. And

when they'd crossed over to the far shore, they'd think, 'This raft has been very helpful to me. Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore. Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

What do you think, mendicants? Would that person be doing what should be done with that raft?"

"No, sir."

"And what, mendicants, should that person do with the raft? When they'd crossed over they should think, 'This raft has been very helpful to me. … Why don't I beach it on dry land or set it adrift on the water and go wherever I want?' That's what that person should do with the raft.

In the same way, I have taught a simile of the teaching as a raft: for crossing over, not for holding on. By understanding the simile of the raft, you will even give up the teachings, let alone what is against the teachings.

Mendicants, there are these six grounds for views. What six? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as: 'This is mine, I am this, this is my self.' They also regard feeling … perception … choices … whatever is seen, heard, thought, known, attained, sought, and explored by the mind as: 'This is mine, I am this, this is my self.' And as for this ground for views: 'The cosmos and the self are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They regard this also as: 'This is mine, I am this, this is my self.'

But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They regard form like this: 'This is not mine, I am not this, this is not my self.' They also regard feeling … perception … choices … whatever is seen, heard, thought, known, attained, sought, and explored by the mind like this: 'This is not mine, I am not this, this is not my self.' And the same for this ground for views: 'The cosmos and the self are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.' They also regard like this: 'This is not mine, I am not this, this is not my self.'

Seeing in this way they're not anxious about what doesn't exist."

When he said this, one of the mendicants asked the Buddha, "Sir, can there be anxiety about what doesn't exist externally?"

"There can, mendicant," said the Buddha. "It's when someone thinks, 'Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.' They sorrow and wail and lament, beating their breast and falling into confusion. That's how there is anxiety about what doesn't exist externally."

“But can there be no anxiety about what doesn’t exist externally?”

“There can, mendicant,” said the Buddha. “It’s when someone doesn’t think, ‘Oh, it once was mine but is mine no more. Oh, it could be mine but I do not get it.’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is no anxiety about what doesn’t exist externally.”

“But can there be anxiety about what doesn’t exist internally?”

“There can, mendicant,” said the Buddha. “It’s when someone has such a view: ‘The cosmos and the self are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’ They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They think, ‘Whoa, I’m going to be annihilated and destroyed! I won’t even exist any more!’ They sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is anxiety about what doesn’t exist internally.”

“But can there be no anxiety about what doesn’t exist internally?”

“There can,” said the Buddha. “It’s when someone doesn’t have such a view: ‘The cosmos and the self are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever.’ They hear the Realized One or their disciple teaching Dhamma for the uprooting of all grounds, fixations, obsessions, insistences, and underlying tendencies regarding views; for the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. They don’t think, ‘Whoa, I’m going to be annihilated and destroyed! I won’t even exist any more!’ They don’t sorrow and wail and lament, beating their breast and falling into confusion. That’s how there is no anxiety about what doesn’t exist internally.

Mendicants, it would make sense to be possessive about something that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. But do you see any such possession?”

“No, sir.”

“Good, mendicants! I also can’t see any such possession.

It would make sense to grasp at a doctrine of self that didn’t give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such doctrine of self?”

“No, sir.”

“Good, mendicants! I also can’t see any such doctrine of self.

It would make sense to rely on a view that didn’t give rise to sorrow, lamentation, pain, sadness, and distress. But do you see any such view to rely on?”

“No, sir.”

“Good, mendicants! I also can’t see any such view to rely on.

Mendicants, were a self to exist, would there be the thought, ‘Belonging to my self’?”

“Yes, sir.”

“Were what belongs to a self to exist, would there be the thought, ‘My self’?”

“Yes, sir.”

“But since a self and what belongs to a self are not actually found, is not the following a totally foolish teaching: ‘The cosmos and the self are one and the same. After death I will be permanent, everlasting, eternal, imperishable, and will last forever and ever’?”

“How could it not, sir? It’s a totally foolish teaching.”

“What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, mendicants? Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So, mendicants, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all

consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unbarred’, and also ‘a noble one with banner lowered and burden dropped, detached’.

And how has a mendicant raised the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has lifted the cross-bar.

And how has a mendicant filled in the moat? It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has filled in the moat.

And how has a mendicant pulled up the pillar? It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has pulled up the pillar.

And how is a mendicant unbarred? It’s when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future. That’s how a mendicant is unbarred.

And how is a mendicant a noble one with with banner lowered and burden dropped, detached? It’s when a mendicant has given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is a noble one with banner lowered and burden dropped, detached.

When a mendicant’s mind was freed like this, the gods together with Indra, Brahmā, and the Progenitor, search as they may, will not discover: ‘This is the basis of that realized one’s consciousness.’ Why is that? Because even in the present life that realized one is not found, I say.

Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama is an exterminator. He advocates the annihilation, eradication, and obliteration of an existing being.’ I have been falsely misrepresented as being what I am not, and saying what I do not say. In the past, as today, what I describe is suffering and the cessation of suffering. This being so, if others abuse, attack, harass, and trouble the Realized One, he doesn’t get resentful, bitter, and emotionally exasperated.

Or if others honor, respect, revere, or venerate him, he doesn't get thrilled, elated, and emotionally excited. If they praise him, he just thinks, 'They do such things for me regarding what in the past was completely understood.'

So, mendicants, if others abuse, attack, harass, and trouble you, don't make yourselves resentful, bitter, and emotionally exasperated. Or if others honor, respect, revere, or venerate you, don't make yourselves thrilled, elated, and emotionally excited. If they praise you, just think, 'They do such things for us regarding what in the past was completely understood.'

So, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness.

And what isn't yours? Form isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

Feeling … perception … choices … consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

What do you think, mendicants? Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think, 'This person is carrying us off, burning us, or doing what they want with us'?"

"No, sir. Why is that? Because to us that's neither self nor belonging to self."

"In the same way, mendicants, give up what isn't yours. Giving it up will be for your lasting welfare and happiness. And what isn't yours? Form … feeling … perception … choices … consciousness isn't yours: give it up. Giving it up will be for your lasting welfare and happiness.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. In this teaching there are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. For them, there is no cycle of rebirths to be found. …

In this teaching there are mendicants who have given up the five lower fetters. All of them are reborn spontaneously. They are extinguished there, and are not liable to return from that world. …

In this teaching there are mendicants who, having given up three fetters, and weakened greed, hate, and delusion, are once-returners. All of them come back to this world once only, then make an end of suffering. …

In this teaching there are mendicants who have ended three fetters. All of them are stream-enterers, not liable to be reborn in the underworld, bound for awakening. …

In this teaching there are mendicants who are followers of teachings, or followers by faith. All of them are bound for awakening.

Thus the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. In this teaching there are those who have a degree of faith and love for me. All of them are bound for heaven."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 23

MN 23
The Termite Mound
Vammikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Kassapa the Prince was staying in the Dark Forest.

Then, late at night, a glorious deity, lighting up the entire Dark Forest, went up to Kassapa the Prince, stood to one side, and said:

"Monk, monk! This termite mound fumes by night and flames by day. The brahmin said, 'Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a sticking point: 'A sticking point, sir!' The brahmin said, 'Throw out the sticking point! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a bullfrog: 'A bullfrog, sir!' The brahmin said, 'Throw out the bullfrog! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a forked path: 'A forked path, sir!' The brahmin said, 'Throw out the forked path! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a filter of ash: 'A filter of ash, sir!' The brahmin said, 'Throw out the filter of ash! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a tortoise: 'A tortoise, sir!' The brahmin said, 'Throw out the tortoise! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a butcher's knife and chopping board: 'A butcher's knife and chopping board, sir!' The brahmin said, 'Throw out the butcher's knife and chopping board! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a scrap of meat: 'A scrap of meat, sir!' The brahmin said, 'Throw out the scrap of meat! Dig, clever one, having taken up the sword!'

Taking up the sword and digging, the clever one saw a mighty serpent: 'A mighty serpent, sir!' The brahmin said, 'Leave the mighty serpent! Do not disturb the mighty serpent! Worship the mighty serpent!'

Mendicant, go to the Buddha and ask him about this riddle. You should remember it in line with his answer. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to this riddle except for the Realized One or his disciple or someone who has heard it from them."

That is what that deity said before vanishing right there.

Then, when the night had passed, Kassapa the Prince went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he asked:

"Sir, what is the termite mound? What is the fuming by night and flaming by day? Who is the brahmin, and who the clever one? What are the sword, the digging, the sticking point, the bullfrog, the forked path, the filter of ash, the tortoise, the butcher's knife and chopping board, and the scrap of meat? And what is the mighty serpent?"

"Mendicant, 'termite mound' is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Thinking and considering all night about what you did during the day— this is the fuming at night. The work you apply yourself to during the day by body, speech, and mind after thinking about it all night—this is the flaming by day.

'Brahmin' is a term for the Realized One, the perfected one, the fully awakened Buddha. 'Clever one' is a term for the trainee mendicant.

'Sword' is a term for noble wisdom. 'Digging' is a term for rousing energy.

'Sticking point' is a term for ignorance. 'Throw out the sticking point' means 'give up ignorance, dig, clever one, having taken up the sword.'

'Bullfrog' is a term for anger and distress. 'Throw out the bullfrog' means 'give up anger and distress' …

'A forked path' is a term for doubt. 'Throw out the forked path' means 'give up doubt' …

'A filter of ash' is a term for the five hindrances, that is: the hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. 'Throw out the filter of ash' means 'give up the five hindrances' …

'Tortoise' is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness. 'Throw out the tortoise' means 'give up the five grasping aggregates' …

'Butcher's knife and chopping board' is a term for the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant,

sensual, and arousing. ‘Throw out the butcher’s knife and chopping board’ means ‘give up the five kinds of sensual stimulation’ …

‘Scrap of meat’ is a term for greed and relishing. ‘Throw out the scrap of meat’ means ‘give up greed and relishing’ …

‘Mighty serpent’ is a term for a mendicant who has ended the defilements. This is the meaning of: ‘Leave the mighty serpent! Do not disturb the mighty serpent! Worship the mighty serpent.’”

That is what the Buddha said. Satisfied, Venerable Kassapa the Prince was happy with what the Buddha said.

MN 24

MN 24
Chariots at the Ready
Rathavinītasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then several mendicants who had completed the rainy season residence in their native land went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"In your native land, mendicants, which of the native mendicants is esteemed in this way: 'Personally having few wishes, they speak to the mendicants on having few wishes. Personally having contentment, seclusion, aloofness, energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom, they speak to the mendicants on all these things. They're an adviser and instructor, one who educates, encourages, fires up, and inspires their spiritual companions.'"

"Puṇṇa son of Mantāṇī, sir, is esteemed in this way in our native land."

Now at that time Venerable Sāriputta was sitting not far from the Buddha. Then he thought:

"Puṇṇa son of Mantāṇī is fortunate, so very fortunate, in that his sensible spiritual companions praise him point by point in the presence of the Teacher, and that the Teacher seconds that appreciation. Hopefully, some time or other I'll get to meet Venerable Puṇṇa, and we can have a discussion."

When the Buddha had stayed in Rājagaha as long as he pleased, he set out for Sāvatthī. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery. Puṇṇa heard that the Buddha had arrived at Sāvatthī.

Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then, having approved and agreed with what the Buddha said, Puṇṇa got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to the Dark Forest for the day's meditation.

Then a certain mendicant went up to Venerable Sāriputta, and said to him, "Reverend Sāriputta, the mendicant named Puṇṇa, of whom you have often spoken so highly, after being inspired by a talk of the Buddha's, left for the Dark Forest for the day's meditation."

Sāriputta quickly grabbed his sitting cloth and followed behind Puṇṇa, keeping sight of his head. Puṇṇa plunged deep into the Dark Forest and sat at the root of a tree for the day's

meditation. And Sāriputta did likewise.

Then in the late afternoon, Sāriputta came out of retreat, went to Puṇṇa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Puṇṇa:

“Reverend, is our spiritual life lived under the Buddha?”

“Yes, reverend.”

“Is the spiritual life lived under the Buddha for the sake of purification of ethics?”

“Certainly not.”

“Well, is the spiritual life lived under the Buddha for the sake of purification of mind?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of view?”

“Certainly not.”

“Well, is the spiritual life lived under the Buddha for the sake of purification through overcoming doubt?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of what is the path and what is not the path?”

“Certainly not.”

“Well, is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision of the practice?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for the sake of purification of knowledge and vision?”

“Certainly not.”

“When asked each of these questions, you answered, ‘Certainly not.’ Then what exactly is the purpose of leading the spiritual life under the Buddha?”

“The purpose of leading the spiritual life under the Buddha is extinguishment by not grasping.”

“Reverend, is purification of ethics extinguishment by not grasping?”

“Certainly not, reverend.”

“Is purification of ethics …

purification of view …

purification through overcoming doubt …

purification of knowledge and vision of what is the path and what is not the path …

purification of knowledge and vision of the practice …

Is purification of knowledge and vision extinguishment by not grasping?”

“Certainly not.”

“Then is extinguishment by not grasping something apart from these things?”

“Certainly not.”

“When asked each of these questions, you answered, ‘Certainly not.’ How then should we see the meaning of this statement?”

“If the Buddha had declared purification of ethics to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. If the Buddha had declared purification of mind … purification of view … purification through overcoming doubt … purification of knowledge and vision of what is the path and what is not the path … purification of knowledge and vision of the practice … If the Buddha had declared purification of knowledge and vision to be extinguishment by not grasping, he would have declared that which has grasping to be extinguishment by not grasping. But if extinguishment by not grasping was something apart from these things, an ordinary person would become extinguished. For an ordinary person lacks these things.

Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Suppose that, while staying in Sāvatthī, King Pasenadi of Kosala had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven chariots were stationed at the ready for him. Then Pasenadi, having departed Sāvatthī, mounted the first chariot at the ready by the gate of the royal compound. The first chariot at the ready would bring him to the second, where he’d dismount and mount the second chariot. The second chariot at the ready would bring him to the third … The third chariot at the ready would bring him to the fourth … The fourth chariot at the ready would bring him to the fifth … The fifth chariot at the ready would bring him to the sixth … The sixth chariot at the ready would bring him to the seventh, where he’d dismount and mount the seventh chariot. The seventh chariot at the ready would bring him to the gate of the royal compound of Sāketa. And when he was at the gate, friends and colleagues, relatives and kin would ask him: ‘Great king, did you come to Sāketa from Sāvatthī by this chariot at the ready?’ If asked this, how should King Pasenadi rightly reply?”

“The king should reply: ‘Well, while staying in Sāvatthī, I had some urgent business come up in Sāketa. Now, between Sāvatthī and Sāketa seven chariots were stationed at the ready for me. Then, having departed Sāvatthī, I mounted the first chariot at the ready by the gate of the royal compound. The first chariot at the ready brought me to the second, where I dismounted and mounted the second chariot. … The second chariot brought me to the third … the fourth … the fifth … the sixth … The sixth chariot at the ready brought me to the seventh, where I dismounted and mounted the seventh chariot. The seventh chariot at the ready brought me to the gate of the royal compound of Sāketa.’ That’s how King Pasenadi should rightly reply.”

“In the same way, reverend, purification of ethics is only for the sake of purification of mind. Purification of mind is only for the sake of purification of view. Purification of view is only for the sake of purification through overcoming doubt. Purification through overcoming doubt is only for the sake of purification of knowledge and vision of what is the path and what is not the path. Purification of knowledge and vision of what is the path and what is not the path is only for the sake of purification of knowledge and vision of the practice. Purification of knowledge and vision of the practice is only for the sake of purification of knowledge and vision. Purification of knowledge and vision is only for the sake of extinguishment by not grasping. The spiritual life is lived under the Buddha for the sake of extinguishment by not grasping.”

When he said this, Sāriputta said to Puṇṇa, “What is the venerable’s name? And how are you known among your spiritual companions?”

“Reverend, my name is Puṇṇa. And I am known as “son of Mantāṇī” among my spiritual companions.”

“It’s incredible, reverend, it’s amazing! Venerable Puṇṇa son of Mantāṇī has answered each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Puṇṇa son of Mantāṇī and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be very fortunate for them! And it’s fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him.”

When he said this, Puṇṇa said to Sāriputta, “What is the venerable’s name? And how are you known among your spiritual companions?”

“Reverend, my name is Upatissa. And I am known as Sāriputta among my spiritual companions.”

“Goodness! I had no idea I was consulting with the Venerable Sāriputta, the disciple who is fit to be compared with the Teacher himself! If I’d known, I would not have said so much. It’s incredible, reverend, it’s amazing! Venerable Sāriputta has asked each deep question point by point, as a learned disciple who rightly understands the teacher’s instructions. It is fortunate for his spiritual companions, so very fortunate, that they get to see Venerable Sāriputta and pay homage to him. Even if they only got to see him and pay respects to him by carrying him around on their heads on a roll of cloth, it would still be

very fortunate for them! And it's fortunate for me, so very fortunate, that I get to see the venerable and pay homage to him."

And so these two spiritual giants agreed with each others' fine words.

MN 25

MN 25
Sowing
Nivāpasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a sower does not sow seed for deer thinking, 'May the deer, enjoying this seed, be healthy and in good condition. May they live long and prosper!' A sower sows seed for deer thinking, 'When these deer encroach on where I sow the seed, they'll recklessly enjoy eating it. They'll become indulgent, then they'll become negligent, and then I'll be able to do what I want with them on account of this seed.'

And indeed, the first herd of deer encroached on where the sower sowed the seed and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then the sower was able to do what he wanted with them on account of that seed. And that's how the first herd of deer failed to get free from the sower's power.

So then a second herd of deer thought up a plan, 'The first herd of deer became indulgent … and failed to get free of the sower's power. Why don't we avoid eating the seed altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.' And that's just what they did. But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. So they returned to where the sower had sown the seed. Encroaching, they recklessly enjoyed eating it … And that's how the second herd of deer failed to get free from the sower's power.

So then a third herd of deer thought up a plan, 'The first … and second herds of deer … failed to get free of the sower's power. Why don't we set up our lair close by where the sower has sown the seed? Then we can encroach and enjoy eating without being reckless. We won't become indulgent, then we won't become negligent, and then the sower won't be able to do what he wants with us on account of that seed.' And that's just what they did.

So the sower and his helpers thought, 'Wow, this third herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we've sown without us knowing how they come and go. Why don't we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.' And that's just what they did. And they saw the lair where the third herd of deer went to hide out. And that's how the third herd failed to get free from the sower's power.

So then a fourth herd of deer thought up a plan, ‘The first … second … and third herds of deer … failed to get free of the sower’s power. Why don’t we set up our lair somewhere the sower and his helpers can’t go? Then we can intrude on where the sower has sown the seed and enjoy eating it without being reckless. We won’t become indulgent, then we won’t become negligent, and then the sower won’t be able to do with them what he wants on account of that seed.’ And that’s just what they did.

So the sower and his helpers thought, ‘Wow, this fourth herd of deer is so sneaky and devious, they must be some kind of strange spirits with magical abilities! For they eat the seed we’ve sown without us knowing how they come and go. Why don’t we surround the seed on all sides by staking out high nets? Hopefully we might get to see the lair where they go to hide out.’ And that’s just what they did. But they couldn’t see the lair where the fourth herd of deer went to hide out. So the sower and his helpers thought, ‘If we disturb this fourth herd of deer, they’ll disturb others, who in turn will disturb even more. Then all of the deer will escape this seed we’ve sown. Why don’t we just keep an eye on that fourth herd?’ And that’s just what they did. And that’s how the fourth herd of deer escaped the sower’s power.

I’ve made up this simile to make a point. And this is what it means.

‘Seed’ is a term for the five kinds of sensual stimulation.

‘Sower’ is a term for Māra the Wicked.

‘Sower’s helpers’ is a term for Māra’s assembly.

‘Deer’ is a term for ascetics and brahmins.

Now, the first group of ascetics and brahmins encroached on where the seed and the worldly pleasures of the flesh were sown by Māra and recklessly enjoyed eating it. They became indulgent, then they became negligent, and then Māra was able to do what he wanted with them on account of that seed and the worldly pleasures of the flesh. And that’s how the first group of ascetics and brahmins failed to get free from Māra’s power. This first group of ascetics and brahmins is just like the first herd of deer, I say.

So then a second group of ascetics and brahmins thought up a plan, ‘The first group of ascetics and brahmins became indulgent … and failed to get free of Māra’s power. Why don’t we avoid eating the seed and the worldly pleasures of the flesh altogether? Avoiding dangerous food, we can venture deep into a wilderness region and live there.’ And that’s just what they did. They ate herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survived on forest roots and fruits, or eating fallen fruit.

But when it came to the last month of summer, the grass and water ran out. Their bodies became much too thin, and they lost their strength and energy. Because of this, they lost their heart’s release, so they went back to where Māra had sown the seed and the worldly pleasures of the flesh. Intruding on that place, they recklessly enjoyed eating them … And that’s how the second group of ascetics and brahmins failed to get free from Māra’s power. This second group of ascetics and brahmins is just like the second herd of deer, I say.

So then a third group of ascetics and brahmins thought up a plan, ‘The first … and second groups of ascetics and brahmins … failed to get free of Māra’s power. Why don’t we set up our lair close by where Māra has sown the seed and those worldly pleasures of the flesh? Then we can encroach on it and enjoy eating without being reckless. We won’t become indulgent, then we won’t become negligent, and then Māra won’t be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.’

And that’s just what they did. Still, they had such views as these: ‘The cosmos is eternal’ or ‘The cosmos is not eternal’; ‘The cosmos is finite’ or ‘The cosmos is infinite’; ‘The soul and the body are the same thing’ or ‘The soul and the body are different things’; or that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. And that’s how the third group of ascetics and brahmins failed to get free from Māra’s power. This third group of ascetics and brahmins is just like the third herd of deer, I say.

So then a fourth group of ascetics and brahmins thought up a plan, ‘The first … second … and third groups of ascetics and brahmins … failed to get free of Māra’s power. Why don’t we set up our lair where Māra and his assembly can’t go? Then we can encroach on where Māra has sown the seed and those worldly pleasures of the flesh, and enjoy eating without being reckless. We won’t become indulgent, then we won’t become negligent, and then Māra won’t be able to do what he wants with us on account of that seed and those worldly pleasures of the flesh.’

And that’s just what they did. And that’s how the fourth group of ascetics and brahmins got free from Māra’s power. This fourth group of ascetics and brahmins is just like the fourth herd of deer, I say.

And where is it that Māra and his assembly can’t go? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra …

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is called a mendicant who has blinded Māra …

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is

infinite', enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they've crossed over clinging to the world."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 26

MN 26
The Noble Quest
Pāsarāsisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then several mendicants went up to Venerable Ānanda and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha."

"Well then, reverends, go to the brahmin Rammaka's hermitage. Hopefully you'll get to hear a Dhamma talk from the Buddha."

"Yes, reverend," they replied.

Then, after the meal, on his return from almsround, the Buddha addressed Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. Then Ānanda said to the Buddha, "Sir, the hermitage of the brahmin Rammaka is nearby. It's so delightful, so lovely. Please visit it out of compassion." The Buddha consented with silence.

He went to the brahmin Rammaka's hermitage. Now at that time several mendicants were sitting together in the hermitage talking about the teaching. The Buddha stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the hermitage, where he sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

"Sir, our unfinished discussion on the teaching was about the Buddha himself when the Buddha arrived."

“Good, mendicants! It’s appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together and talk about the teaching. When you’re sitting together you should do one of two things: discuss the teachings or keep noble silence.

Mendicants, there are these two quests: the noble quest and the ignoble quest.

And what is the ignoble quest? It’s when someone who is themselves liable to be reborn seeks what is also liable to be reborn. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, they seek what is also liable to these things.

And what should be described as liable to be reborn? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to be reborn. These attachments are liable to be reborn. Someone who is tied, infatuated, and attached to such things, themselves liable to being reborn, seeks what is also liable to be reborn.

And what should be described as liable to grow old? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to grow old. These attachments are liable to grow old. Someone who is tied, infatuated, and attached to such things, themselves liable to grow old, seeks what is also liable to grow old.

And what should be described as liable to fall sick? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to fall sick. These attachments are liable to fall sick. Someone who is tied, infatuated, and attached to such things, themselves liable to falling sick, seeks what is also liable to fall sick.

And what should be described as liable to die? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to die. These attachments are liable to die. Someone who is tied, infatuated, and attached to such things, themselves liable to die, seeks what is also liable to die.

And what should be described as liable to sorrow? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, and elephants and cattle are liable to sorrow. These attachments are liable to sorrow. Someone who is tied, infatuated, and attached to such things, themselves liable to sorrow, seeks what is also liable to sorrow.

And what should be described as liable to corruption? Partners and children, male and female bondservants, goats and sheep, chickens and pigs, elephants and cattle, and gold and money are liable to corruption. These attachments are liable to corruption. Someone who is tied, infatuated, and attached to such things, themselves liable to corruption, seeks what is also liable to corruption. This is the ignoble quest.

And what is the noble quest? It’s when someone who is themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, seeks that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment. Themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these

things, they seek that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment. This is the noble quest.

Mendicants, before my awakening—when I was still unawakened but intent on awakening—I too, being liable to be reborn, sought what is also liable to be reborn. Myself liable to grow old, fall sick, die, sorrow, and become corrupted, I sought what is also liable to these things. Then it occurred to me: 'Why do I, being liable to be reborn, grow old, fall sick, sorrow, die, and become corrupted, seek things that have the same nature? Why don't I seek that which is free of rebirth, old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment?'

Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

'I have, reverend.'

'I too, reverend, have realized this teaching with my own insight up to this point, and live having achieved it.'

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching that you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’

When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’

And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a teacher and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senānigama in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village for alms.

Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking, ‘This is good enough for striving.’

And so, being myself liable to be reborn, understanding the drawbacks in being liable to be reborn, I sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and I found it. Being myself liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, I sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and I found it.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there are no more future lives.’

Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘I’ve struggled hard to realize this, enough with trying to explain it! Those mired in greed and hate can’t really understand this teaching.

It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re shrouded in a mass of darkness.’

So, as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing my train of thought, thought, ‘Alas! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

That’s what Brahmā Sahampati said. Then he went on to say:

‘Among the Magadhans there appeared in the past an impure teaching thought up by those still stained. Fling open the door to freedom from death! Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!’

Then, understanding Brahmā’s invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. In the same way, I saw sentient beings with little dust in their eyes, and some with much dust in their eyes.

Then I replied in verse to Brahmā Sahampati:

‘Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Brahmā, I did not teach the sophisticated, sublime Dhamma among humans.’

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’

But a deity came to me and said, ‘Sir, Āḷāra Kālāma passed away seven days ago.’

And knowledge and vision arose in me, ‘Āḷāra Kālāma passed away seven days ago.’

I thought, ‘This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.’

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘That Uddaka son of Rāma is astute, competent, clever, and has long had little dust in his eyes. Why don’t I teach him first of all? He’ll quickly understand the teaching.’

But a deity came to me and said, ‘Sir, Uddaka son of Rāma passed away just last night.’

And knowledge and vision arose in me, ‘Uddaka son of Rāma passed away just last night.’

I thought, ‘This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.’

Then I thought, ‘Who should I teach first of all? Who will quickly understand this teaching?’

Then it occurred to me, ‘The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don’t I teach them first of all?’

Then I thought, ‘Where are the group of five mendicants staying these days?’ With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi, in the deer park at Isipatana. So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, ‘Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?’

I replied to Upaka in verse:

‘I am the champion, the knower of all, unsullied in the midst of all things. I’ve given up all, freed through the ending of craving. Since I know for myself, whose follower should I be?

I have no teacher. There is no-one like me. In the world with its gods, I have no rival.

For in this world, I am the perfected one; I am the supreme Teacher. I alone am fully awakened, cooled, extinguished.

I am going to the city of Kāsi to roll forth the Wheel of Dhamma. In this world that is so blind, I’ll beat the drum of freedom from death!’

‘According to what you claim, reverend, you ought to be the Infinite Victor.’

‘The victors are those who, like me, have reached the ending of defilements. I have conquered bad qualities, Upaka—that’s why I’m a victor.’

When I had spoken, Upaka said: ‘If you say so, reverend.’ Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, ‘Here comes the ascetic Gotama. He’s so indulgent; he strayed from the struggle and returned to indulgence. We shouldn’t bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.’ Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as ‘reverend’.

So I said to them, ‘Mendicants, don’t address me by name and as ‘reverend’. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

But they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

So I said to them, ‘The Realized One has not become indulgent, strayed from the struggle and returned to indulgence. The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life.’

But for a second time they said to me, ‘Reverend Gotama … you’ve returned to indulgence.’

So for a second time I said to them, ‘The Realized One has not become indulgent …’

But for a third time they said to me, ‘Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you’ve become indulgent, strayed from the struggle and returned to indulgence?’

So I said to them, ‘Mendicants, have you ever known me to speak like this before?’

‘No sir, we have not.’

‘The Realized One is perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.’

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, being themselves liable to be reborn, understanding the drawbacks in being liable to be reborn, they sought that which is free of rebirth, the supreme sanctuary from the yoke, extinguishment—and they found it. Being themselves liable to grow old, fall sick, die, sorrow, and become corrupted, understanding the drawbacks in these things, they sought that which is free of old age, sickness, death, sorrow, and corruption, the supreme sanctuary from the yoke, extinguishment—and they found it. Knowledge and vision arose in them: ‘Our freedom is unshakable; this is our last rebirth; now there are no more future lives.’

Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches

known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

Suppose a deer in the wilderness was lying caught on a pile of snares. You'd know that it has met with calamity and disaster, and the hunter can do with them what he wants. And when the hunter comes, it cannot flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. You should understand that they have met with calamity and disaster, and the Wicked One can do with them what he wants.

There are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

Suppose a deer in the wilderness was lying on a pile of snares without being caught. You'd know that it hasn't met with calamity and disaster, and the hunter cannot do what he wants with them. And when the hunter comes, it can flee where it wants.

In the same way, there are ascetics and brahmins who enjoy these five kinds of sensual stimulation without being tied, infatuated, or attached, seeing the drawbacks, and understanding the escape. You should understand that they haven't met with calamity and disaster, and the Wicked One cannot do what he wants with them.

Suppose there was a wild deer wandering in the forest that walked, stood, sat, and laid down in confidence. Why is that? Because it's out of the hunter's range.

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called a mendicant who has blinded Māra …

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called a mendicant who has blinded Māra …

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called a mendicant who has blinded Māra …

Furthermore, a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. They’ve crossed over clinging to the world. And they walk, stand, sit, and lie down in confidence. Why is that? Because they’re out of the Wicked One’s range.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 27

MN 27
The Shorter Simile of the Elephant's Footprint
Cūḷahatthipadopamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmin Jānussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the wanderer Pilotika coming off in the distance, and said to him, "So, Mister Vacchāyana, where are you coming from in the middle of the day?"

"Just now, good sir, I've come from the presence of the ascetic Gotama."

"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

"Mister Vacchāyana praises the ascetic Gotama with lofty praise indeed."

"Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans."

"But for what reason are you so devoted to the ascetic Gotama?"

"Suppose that a skilled bull elephant tracker were to enter a bull elephant wood. There he'd see a large elephant's footprint, long and broad. He would come to the conclusion, 'This must be a big bull elephant.'

In the same way, because I saw four footprints of the ascetic Gotama I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

What four? Firstly, I see some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You'd think they live to demolish convictions with their intellect. They hear, 'So, gentlemen, that ascetic Gotama will come down to such and such village or town.' They formulate a question, thinking, 'We'll approach the ascetic Gotama and ask him this question. If he answers like this, we'll refute him like that; and if he answers like that, we'll refute him like this.'

When they hear that he has come down they approach him. The ascetic Gotama educates, encourages, fires up, and inspires them with a Dhamma talk. They don't even get around

to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they become his disciples. When I saw this first footprint of the ascetic Gotama, I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, I see some clever brahmins … some clever householders … they become his disciples.

Furthermore, I see some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don't even get around to asking their question to the ascetic Gotama, so how could they refute his answer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They say, 'We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!' When I saw this fourth footprint of the ascetic Gotama, I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

It's because I saw these four footprints of the ascetic Gotama that I came to the conclusion, 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'"

When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Hopefully, some time or other I'll get to meet Mister Gotama, and we can have a discussion."

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed the Buddha of all he had discussed with the wanderer Pilotika.

When he had spoken, the Buddha said to him, "Brahmin, the simile of the elephant's footprint is not yet completed in detail. As to how it is completed in detail, listen and apply your mind well, I will speak."

"Yes sir," Jānussoṇi replied. The Buddha said this:

“Suppose a bull elephant tracker were to enter a bull elephant wood. There they’d see a large elephant’s footprint, long and broad. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are dwarf cow elephants with big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and traces high up. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are tall lofty cow elephants with big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and traces and tusk-marks high up. A skilled bull elephant tracker does not yet come to the conclusion, ‘This must be a big bull elephant.’ Why not? Because in an elephant wood there are tall matriarch cow elephants with big footprints, and this footprint might be one of theirs.

They keep following the track until they see a big footprint, long and broad, and traces, tusk-marks, and broken branches high up. And they see that bull elephant walking, standing, sitting, or lying down at the root of a tree or in the open. Then they’d come to the conclusion, ‘This is that big bull elephant.’

In the same way, brahmin, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely complete and pure.

A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One, and reflect, ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they’ve gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what’s given, and expect only what’s given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex.

They give up lying. They speak the truth and stick to the truth. They’re honest and trustworthy, and don’t trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and at the wrong time. They avoid seeing shows of dancing, singing, and music. They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a

secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This, brahmin, is that which is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. But a noble disciple does not yet come to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is what is called ‘a footprint of the Realized One’ …

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This too is what is called ‘a footprint of the Realized One’ …

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is what is called ‘a footprint of the Realized One’ …

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details. This too is what is called ‘a footprint of the Realized One’ …

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified

and surpasses the human, they understand how sentient beings are reborn according to their deeds. This too is what is called ‘a footprint of the Realized One’ …

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’ They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements.’ This, brahmin, is what is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. At this point a noble disciple has not yet come to a conclusion, but they are coming to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This, brahmin, is what is called ‘a footprint of the Realized One’ and also ‘a trace of the Realized One’ and also ‘a mark of the Realized One’. At this point a noble disciple has come to the conclusion, ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’ And it is at this point that the simile of the elephant’s footprint has been completed in detail.”

When he had spoken, the brahmin Jānussoṇi said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 28

MN 28
The Longer Simile of the Elephant's Footprint
Mahāhatthipadopamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants, "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"The footprints of all creatures that walk can fit inside an elephant's footprint, so an elephant's footprint is said to be the biggest of them all. In the same way, all skillful qualities are included in the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. And what are the five grasping aggregates? They are as follows: the grasping aggregates of form, feeling, perception, choices, and consciousness.

And what is the grasping aggregate of form? The four primary elements, and form derived from the four primary elements.

And what are the four primary elements? The elements of earth, water, fire, and air.

And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything hard, solid, and appropriated that's internal, pertaining to an individual. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and appropriated that's internal, pertaining to an individual. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the earth element, detaching the mind from the earth element.

There comes a time when the exterior water element flares up. At that time the exterior earth element vanishes. So for all its great age, the earth element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

If others abuse, attack, harass, and trouble that mendicant, they understand: ‘This painful feeling born of ear contact has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on contact.’ They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind becomes secure, confident, settled, and decided.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: ‘This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw:

“Even if low-down bandits were to sever you limb from limb, anyone who had a malevolent thought on that account would not be following my instructions.” My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: ‘It’s my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’ They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that. At this point, much has been done by that mendicant.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that’s water, watery, and appropriated that’s internal, pertaining to an individual. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and appropriated that’s internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you grow disillusioned with the water element, detaching the mind from the water element.

There comes a time when the exterior water element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time when the water in the ocean sinks down a hundred leagues, or two, three, four, five, six, up to seven hundred leagues. There comes a time when the water in the ocean stands just seven palm trees deep, or six, five, four, three, two, or even just one palm tree deep. There comes a time when the water in the ocean stands just seven fathoms deep, or six, five, four, three, two, or even just one fathom deep. There comes a time when the water in the ocean stands just half a fathom deep, or waist deep, or knee deep, or even just ankle deep. There comes a time when there isn’t enough water in the ocean even to wet the tip of your finger. So for all its great age, the water element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than ‘I’ or ‘mine’ or ‘I am’, they consider it to be none of these things. … If, while recollecting the Buddha, the

teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that's fire, fiery, and appropriated that's internal, pertaining to an individual. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and appropriated that's internal, pertaining to an individual. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you grow disillusioned with the fire element, detaching the mind from the fire element.

There comes a time when the exterior fire element flares up. It burns up villages, towns, cities, countries, and regions until it reaches a green field, a roadside, a cliff's edge, a body of water, or cleared parkland, where it's extinguished for lack of fuel. There comes a time when they go looking for a fire, taking just a chicken feather or a scrap of sinew as kindling. So for all its great age, the fire element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things. …

If, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they're happy with that. At this point, much has been done by that mendicant.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that's air, airy, and appropriated that's internal, pertaining to an individual. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and appropriated that's internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

There comes a time when the exterior air element flares up. It sweeps away villages, towns, cities, countries, and regions. There comes a time, in the last month of summer, when they look for wind by using a palm-leaf or fan, and even the grasses in the drip-fringe of a thatch roof don't stir. So for all its great age, the air element will be revealed as impermanent, liable to end, vanish, and perish. What then of this ephemeral body appropriated by craving? Rather than 'I' or 'mine' or 'I am', they consider it to be none of these things.

If others abuse, attack, harass, and trouble that mendicant, they understand: 'This painful feeling born of ear contact has arisen in me. That's dependent, not independent. Dependent on what? Dependent on contact. They see that contact, feeling, perception, choices, and consciousness are impermanent. Based on that element alone, their mind becomes secure, confident, settled, and decided.

Others might treat that mendicant with disliking, loathing, and detestation, striking them with fists, stones, sticks, and swords. They understand: ‘This body is such that fists, stones, sticks, and swords strike it. But the Buddha has said in the Advice on the Simile of the Saw: “Even if low-down bandits were to sever you limb from limb, anyone who had a thought of hate on that account would not be following my instructions.” My energy shall be roused up and unflagging, my mindfulness established and lucid, my body tranquil and undisturbed, and my mind immersed in samādhi. Gladly now, let fists, stones, sticks, and swords strike this body! For this is how the instructions of the Buddhas are followed.’

While recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful may not become stabilized in them. In that case they stir up a sense of urgency: ‘It’s my loss, my misfortune, that while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does not become stabilized in me.’ They’re like a daughter-in-law who stirs up a sense of urgency when they see their father-in-law. But if, while recollecting the Buddha, the teaching, and the Saṅgha in this way, equanimity based on the skillful does become stabilized in them, they’re happy with that. At this point, much has been done by that mendicant.

When a space is enclosed by sticks, creepers, grass, and mud it becomes known as a ‘building’. In the same way, when a space is enclosed by bones, sinews, flesh, and skin it becomes known as a ‘form’.

Reverends, though the eye is intact internally, so long as exterior sights don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness. Though the eye is intact internally and exterior sights come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness. But when the eye is intact internally and exterior sights come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate.

They understand: ‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates. But the Buddha has said: “One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination.” And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’ At this point, much has been done by that mendicant.

Though the ear … nose … tongue … body … mind is intact internally, so long as exterior ideas don’t come into range and there’s no corresponding engagement, there’s no manifestation of the corresponding type of consciousness.

Though the mind is intact internally and exterior ideas come into range, so long as there’s no corresponding engagement, there’s no manifestation of the corresponding type of

consciousness. But when the mind is intact internally and exterior ideas come into range and there is corresponding engagement, there is the manifestation of the corresponding type of consciousness.

The form produced in this way is included in the grasping aggregate of form. The feeling, perception, choices, and consciousness produced in this way are each included in the corresponding grasping aggregate. They understand: ‘So this is how there comes to be inclusion, gathering together, and joining together into these five grasping aggregates.

But the Buddha has also said: “One who sees dependent origination sees the teaching. One who sees the teaching sees dependent origination.” And these five grasping aggregates are indeed dependently originated. The desire, clinging, attraction, and attachment for these five grasping aggregates is the origin of suffering. Giving up and getting rid of desire and greed for these five grasping aggregates is the cessation of suffering.’ At this point, much has been done by that mendicant.”

That’s what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 29

MN 29
The Longer Simile of the Heartwood
Mahāsāropamasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Mendicants, take the case of a gentleman who has gone forth from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down because of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.' And so they become indulgent and fall into negligence on account of those possessions, honor, and popularity. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood. If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

This is called a mendicant who has grabbed the branches and leaves of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one who is ethical, of good character. These other mendicants are unethical, of bad character.' And so they become indulgent and fall into negligence regarding their accomplishment in ethics. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the

heartwood, softwood, and bark, he'd cut off the shoots and depart imagining they were heartwood. If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the shoots, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

This is called a mendicant who has grabbed the shoots of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. … Being diligent, they achieve immersion. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with immersion and unified mind. These other mendicants lack immersion, they have straying minds.' And so they become indulgent and fall into negligence regarding that accomplishment in immersion. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood and softwood, he'd cut off the bark and depart imagining it was heartwood. If a person with clear eyes saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the bark, and departed imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

This is called a mendicant who has grabbed the bark of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. … Being diligent, they achieve knowledge and vision. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that, 'I'm the one who meditates knowing and seeing. These other mendicants meditate without knowing and seeing.' And so they become indulgent and fall into negligence regarding that knowledge and vision. And being negligent they live in suffering.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, he'd cut out the softwood and depart imagining it was heartwood. If a person with clear eyes saw him they'd say, 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut out the softwood, and departed imagining it was heartwood. Whatever he needs to make from heartwood, he won't succeed.' …

This is called a mendicant who has grabbed the softwood of the spiritual life and stopped short with that.

Next, take a gentleman who has gone forth from the lay life to homelessness, thinking, 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and

distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence on account of those possessions, honor, and popularity. Being diligent, they achieve accomplishment in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in ethics. Being diligent, they achieve immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that accomplishment in immersion. Being diligent, they achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. Nor do they become indulgent and fall into negligence regarding that knowledge and vision. Being diligent, they achieve irreversible freedom. And it's impossible for that mendicant to fall away from that irreversible freedom.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood. If a person with clear eyes saw him they'd say, 'This gentleman knows what heartwood, softwood, bark, shoots, and branches and leaves are. That's why he cut out just the heartwood and departed knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.' …

It's impossible for that mendicant to fall away from that irreversible freedom.

And so, mendicants, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 30

MN 30
The Shorter Simile of the Heartwood
Cūḷasāropamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin Piṅgalakoccha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, deemed holy by many people. Namely: Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. According to their own claims, did all of them have direct knowledge, or none of them, or only some?"

"Enough, brahmin, let this be: 'According to their own claims, did all of them have direct knowledge, or none of them, or only some?' I will teach you the Dhamma. Listen and apply your mind well, I will speak."

"Yes sir," Piṅgalakoccha replied. The Buddha said this:

"Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But, passing over the heartwood, softwood, bark, and shoots, he'd cut off the branches and leaves and depart imagining they were heartwood. If a person with clear eyes saw him they'd say: 'This gentleman doesn't know what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he passed them over, cut off the branches and leaves, and departed imagining they were heartwood. Whatever he needs to make from heartwood, he won't succeed.'

Suppose there was another person in need of heartwood … he'd cut off the shoots and depart imagining they were heartwood …

Suppose there was another person in need of heartwood … he'd cut off the bark and depart imagining it was heartwood …

Suppose there was another person in need of heartwood … he'd cut out the softwood and depart imagining it was heartwood …

Suppose there was another person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the

heartwood and depart knowing it was heartwood. If a person with clear eyes saw him they'd say: 'This gentleman knows what heartwood, softwood, bark, shoots, or branches and leaves are. That's why he cut out just the heartwood and departed knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed.'

In the same way, take a certain person who goes forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one with possessions, honor, and popularity. These other mendicants are obscure and insignificant.' They become lazy and slack on account of their possessions, honor, and popularity, not generating enthusiasm or trying to realize those things that are better and finer. … They're like the person who mistakes branches and leaves for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They achieve accomplishment in ethics. They're happy with that, and they've got all they wished for. And they glorify themselves and put others down on account of that: 'I'm the one who is ethical, of good character. These other mendicants are unethical, of bad character.' They become lazy and slack regarding their accomplishment in ethics, not generating enthusiasm or trying to realize those things that are better and finer. … They're like the person who mistakes shoots for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … They achieve accomplishment in ethics … and immersion. … They become lazy and slack regarding their accomplishment in immersion, not generating enthusiasm or trying to realize those things that are better and finer. … They're like the person who mistakes bark for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness … They achieve accomplishment in ethics … immersion … and knowledge and vision. They become lazy and slack regarding their knowledge and vision, not generating enthusiasm or trying to realize those things that are better and finer. … They're like the person who mistakes softwood for heartwood, I say.

Next, take a gentleman who has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth they generate possessions, honor, and popularity. They're not happy with that, and haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack on account of their possessions, honor, and popularity, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in ethics. They're happy with that, but they haven't got all they wished for. They don't glorify

themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in ethics, but generate enthusiasm and try to realize those things that are better and finer. They become accomplished in immersion. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their accomplishment in immersion, but generate enthusiasm and try to realize those things that are better and finer. They achieve knowledge and vision. They're happy with that, but they haven't got all they wished for. They don't glorify themselves and put others down on account of that. They don't become lazy and slack regarding their knowledge and vision, but generate enthusiasm and try to realize those things that are better and finer.

And what are those things that are better and finer than knowledge and vision?

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is something better and finer than knowledge and vision.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is something better and finer than knowledge and vision.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This too is something better and finer than knowledge and vision.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This too is something better and finer than knowledge and vision.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This too is something better and finer than knowledge and vision.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This too is something better and finer than knowledge and vision.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This too is something better and finer than knowledge and vision. These are the things that are better and finer than knowledge and vision.

Suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. He'd cut out just the heartwood and depart knowing it was heartwood. Whatever he needs to make from heartwood, he will succeed. That's what this person is like, I say.

And so, brahmin, this spiritual life is not lived for the sake of possessions, honor, and popularity, or for accomplishment in ethics, or for accomplishment in immersion, or for knowledge and vision. Rather, the goal, heartwood, and final end of the spiritual life is the unshakable freedom of heart."

When he had spoken, the brahmin Piṅgalakoccha said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 31

MN 31
The Shorter Discourse at Gosiṅga
Cūḷagosiṅgasutta

So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the sal forest park at Gosiṅga.

Then in the late afternoon, the Buddha came out of retreat and went to that park. The park keeper saw the Buddha coming off in the distance and said to him, “Don’t come into this park, ascetic. There are three gentlemen staying here whose nature is to desire only the self. Do not disturb them.”

Anuruddha heard the park keeper conversing with the Buddha, and said to him, “Don’t keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived.” Then Anuruddha went to Nandiya and Kimbila, and said to them, “Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!”

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat on the seat spread out, and washed his feet. Those venerables bowed and sat down to one side.

The Buddha said to Anuruddha, “I hope you’re keeping well, Anuruddha and friends; I hope you’re getting by. And I hope you’re having no trouble getting almsfood.”

“We’re keeping well, Blessed One, we’re getting by. And we have no trouble getting almsfood.”

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Indeed, sir, we live in harmony like this.”

“But how do you live this way?”

“In this case, sir, I think, ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think, ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.”

And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Good, good, Anuruddha and friends! But I hope you’re living diligently, keen, and resolute?”

“Indeed, sir, we live diligently.”

“But how do you live this way?”

“In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can’t do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don’t break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That’s how we live diligently, keen, and resolute.”

“Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“How could we not, sir? Whenever we want, quite secluded from sensual pleasures, secluded from unskillful qualities, we enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved while living diligent, keen, and resolute.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, as the placing of the mind and keeping it connected are stilled, we enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, with the fading away of rapture, we enter and remain in the third absorption, where we meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, we enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, we enter and remain in the dimension of infinite space. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, we enter and remain in the dimension of infinite consciousness. … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, we enter and remain in the dimension of nothingness. … going totally beyond the dimension of nothingness, we enter and remain in the dimension of neither perception nor non-perception. This is another superhuman distinction that we have achieved for going beyond and stilling that meditation.”

“Good, good! But have you achieved any other superhuman distinction for going beyond and stilling that meditation?”

“How could we not, sir? Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end. This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation. And we don’t see any better or finer way of meditating at ease than this.”

“Good, good! There is no better or finer way of meditating at ease than this.”

Then the Buddha educated, encouraged, fired up, and inspired the venerables Anuruddha, Nandiya, and Kimbila with a Dhamma talk, after which he got up from his seat and left.

The venerables then accompanied the Buddha for a little way before turning back. Nandiya and Kimbila said to Anuruddha, “Did we ever tell you that we had gained such and such meditations and attainments, up to the ending of defilements, as you revealed to the Buddha?”

“The venerables did not tell me that they had gained such meditations and attainments. But I discovered it by comprehending your minds, and deities also told me. I answered when the Buddha directly asked about it.”

Then the native spirit Dīgha Parajana went up to the Buddha, bowed, stood to one side, and said to him, “The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila.”

Hearing the cry of Dīgha Parajana, the Earth Gods raised the cry …

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others … the Gods of Brahmā’s Host raised the cry, “The Vajjis are lucky! The Vajjian people are so very lucky that the Realized One, the perfected one, the fully awakened Buddha stays there, as well as these three gentlemen, the venerables Anuruddha, Nandiya, and Kimbila.”

And so at that moment, in that instant, those venerables were known as far as the Brahmā realm.

“That’s so true, Dīgha! That’s so true! If the family from which those three gentlemen went forth from the lay life to homelessness were to recollect those venerables with confident heart, that would be for that family’s lasting welfare and happiness. If the family circle … village … town … city … country … all the aristocrats … all the brahmins … all the peasants … all the workers were to recollect those venerables with confident heart, that would be for all those menials’ lasting welfare and happiness.

If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to recollect those venerables with confident heart, that would be for the whole world’s lasting welfare and happiness.

See, Dīgha, how those three gentlemen are practicing for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans!”

That is what the Buddha said. Satisfied, the native spirit Dīgha Parajana was happy with what the Buddha said.

MN 32

MN 32
The Longer Discourse at Gosiṅga
Mahāgosiṅgasutta

So I have heard. At one time the Buddha was staying in the sal forest park at Gosiṅga, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Anuruddha, Revata, Ānanda, and others.

Then in the late afternoon, Venerable Mahāmoggallāna came out of retreat, went to Venerable Mahākassapa, and said, “Come, Reverend Kassapa, let’s go to Venerable Sāriputta to hear the teaching.”

“Yes, reverend,” Mahākassapa replied. Then, together with Venerable Anuruddha, they went to Sāriputta to hear the teaching.

Seeing them, Venerable Ānanda went to Venerable Revata, told him what was happening, and invited him also.

Sāriputta saw them coming off in the distance and said to Ānanda, “Come, Venerable Ānanda. Welcome to Ānanda, the Buddha’s attendant, who is so close to the Buddha. Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?”

“Reverend Sāriputta, it’s a mendicant who is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. And they teach the four assemblies in order to uproot the underlying tendencies with well-rounded and coherent words and phrases. That’s the kind of mendicant who would beautify this park.”

When he had spoken, Sāriputta said to Revata, “Reverend Revata, Ānanda has answered by speaking from his heart. And now we ask you the same question.”

“Reverend Sāriputta, it’s a mendicant who enjoys retreat and loves retreat. They’re committed to inner serenity of the heart, they don’t neglect absorption, they’re endowed with discernment, and they frequent empty huts. That’s the kind of mendicant who would beautify this park.”

When he had spoken, Sāriputta said to Anuruddha, “Reverend Anuruddha, Revata has answered by speaking from his heart. And now we ask you the same question.”

“Reverend Sāriputta, it’s a mendicant who surveys a thousand worlds with clairvoyance that is purified and surpasses the human, just as a person with clear eyes could survey a thousand orbits from the upper floor of a royal longhouse. That’s the kind of mendicant who would beautify this park.”

When he had spoken, Sāriputta said to Mahākassapa, “Reverend Kassapa, Anuruddha has answered by speaking from his heart. And now we ask you the same question.”

“Reverend Sāriputta, it’s a mendicant who lives in the wilderness, eats only almsfood, wears rag robes, and owns just three robes; and they praise these things. They are of few wishes, content, secluded, aloof, and energetic; and they praise these things. They are accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom; and they praise these things. That’s the kind of mendicant who would beautify this park.”

When he had spoken, Sāriputta said to Mahāmoggallāna, “Reverend Moggallāna, Mahākassapa has answered by speaking from his heart. And now we ask you the same question.”

“Reverend Sāriputta, it’s when two mendicants engage in discussion about the teaching. They question each other and answer each other’s questions without faltering, and their discussion on the teaching flows on. That’s the kind of mendicant who would beautify this park.”

Then Mahāmoggallāna said to Sāriputta, “Each of us has spoken from our heart. And now we ask you: Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?”

“Reverend Moggallāna, it’s when a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. Suppose that a ruler or their minister had a chest full of garments of different colors. In the morning, they’d don whatever pair of garments they wanted. At midday, and in the evening, they’d don whatever pair of garments they wanted.

In the same way, a mendicant masters their mind and is not mastered by it. In the morning, they abide in whatever meditation or attainment they want. At midday, and in the evening, they abide in whatever meditation or attainment they want. That’s the kind of mendicant who would beautify this park.”

Then Sāriputta said to those venerables, “Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and inform him about this. As he answers, so we’ll remember it.”

“Yes, reverend,” they replied. Then those venerables went to the Buddha, bowed, and sat down to one side. Venerable Sāriputta told the Buddha of how the mendicants had come to see him, and how he had asked Ānanda: “‘Ānanda, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the

air. What kind of mendicant would beautify this park?' When I had spoken, Ānanda said to me: 'Reverend Sāriputta, it's a mendicant who is very learned … That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Ānanda answered in the right way for him. For Ānanda is very learned …"

"Next I asked Revata the same question. He said: 'It's a mendicant who enjoys retreat … That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Revata answered in the right way for him. For Revata enjoys retreat …"

"Next I asked Anuruddha the same question. He said: 'It's a mendicant who surveys the entire galaxy with clairvoyance that is purified and surpasses the human … That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Anuruddha answered in the right way for him. For Anuruddha surveys the entire galaxy with clairvoyance that is purified and surpasses the human."

"Next I asked Mahākassapa the same question. He said: 'It's a mendicant who lives in the wilderness … and is accomplished in the knowledge and vision of freedom; and they praise these things. That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Kassapa answered in the right way for him. For Kassapa lives in the wilderness … and is accomplished in the knowledge and vision of freedom; and he praises these things."

"Next I asked Mahāmoggallāna the same question. He said: 'It's when two mendicants engage in discussion about the teaching … That's the kind of mendicant who would beautify this park.'"

"Good, good, Sāriputta! Moggallāna answered in the right way for him. For Moggallāna is a Dhamma speaker."

When he had spoken, Moggallāna said to the Buddha, "Next, I asked Sāriputta: 'Each of us has spoken from our heart. And now we ask you: Sāriputta, the sal forest park at Gosiṅga is lovely, the night is bright, the sal trees are in full blossom, and divine scents seem to float on the air. What kind of mendicant would beautify this park?' When I had spoken, Sāriputta said to me: 'Reverend Moggallāna, it's when a mendicant masters their mind and is not mastered by it … That's the kind of mendicant who would beautify this park.'"

"Good, good, Moggallāna! Sāriputta answered in the right way for him. For Sāriputta masters his mind and is not mastered by it …"

When he had spoken, Sāriputta asked the Buddha, "Sir, who has spoken well?"

“You’ve all spoken well in your own way. However, listen to me also as to what kind of mendicant would beautify this sal forest park at Gosiṅga. It’s a mendicant who, after the meal, returns from almsround, sits down cross-legged, sets their body straight, and establishes mindfulness in their presence, thinking: ‘I will not break this sitting posture until my mind is freed from the defilements by not grasping!’ That’s the kind of mendicant who would beautify this park.”

That is what the Buddha said. Satisfied, those venerables approved what the Buddha said.

MN 33

MN 33
The Longer Discourse on the Cowherd
Mahāgopālakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a cowherd with eleven factors can't maintain and expand a herd of cattle. What eleven? It's when a cowherd doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can't maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can't achieve growth, improvement, or maturity in this teaching and training. What eleven? It's when a mendicant doesn't know form, is unskilled in characteristics, doesn't pick out flies' eggs, doesn't dress wounds, doesn't spread smoke, doesn't know the ford, doesn't know satisfaction, doesn't know the trail, is not skilled in pastures, milks dry, and doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant not know form? It's when a mendicant doesn't truly understand that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant doesn't know form.

And how is a mendicant not skilled in characteristics? It's when a mendicant doesn't understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant isn't skilled in characteristics.

And how does a mendicant not pick out flies' eggs? It's when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They tolerate any bad, unskillful qualities that have arisen. They don't give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant doesn't pick out flies' eggs.

And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of sight, and they don't achieve its restraint. When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know an idea with their mind, they get caught up in the features and details. Since the faculty of

the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don't practice restraint, they don't protect the faculty of the mind, and they don't achieve its restraint. That's how a mendicant doesn't dress wounds.

And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.

And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures.

And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant doesn't know moderation in accepting. That's how a mendicant milks dry.

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is

skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant know form? It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant knows form.

And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … smell an odor with their nose … taste a flavor with their tongue … feel a touch with their body … know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

And how does a mendicant smoke out pests? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.

And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

And how is a mendicant skilled in pastures? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in pastures.

And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick, and that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can achieve growth, improvement, and maturity in this teaching and training."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 34

MN 34
The Shorter Discourse on the Cowherd
Cūḷagopālakasutta

So I have heard. At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, there was an unintelligent Magadhan cowherd. In the last month of the rainy season, without inspecting the near shore or the far shore, he drove his cattle across a place with no ford on the Ganges river to the the northern shore among the Suvidehans.

But the cattle bunched up in mid-stream and came to ruin right there. Why is that? Because the unintelligent cowherd failed to inspect the shores before driving the cattle across at a place with no ford. In the same way, there are ascetics and brahmins who are unskilled in this world and the other world, unskilled in Māra’s domain and its opposite, and unskilled in Death’s domain and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting harm and suffering.

Once upon a time, mendicants, there was an intelligent Magadhan cowherd. In the last month of the rainy season, after inspecting the near shore and the far shore, he drove his cattle across a ford on the Ganges river to the northern shore among the Suvidehans.

First he drove across the bulls, the fathers and leaders of the herd. They breasted the stream of the Ganges and safely reached the far shore. Then he drove across the strong and tractable cattle. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the bullocks and heifers. They too breasted the stream of the Ganges and safely reached the far shore. Then he drove across the calves and weak cattle. They too breasted the stream of the Ganges and safely reached the far shore. Once it happened that a baby calf had just been born. Urged on by its mother’s lowing, even it managed to breast the stream of the Ganges and safely reach the far shore. Why is that? Because the intelligent cowherd inspected both shores before driving the cattle across at a ford.

In the same way, there are ascetics and brahmins who are skilled in this world and the other world, skilled in Māra’s domain and its opposite, and skilled in Death’s domain and its opposite. If anyone thinks they are worth listening to and trusting, it will be for their lasting welfare and happiness.

Just like the bulls, fathers and leaders of the herd, who crossed the Ganges to safety are the mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Having breasted Māra's stream, they have safely crossed over to the far shore.

Just like the strong and tractable cattle who crossed the Ganges to safety are the mendicants who, with the ending of the five lower fetters, are reborn spontaneously. They're extinguished there, and are not liable to return from that world. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the bullocks and heifers who crossed the Ganges to safety are the mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the calves and weak cattle who crossed the Ganges to safety are the mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. They too, having breasted Māra's stream, will safely cross over to the far shore.

Just like the baby calf who had just been born, but, urged on by its mother's lowing, still managed to cross the Ganges to safety are the mendicants who are followers of teachings, followers by faith. They too, having breasted Māra's stream, will safely cross over to the far shore.

Mendicants, I am skilled in this world and the other world, skilled in Māra's domain and its opposite, and skilled in Death's domain and its opposite. If anyone thinks I am worth listening to and trusting, it will be for their lasting welfare and happiness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"This world and the other world have been clearly explained by one who knows; as well as Māra's reach, and what's out of Death's reach.

Directly knowing the whole world, the Buddha who understands has opened the door to freedom from death, for finding the sanctuary, extinguishment.

The Wicked One's stream has been cut, it's blown away and mown down. Be full of joy, mendicants, set your heart on sanctuary!"

MN 35

MN 35
The Shorter Discourse With Saccaka
Cūḷasaccakasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time Saccaka, the son of Jain parents, was staying in Vesālī. He was a debater and clever speaker deemed holy by many people. He was telling a crowd in Vesālī, "I don't see any ascetic or brahmin who would not shake and rock and tremble, sweating from the armpits, were I to take them on in debate—not a leader of an order or a community, or the teacher of a community, and not even one who claims to be a perfected one, a fully awakened Buddha. Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more then a human being!"

Then Venerable Assaji robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. As Saccaka was going for a walk he saw Assaji coming off in the distance. He approached him and exchanged greetings with him.

When the greetings and polite conversation were over, Saccaka stood to one side and said to Assaji, "Mister Assaji, how does the ascetic Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?"

"Aggivessana, this is how the ascetic Gotama guides his disciples, and his instructions to disciples generally proceed on these topics: 'Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.' This is how the ascetic Gotama guides his disciples, and how instruction to his disciples generally proceeds."

"It's sad to hear, Mister Assaji, that the ascetic Gotama has such a doctrine. Hopefully, some time or other I'll get to meet Mister Gotama, and we can have a discussion. And hopefully I can dissuade him from this harmful misconception."

Now at that time around five hundred Licchavis were sitting together at the town hall on some business. Then Saccaka went up to them and said, "Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama. If he stands by the position stated to me by one of his well-known disciples—a mendicant named Assaji—I'll take him on in debate and drag him to and fro and round about, like a strong man would grab a long-fleeced sheep by its fleece and drag it to and fro and round about! Taking him on in debate, I'll drag him to and fro and round about, like a strong brewer's worker would toss a large brewer's sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I'll shake him down and about, and give him a beating, like a strong brewer's mixer would grab a strainer by the corners and

shake it down and about, and give it a beating! I'll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing! Come forth, good Licchavīs, come forth! Today I am going to have a discussion with the ascetic Gotama."

At that, some of the Licchavis said, "How can the ascetic Gotama refute Saccaka's doctrine, when it is Saccaka who will refute Gotama's doctrine?"

But some of the Licchavis said, "Who is Saccaka to refute the Buddha's doctrine, when it is the Buddha who will refute Saccaka's doctrine?"

Then Saccaka, escorted by the five hundred Licchavis, went to the hall with the peaked roof in the Great Wood.

At that time several mendicants were walking mindfully in the open air. Then Saccaka went up to them and said, "Good sirs, where is Mister Gotama at present? For we want to see him."

"Aggivessana, the Buddha has plunged deep into the Great Wood and is sitting at the root of a tree for the day's meditation."

Then Saccaka, together with a large group of Licchavis, went to see the Buddha in the Great Wood, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Before sitting down to one side, some of the Licchavīs bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

Then Saccaka said to the Buddha, "I'd like to ask Mister Gotama about a certain point, if you'd take the time to answer."

"Ask what you wish, Aggivessana."

"How does the ascetic Gotama guide his disciples? And on what topics does instruction to his disciples generally proceed?"

"This is how I guide my disciples, and my instructions to disciples generally proceed on these topics: 'Form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self.' This is how I guide my disciples, and how instruction to my disciples generally proceeds."

"A simile strikes me, Mister Gotama."

"Then speak as you feel inspired," said the Buddha.

"All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. All the hard work that gets done depends on the earth and is grounded on the earth.

In the same way, an individual's self is form. Grounded on form they create merit and wickedness. An individual's self is feeling … perception … choices … consciousness. Grounded on consciousness they create merit and wickedness."

"Aggivessana, are you not saying this: 'Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self'?"

"Indeed, Mister Gotama, that is what I am saying. And this big crowd agrees with me!"

"What has this big crowd to do with you? Please just unpack your own statement."

"Then, Mister Gotama, what I am saying is this: 'Form is my self, feeling is my self, perception is my self, choices are my self, consciousness is my self'."

"Well then, Aggivessana, I'll ask you about this in return, and you can answer as you like. What do you think, Aggivessana? Consider an anointed aristocratic king such as Pasenadi of Kosala or Ajātasattu of Magadha, son of the princess of Videha. Would they have the power in their own realm to execute those who have incurred execution, fine those who have incurred fines, or banish those who have incurred banishment?"

"An anointed king would have such power, Mister Gotama. Even federations such as the Vajjis and Mallas have such power in their own realm. So of course an anointed king such as Pasenadi or Ajātasattu would wield such power, as is their right."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you have power over that form to say: 'May my form be like this! May it not be like that'?" When he said this, Saccaka kept silent. The Buddha asked the question a second time, but Saccaka still kept silent. So the Buddha said to Saccaka, "Answer now, Aggivessana. Now is not the time for silence. If someone fails to answer a legitimate question when asked three times by the Buddha, their head explodes into seven pieces there and then."

Now at that time the spirit Vajirapāṇī, taking up a burning iron thunderbolt, blazing and glowing, stood in the sky above Saccaka, thinking, "If this Saccaka doesn't answer when asked a third time, I'll blow his head into seven pieces there and then!" And both the Buddha and Saccaka could see Vajirapāṇī.

Saccaka was terrified, shocked, and awestruck. Looking to the Buddha for shelter, protection, and refuge, he said, "Ask me, Mister Gotama. I will answer."

"What do you think, Aggivessana? When you say, 'Form is my self,' do you have power over that form to say: 'May my form be like this! May it not be like that'?"

"No, Mister Gotama."

"Think about it, Aggivessana! You should think before answering. What you said before and what you said after don't match up. What do you think, Aggivessana? When you say, 'Feeling is my self,' do you have power over that feeling to say: 'May my feeling be like this! May it not be like that'?"

“No, Mister Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Perception is my self,’ do you have power over that perception to say: ‘May my perception be like this! May it not be like that’?”

“No, Mister Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Choices are my self,’ do you have power over those choices to say: ‘May my choices be like this! May they not be like that’?”

“No, Mister Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? When you say, ‘Consciousness is my self,’ do you have power over that consciousness to say: ‘May my consciousness be like this! May it not be like that’?”

“No, Mister Gotama.”

“Think about it, Aggivessana! You should think before answering. What you said before and what you said after don’t match up. What do you think, Aggivessana? Is form permanent or impermanent?”

“Impermanent.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, Mister Gotama.”

“What do you think, Aggivessana? Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, Mister Gotama.”

“What do you think, Aggivessana? Consider someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self.’ Would such a person be able to completely understand suffering themselves, or live having wiped out suffering?”

“How could they? No, Mister Gotama.”

“What do you think, Aggivessana? This being so, aren’t you someone who clings, holds, and attaches to suffering, regarding it thus: ‘This is mine, I am this, this is my self’?”

“How could I not? Yes, Mister Gotama.”

“Suppose, Aggivessana, there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana tree, straight and young and grown free of defects. They’d cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

In the same way, when pursued, pressed, and grilled by me on your own doctrine, you turn out to be void, hollow, and mistaken. But it was you who stated before the assembly of Vesālī: ‘I don’t see any ascetic or brahmin who would not shake and rock and tremble, sweating from the armpits, were I to take them on in debate—not a leader of an order or a community, or the teacher of a community, and not even one who claims to be a perfected one, a fully awakened Buddha. Even an insentient post would shake and rock and tremble were I to take it on in debate. How much more then a human being!’ But sweat is pouring from your forehead; it’s soaked through your robe and drips on the ground. While I now have no sweat on my body.” So the Buddha revealed his golden body to the assembly. When this was said, Saccaka sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Licchavi Dummukha said to the Buddha, “A simile strikes me, Blessed One.”

“Then speak as you feel inspired,” said the Buddha.

“Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they’d pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab’s claws had all been snapped, cracked, and broken off it wouldn’t be able to return down into that lotus pond. In the same way, sir, the Buddha has snapped, cracked, and broken off all Saccaka’s twists, ducks, and dodges. Now he can’t get near the Buddha again looking for a debate.”

But Saccaka said to him, “Hold on, Dummukha, hold on! I wasn’t talking with you, I was talking with Mister Gotama.

Mister Gotama, leave aside that statement I made—as did various other ascetics and brahmins—it was, like, just a bit of nonsense. How do you define a disciple of Mister Gotama who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions?"

"It's when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to define one of my disciples who follows instructions and responds to advice; who has gone beyond doubt, got rid of indecision, gained assurance, and is independent of others in the Teacher's instructions."

"But how do you define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment?"

"It's when one of my disciples truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping. They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' And having seen this with right understanding they're freed by not grasping. That's how to define a mendicant who is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.

A mendicant whose mind is freed like this has three unsurpassable qualities: unsurpassable seeing, practice, and freedom. They honor, respect, esteem, and venerate only the Realized One: 'The Blessed One is awakened, tamed, serene, crossed over, and extinguished. And he teaches Dhamma for awakening, self-control, serenity, crossing over, and extinguishment.'"

When he had spoken, Saccaka said to him, "Mister Gotama, it was rude and impudent of me to imagine I could attack you in debate. For a person might find safety after attacking a rutting elephant, but not after attacking Mister Gotama. A person might find safety after attacking a blazing mass of fire, but not after attacking Mister Gotama. They might find safety after attacking a poisonous viper, but not after attacking Mister Gotama. It was rude and impudent of me to imagine I could attack you in debate. Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow's meal from me?" The Buddha consented with silence.

Then, knowing that the Buddha had consented, Saccaka addressed those Licchavis, “Listen, gentlemen. I have invited the ascetic Gotama together with the Saṅgha of mendicants for tomorrow’s meal. You may all bring me what you think is suitable.”

Then, when the night had passed, those Licchavis presented Saccaka with an offering of five hundred servings of food. And Saccaka had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Saccaka’s park, where he sat on the seat spread out, together with the Saṅgha of mendicants. Then Saccaka served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Saccaka took a low seat and sat to one side.

Then Saccaka said to the Buddha, “Mister Gotama, may the merit and the growth of merit in this gift be for the happiness of the donors.”

“Aggivessana, whatever comes from giving to a recipient of a religious donation such as yourself—who is not free of greed, hate, and delusion—will accrue to the donors. Whatever comes from giving to a recipient of a religious donation such as myself—who is free of greed, hate, and delusion—will accrue to you.”

MN 36

MN 36
The Longer Discourse With Saccaka
Mahāsaccakasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time in the morning the Buddha, being properly dressed, took his bowl and robe, wishing to enter Vesālī for alms.

Then as Saccaka, the son of Jain parents, was going for a walk he approached the hall with the peaked roof in the Great Wood. Venerable Ānanda saw him coming off in the distance, and said to the Buddha, "Sir, Saccaka, the son of Jain parents, is coming. He's a debater and clever speaker deemed holy by many people. He wants to discredit the Buddha, the teaching, and the Saṅgha. Please, sir, sit for a moment out of compassion." The Buddha sat on the seat spread out.

Then Saccaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha,

"Mister Gotama, there are some ascetics and brahmins who live committed to the practice of developing physical endurance, without developing the mind. They suffer painful physical feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their mind was subject to the body, and the body had power over it. Why is that? Because their mind was not developed. There are some ascetics and brahmins who live committed to the practice of developing the mind, without developing physical endurance. They suffer painful mental feelings. This happened to someone once. Their thighs became paralyzed, their heart burst, hot blood gushed from their mouth, and they went mad and lost their mind. Their body was subject to the mind, and the mind had power over it. Why is that? Because their physical endurance was not developed. It occurs to me that Mister Gotama's disciples must live committed to the practice of developing the mind, without developing physical endurance."

"But Aggivessana, what have you heard about the development of physical endurance?"

"Take, for example, Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla. They go naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her

home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals."

"But Aggivessana, do they get by on so little?"

"No, Mister Gotama. Sometimes they eat luxury fresh and cooked foods and drink a variety of luxury beverages. They gather their body's strength, build it up, and get fat."

"What they earlier gave up, they later got back. That is how there is the increase and decrease of this body. But Aggivessana, what have you heard about development of the mind?" When Saccaka was questioned by the Buddha about development of the mind, he was stumped.

So the Buddha said to Saccaka, "The development of physical endurance that you have described is not the legitimate development of physical endurance in the noble one's training. And since you don't even understand the development of physical endurance, how can you possibly understand the development of the mind? Still, as to how someone is undeveloped in physical endurance and mind, and how someone is developed in physical endurance and mind, listen and apply your mind well, I will speak."

"Yes, sir," replied Saccaka. The Buddha said this:

"And how is someone undeveloped in physical endurance and mind? Take an unlearned ordinary person who has a pleasant feeling. When they experience pleasant feeling they become full of lust for it. Then that pleasant feeling ceases. And when it ceases, a painful feeling arises. When they suffer painful feeling, they sorrow and wail and lament, beating their breast and falling into confusion. Because their physical endurance is undeveloped, pleasant feelings occupy the mind. And because their mind is undeveloped, painful feelings occupy the mind. Anyone whose mind is occupied by both pleasant and painful feelings like this is undeveloped both in physical endurance and in mind.

And how is someone developed in physical endurance and mind? Take a learned noble disciple who has a pleasant feeling. When they experience pleasant feeling they don't become full of lust for it. Then that pleasant feeling ceases. And when it ceases, painful feeling arises. When they suffer painful feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. Because their physical endurance is developed, pleasant feelings don't occupy the mind. And because their mind is developed, painful feelings don't occupy the mind. Anyone whose mind is not occupied by both pleasant and painful feelings like this is developed both in physical endurance and in mind."

"I am quite confident that Mister Gotama is developed in physical endurance and in mind."

“Your words are clearly invasive and intrusive, Aggivessana. Nevertheless, I will answer you. Ever since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, it has not been possible for any pleasant or painful feeling to occupy my mind.”

“Mister Gotama mustn’t have experienced the kind of pleasant or painful feelings that would occupy the mind.”

“How could I not, Aggivessana? Before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’

Some time later, while still with pristine black hair, blessed with youth, in the prime of life —though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’

‘I have, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! The teaching that Rāma had realized with his own insight, and declared having achieved it, you have realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a teacher and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senānigama in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village to go for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking: ‘This is good enough for striving.’

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log lying in the water, could they light a fire and produce heat?”

“No, Mister Gotama. Why not? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they feel painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No, Mister Gotama. Why not? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Aggivessana? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Yes, Mister Gotama. Why is that? Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and scorch mind with mind.’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving. But even such painful feeling did not occupy my mind.

Then some deities saw me and said, ‘The ascetic Gotama is dead.’ Others said, ‘He’s not dead, but he’s dying.’ Others said, ‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Then it occurred to me, ‘Why don’t I practice completely cutting off food?’ But deities came to me and said, ‘Good sir, don’t practice totally cutting off food. If you do, we’ll infuse divine nectar into your pores and you will live on that.’ Then I thought, ‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’ So I dismissed those deities, saying, ‘There’s no need.’

Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, horse gram, chickpeas, or green gram.’ So that’s what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun.

Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said: ‘The ascetic Gotama is black.’ Some said: ‘He’s not black, he’s brown.’ Some said: ‘He’s neither black nor brown. The ascetic Gotama has

tawny skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then I thought, 'Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?'

Then it occurred to me, 'I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?'

Stemming from that memory came the realization: 'That is the path to awakening!'

Then it occurred to me, 'Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?' Then I thought, 'I'm not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.'

Then I thought, 'I can't achieve that pleasure with a body so excessively emaciated. Why don't I eat some solid food, some rice and porridge?' So I ate some solid food.

Now at that time the five mendicants were attending on me, thinking, 'The ascetic Gotama will tell us of any truth that he realizes.' But when I ate some solid food, they left disappointed in me, saying, 'The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.'

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind.

As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. But even such pleasant feeling did not occupy my mind. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' But even such pleasant feeling did not occupy my mind. With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’ I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements.’

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. But even such pleasant feeling did not occupy my mind.

Aggivessana, I recall teaching the Dhamma to an assembly of many hundreds, and each person thinks that I am teaching the Dhamma especially for them. But it should not be seen like this. The Realized One teaches others only so that they can understand. When that talk is finished, I still, settle, unify, and immerse my mind in samādhi internally, using the same meditation subject as a foundation of immersion that I used before, which I regularly use to meditate.”

“I’d believe that of Mister Gotama, just like a perfected one, a fully awakened Buddha. But do you ever recall sleeping during the day?”

“I do recall that in the last month of the summer, I have spread out my outer robe folded in four and lain down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware.”

“Some ascetics and brahmins call that a deluded abiding.”

“That’s not how to define whether someone is deluded or not. But as to how to define whether someone is deluded or not, listen and apply your mind well, I will speak.”

“Yes, sir,” replied Saccaka.

The Buddha said this:

“Anyone who has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death is deluded, I say. For it’s not giving up the defilements that makes you deluded. Anyone who has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—is not deluded, I say. For it’s giving up the defilements that makes you not deluded.

The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future.”

When he had spoken, Saccaka said to him, “It’s incredible, Mister Gotama, it’s amazing! How when Mister Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha!

I recall taking on Pūraṇa Kassapa in debate. He dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when Mister Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

I recall taking on the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan in debate. They all dodged the issue, distracting the discussion with irrelevant points, and displaying annoyance, hate, and bitterness. But when Mister Gotama is repeatedly attacked with inappropriate and intrusive criticism, the complexion of his skin brightens and the color of his face becomes clear, just like a perfected one, a fully awakened Buddha.

Well, now, Mister Gotama, I must go. I have many duties, and much to do.”

“Please, Aggivessana, go at your convenience.”

Then Saccaka, the son of Jain parents, having approved and agreed with what the Buddha said, got up from his seat and left.

MN 37

MN 37
The Shorter Discourse on the Ending of Craving
Cūḷataṇhāsaṅkhayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

"Lord of Gods, take a mendicant who has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral— they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

Then Sakka, lord of gods, having approved and agreed with what the Buddha said, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Did that spirit comprehend what the Buddha said when he agreed with him, or not? Why don't I find out?"

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Eastern Monastery and reappeared among the gods of the Thirty-Three. Now at that time Sakka was amusing himself in the Single Lotus Park, supplied and provided with a divine orchestra.

Seeing Mahāmoggallāna coming off in the distance, he dismissed the orchestra, approached Mahāmoggallāna, and said, "Come, my good Moggallāna! Welcome, good sir! It's been a long time since you took the opportunity to come here. Sit, my good

Moggallāna, this seat is for you.” Mahāmoggallāna sat down on the seat spread out, while Sakka took a low seat and sat to one side.

Mahāmoggallāna said to him, “Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it.”

“My good Moggallāna, I have many duties, and much to do, not only for myself, but also for the Gods of the Thirty-Three. Still, what is properly heard, learned, attended, and memorized does not vanish all of a sudden. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. When I returned from that battle as a conqueror, I created the Palace of Victory. The Palace of Victory has a hundred towers. Each tower has seven hundred chambers. Each chamber has seven nymphs. Each nymph has seven maids. Would you like to see the lovely Palace of Victory?” Mahāmoggallāna consented with silence.

Then, putting Venerable Mahāmoggallāna in front, Sakka, lord of gods, and Vessavaṇa, the Great King, went to the Palace of Victory. When they saw Moggallāna coming off in the distance, Sakka’s maids, being discreet and prudent, each went to her own bedroom. They were just like a daughter-in-law who is discreet and prudent when they see their father-in-law.

Then Sakka and Vessavaṇa encouraged Moggallāna to wander and explore the palace, saying, “See, in the palace, my good Moggallāna, this lovely thing! And that lovely thing!”

“That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past. Humans, when they see something lovely, also say: ‘It looks beautiful enough for the Gods of the Thirty-Three!’ That looks beautiful for the venerable Kosiya, as befits one who has made merit in the past.”

Then Moggallāna thought, “This spirit lives much too negligently. Why don’t I stir up a sense of urgency in him?”

Then Moggallāna used his psychic power to make the Palace of Victory shake and rock and tremble with his big toe. Then Sakka, Vessavaṇa, and the Gods of the Thirty-Three, their minds full of wonder and amazement, thought, “Oh, how incredible, how amazing! The ascetic has such power and might that he makes the god’s home shake and rock and tremble with his big toe!”

Knowing that Sakka was shocked and awestruck, Moggallāna said to him, “Kosiya, how did the Buddha briefly explain freedom through the ending of craving? Please share this talk with me so that I can also get to hear it.”

“My dear Moggallāna, I approached the Buddha, bowed, stood to one side, and said to him, ‘Sir, how do you briefly define a mendicant who is freed with the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?’

When I had spoken the Buddha said to me: ‘Lord of Gods, it’s when a mendicant has heard: “Nothing is worth insisting on” When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Having completely understood all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished. They understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.” That’s how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans.’ That’s how the Buddha briefly explained freedom through the ending of craving to me.”

Moggallāna approved and agreed with what Sakka said. As easily as a strong person would extend or contract their arm, he vanished from among the Gods of the Thirty-Three and reappeared in the Eastern Monastery.

Soon after Moggallāna left, Sakka’s maids said to him, “Good sir, was that the Blessed One, your Teacher?”

“No, it was not. That was my spiritual companion Venerable Mahāmoggallāna.”

“You’re fortunate, good sir, so very fortunate, to have a spiritual companion of such power and might! We can’t believe that’s not the Blessed One, your Teacher!”

Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, do you recall briefly explaining freedom through the ending of craving to a certain well-known and illustrious spirit?”

“I do, Moggallāna.” And the Buddha retold all that happened when Sakka came to visit him, adding:

“That’s how I recall briefly explaining freedom through the ending of craving to Sakka, lord of gods.”

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said.

MN 38

MN 38
The Longer Discourse on the Ending of Craving
Mahātaṇhāsaṅkhayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a mendicant called Sāti, the fisherman's son, had the following harmful misconception: "As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

Several mendicants heard about this. They went up to Sāti and said to him, "Is it really true, Reverend Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another'?"

"Absolutely, reverends. As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

Then, wishing to dissuade Sāti from his view, the mendicants pursued, pressed, and grilled him, "Don't say that, Sāti! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. In many ways the Buddha has said that consciousness is dependently originated, since without a cause, consciousness does not come to be."

But even though the mendicants pressed him in this way, Sāti obstinately stuck to his misconception and insisted on it.

When they weren't able to dissuade Sāti from his view, the mendicants went to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Sāti that the teacher summons him."

"Yes, sir," that monk replied. He went to Sāti and said to him, "Reverend Sāti, the teacher summons you."

"Yes, reverend," Sāti replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Is it really true, Sāti, that you have such a harmful misconception: 'As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another'?"

"Absolutely, sir. As I understand the Buddha's teaching, it is this very same consciousness that roams and transmigrates, not another."

“Sāti, what is that consciousness?”

“Sir, he is the speaker, the knower who experiences the results of good and bad deeds in all the different realms.”

“Silly man, who on earth have you ever known me to teach in that way? Haven’t I said in many ways that consciousness is dependently originated, since consciousness does not arise without a cause? But still you misrepresent me by your wrong grasp, harm yourself, and create much wickedness. This will be for your lasting harm and suffering.”

Then the Buddha said to the mendicants, “What do you think, mendicants? Has this mendicant Sāti kindled even a spark of ardor in this teaching and training?”

“How could that be, sir? No, sir.” When this was said, Sāti sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said, “Silly man, you will be known by your own harmful misconception. I’ll question the mendicants about this.”

Then the Buddha said to the mendicants, “Mendicants, do you understand my teachings as Sāti does, when he misrepresents me by his wrong grasp, harms himself, and creates much wickedness?”

“No, sir. For in many ways the Buddha has told us that consciousness is dependently originated, since without a cause, consciousness does not come to be.”

“Good, good, mendicants! It’s good that you understand my teaching like this. For in many ways I have told you that consciousness is dependently originated, since without a cause, consciousness does not come to be. But still this Sāti misrepresents me by his wrong grasp, harms himself, and creates much wickedness. This will be for his lasting harm and suffering.

Consciousness is reckoned according to the very same condition dependent upon which it arises. Consciousness that arises dependent on the eye and sights is reckoned as eye consciousness. Consciousness that arises dependent on the ear and sounds is reckoned as ear consciousness. Consciousness that arises dependent on the nose and smells is reckoned as nose consciousness. Consciousness that arises dependent on the tongue and tastes is reckoned as tongue consciousness. Consciousness that arises dependent on the body and touches is reckoned as body consciousness. Consciousness that arises dependent on the mind and ideas is reckoned as mind consciousness.

It’s like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire. A fire that burns dependent on husks is reckoned as a husk fire. A fire that burns dependent on rubbish is reckoned as a rubbish fire.

In the same way, consciousness is reckoned according to the very same condition dependent upon which it arises. …

Mendicants, do you see that this has come to be?"

"Yes, sir."

"Do you see that it originated with that as fuel?"

"Yes, sir."

"Do you see that when that fuel ceases, what has come to be is liable to cease?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not this has come to be?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not this has originated with that as fuel?"

"Yes, sir."

"Does doubt arise when you're uncertain whether or not when that fuel ceases, what has come to be is liable to cease?"

"Yes, sir."

"Is doubt given up in someone who truly sees with right understanding that this has come to be?"

"Yes, sir."

"Is doubt given up in someone who truly sees with right understanding that this has originated with that as fuel?"

"Yes, sir."

"Is doubt given up in someone who truly sees with right understanding that when that fuel ceases, what has come to be is liable to cease?"

"Yes, sir."

"Are you free of doubt as to whether this has come to be?"

"Yes, sir."

"Are you free of doubt as to whether this has originated with that as fuel?"

“Yes, sir.”

“Are you free of doubt as to whether when that fuel ceases, what has come to be is liable to cease?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that this has come to be?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that this has originated with that as fuel?”

“Yes, sir.”

“Have you truly seen clearly with right understanding that when that fuel ceases, what has come to be is liable to cease?”

“Yes, sir.”

“Pure and bright as this view is, mendicants, if you cherish it, fancy it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

“No, sir.”

“Pure and bright as this view is, mendicants, if you don’t cherish it, fancy it, treasure it, and treat it as your own, would you be understanding my simile of the teaching as a raft: for crossing over, not for holding on?”

“Yes, sir.”

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth.

What is the source, origin, birthplace, and inception of these four fuels? Craving.

And what is the source of craving? Feeling.

And what is the source of feeling? Contact.

And what is the source of contact? The six sense fields.

And what is the source of the six sense fields? Name and form.

And what is the source of name and form? Consciousness.

And what is the source of consciousness? Choices.

And what is the source of choices? Ignorance.

So, ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

'Rebirth is a condition for old age and death.' That's what I said. Is that how you see this or not?"

"That's how we see it."

"'Continued existence is a condition for rebirth.' …

'Ignorance is a condition for choices.' That's what I said. Is that how you see this or not?"

"That's how we see it."

"Good, mendicants! So both you and I say this. When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

'When rebirth ceases, old age and death cease.' That's what I said. Is that how you see this or not?"

"That's how we see it."

'When continued existence ceases, rebirth ceases.' …

'When ignorance ceases, choices cease.' That's what I said. Is that how you see this or not?"

“That’s how we see it.”

“Good, mendicants! So both you and I say this. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Knowing and seeing in this way, mendicants, would you turn back to the past, thinking, ‘Did we exist in the past? Did we not exist in the past? What were we in the past? How were we in the past? After being what, what did we become in the past?’?”

“No, sir.”

“Knowing and seeing in this way, mendicants, would you turn forward to the future, thinking, ‘Will we exist in the future? Will we not exist in the future? What will we be in the future? How will we be in the future? After being what, what will we become in the future?’?”

“No, sir.”

“Knowing and seeing in this way, mendicants, would you be undecided about the present, thinking, ‘Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?’?”

“No, sir.”

“Knowing and seeing in this way, would you say, ‘Our teacher is respected. We speak like this out of respect for our teacher’?”

“No, sir.”

“Knowing and seeing in this way, would you say, ‘Our ascetic says this. We speak like this because it is what he says’?”

“No, sir.”

“Knowing and seeing in this way, would you dedicate yourself to another teacher?”

“No, sir.”

“Knowing and seeing in this way, would you believe that the observances and boisterous, superstitious rites of the various ascetics and brahmins are essential?”

“No, sir.”

“Aren’t you speaking only of what you have known and seen and realized for yourselves?”

“Yes, sir.”

“Good, mendicants! You have been guided by me with this teaching that’s apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. For when I said that this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves, this is what I was referring to.

Mendicants, when three things come together an embryo is conceived. In a case where the mother and father come together, but the mother is not in the fertile phase of her menstrual cycle, and the virile spirit is not ready, the embryo is not conceived. In a case where the mother and father come together, the mother is in the fertile phase of her menstrual cycle, but the virile spirit is not ready, the embryo is not conceived. But when these three things come together—the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready—an embryo is conceived.

The mother nurtures the embryo in her womb for nine or ten months at great risk to her heavy burden. When nine or ten months have passed, the mother gives birth at great risk to her heavy burden. When the infant is born she nourishes it with her own blood. For mother’s milk is regarded as blood in the training of the Noble One.

That boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tipcat, somersaults, pinwheels, toy measures, toy carts, and toy bows.

That boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear …

Smells known by the nose …

Tastes known by the tongue …

Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing.

When they see a sight with their eyes, if it’s pleasant they desire it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition

for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, if it's pleasant they desire it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Being so full of favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they approve, welcome, and keep clinging to it. This gives rise to relishing. Relishing feelings is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing. He reveals an entirely full and pure spiritual life.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect, 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice

restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption.

When they see a sight with their eyes, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, if it's pleasant they don't desire it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Having given up favoring and opposing, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they don't approve, welcome, or keep clinging to it. As a result, relishing of feelings ceases. When their relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Mendicants, you should memorize this brief statement on freedom through the ending of craving. But the mendicant Sāti, the fisherman's son, is caught in a vast net of craving, a tangle of craving."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 39

MN 39
The Longer Discourse at Assapura
Mahāassapurasutta

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

Given this label and this claim, you should train like this: ‘We will undertake and follow the things that make one an ascetic and a brahmin. That way our label will be accurate and our claim correct. Any robes, almsfood, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

And what are the things that make one an ascetic and a brahmin? You should train like this: ‘We will have conscience and prudence.’ Now, mendicants, you might think, ‘We have conscience and prudence. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

What more is there to do? You should train like this: ‘Our bodily behavior will be pure, clear, open, neither inconsistent nor secretive. And we won’t glorify ourselves or put others down on account of our pure bodily behavior.’ Now, mendicants, you might think, ‘We have conscience and prudence, and our bodily behavior is pure. Just this much is enough …’ I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

What more is there to do? You should train like this: ‘Our verbal behavior … mental behavior … livelihood will be pure, clear, open, neither inconsistent nor secretive. And we won’t glorify ourselves or put others down on account of our pure livelihood.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, and our livelihood is pure. Just this much is enough. We have achieved the goal of life as an ascetic. There is nothing more to do.’ And you might rest content with just that much. I declare this to you, mendicants, I announce this to you: ‘You who seek to be true ascetics, do not lose sight of the goal of the ascetic life while there is still more to do.’

What more is there to do? You should train yourselves like this: ‘We will restrain our sense doors. When we see a sight with our eyes, we won’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of sight, and we will achieve its restraint. When we hear a sound with our ears … When we smell an odor with our nose … When we taste a flavor with our tongue … When we feel a touch with our body … When we know an idea with our mind, we won’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, we will practice restraint, we will protect the faculty of mind, and we will achieve its restraint.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, and our sense doors are restrained. Just this much is enough …’

What more is there to do? You should train yourselves like this: ‘We will not eat too much. We will only eat after reflecting rationally on our food. We will eat not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, we shall put an end to old discomfort and not give rise to new discomfort, and we will live blamelessly and at ease.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, and we don’t eat too much. Just this much is enough …’

What more is there to do? You should train yourselves like this: ‘We will be dedicated to wakefulness. When practicing walking and sitting meditation by day, we will purify our mind from obstacles. In the evening, we will continue to practice walking and sitting meditation. In the middle of the night, we will lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, we will get up and continue to practice walking and sitting meditation, purifying our mind from obstacles.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, and we are dedicated to wakefulness. Just this much is enough …’

What more is there to do? You should train yourselves like this: ‘We will have situational awareness and mindfulness. We will act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’ Now, mendicants, you might think, ‘We have conscience and prudence, our bodily, verbal, and mental behavior is pure, our livelihood is pure, our sense doors are restrained, we don’t eat too much, we are dedicated to wakefulness, and we have mindfulness and situational awareness. Just this much is enough …’

What more is there to do? Take a mendicant who frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

Suppose a man who has gotten into debt were to apply himself to work, and his efforts proved successful. He would pay off the original loan and have enough left over to support his partner. Thinking about this, he'd be filled with joy and happiness.

Suppose a person was sick, suffering, and gravely ill. They'd lose their appetite and get physically weak. But after some time they'd recover from that illness, and regain their appetite and their strength. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was imprisoned in a jail. But after some time they were released from jail, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

Suppose a person was a bondservant. They would not be their own master, but indentured to another, unable to go where they wish. But after some time they'd be freed from servitude. They would be their own master, not indentured to another, an emancipated individual able to go where they wish. Thinking about this, they'd be filled with joy and happiness.

Suppose there was a person with wealth and property who was traveling along a desert road. But after some time they crossed over the desert, safe and sound, with no loss of wealth. Thinking about this, they'd be filled with joy and happiness.

In the same way, as long as these five hindrances are not given up inside themselves, a mendicant regards them as a debt, a disease, a prison, slavery, and a desert crossing. But when these five hindrances are given up inside themselves, a mendicant regards this as freedom from debt, good health, release from prison, emancipation, and a place of sanctuary at last.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water.

In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth.

In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went

to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.'

In the same way, a mendicant recollects their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. Suppose there were two houses with doors. A person with clear eyes standing in between them would see people entering and leaving a house and wandering to and fro.

In the same way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed. They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.'

In the same way, a mendicant truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They understand: '… there is no return to any state of existence.'

This mendicant is one who is called an 'ascetic', a 'brahmin', a 'bathed initiate', a 'knowledge master', a 'scholar', a 'noble one', and also a 'perfected one'.

And how is a mendicant an ascetic? They have assuaged the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is an ascetic.

And how is a mendicant a brahmin? They have banished the bad, unskillful qualities. That's how a mendicant is a brahmin.

And how is a mendicant a bathed initiate? They have bathed off the bad, unskillful qualities. That's how a mendicant is a bathed initiate.

And how is a mendicant a knowledge master? They have known the bad, unskillful qualities. That's how a mendicant is a knowledge master.

And how is a mendicant a scholar? They have scoured off the bad, unskillful qualities. That's how a mendicant is a scholar.

And how is a mendicant a noble one? They have nobbled their foes, the bad, unskillful qualities. That's how a mendicant is a noble one.

And how is a mendicant a perfected one? They are impeccably remote from the bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how a mendicant is a perfected one."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 40

MN 40
The Shorter Discourse at Assapura
Cūḷaassapurasutta

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town named Assapura. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, people label you as ascetics. And when they ask you what you are, you claim to be ascetics.

Given this label and this claim, you should train like this: ‘We will practice in the way that is proper for an ascetic. That way our label will be accurate and our claim correct. Any robes, almsfood, lodgings, and medicines and supplies for the sick that we use will be very fruitful and beneficial for the donor. And our going forth will not be wasted, but will be fruitful and fertile.’

And how does a mendicant not practice in the way that is proper for an ascetic?

There are some mendicants who have not given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. As long as they have not given these up, they do not practice in the way that is proper for an ascetic, I say. I say that such a mendicant’s going forth may be compared to the kind of weapon called ‘deadborn’—double-edged, whetted with yellow arsenic—that has been covered and wrapped in an outer robe.

I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe. You don’t deserve the label ‘naked ascetic’ just because you go naked. You don’t deserve the label ‘dust and dirt wearer’ just because you’re caked in dust and dirt. You don’t deserve the label ‘water immerser’ just because you immerse yourself in water. You don’t deserve the label ‘tree root dweller’ just because you stay at the root of a tree. You don’t deserve the label ‘open air dweller’ just because you stay in the open air. You don’t deserve the label ‘stander’ just because you continually stand. You don’t deserve the label ‘interval eater’ just because you eat food at set intervals. You don’t deserve the label ‘reciter’ just because you recite hymns. You don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

Imagine that just by wearing an outer robe someone with covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you an outer robe wearer as soon as you were born. They’d

encourage you: ‘Please, dearest, wear an outer robe! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view.’ But sometimes I see someone with these bad qualities who is an outer robe wearer. That’s why I say that you don’t deserve the label ‘outer robe wearer’ just because you wear an outer robe.

Imagine that just by going naked … wearing dust and dirt … immersing in water … staying at the root of a tree … staying in the open air … standing continually … eating at set intervals … reciting hymns … having matted hair someone with covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view could give up these things. If that were the case, your friends and colleagues, relatives and kin would make you a matted-hair ascetic as soon as you were born. They’d encourage you: ‘Please, dearest, become a matted-hair ascetic! By doing so you will give up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view.’ But sometimes I see someone with these bad qualities who is a matted-hair ascetic. That’s why I say that you don’t deserve the label ‘matted-hair ascetic’ just because you have matted hair.

And how does a mendicant practice in the way that is proper for an ascetic?

There are some mendicants who have given up covetousness, ill will, irritability, hostility, disdain, contempt, jealousy, stinginess, deviousness, deceit, corrupt wishes, and wrong view. These stains, defects, and dregs of an ascetic are grounds for rebirth in places of loss, and are experienced in bad places. When they have given these up, they are practicing in the way that is proper for an ascetic, I say.

They see themselves purified from all these bad, unskillful qualities. Seeing this, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion …

They meditate spreading a heart full of rejoicing …

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person—whether from the east, west, north, or south—struggling in the oppressive heat, weary, thirsty, and parched. No matter what direction

they come from, when they arrive at that lotus pond they would alleviate their thirst and heat exhaustion.

In the same way, suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, peasants, or menials—and has arrived at the teaching and training proclaimed by a Realized One. Having developed love, compassion, rejoicing, and equanimity in this way they gain inner peace. Because of that inner peace they are practicing the way proper for an ascetic, I say.

And suppose someone has gone forth from the lay life to homelessness—whether from a family of aristocrats, brahmins, peasants, or workers—and they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. They're an ascetic because of the ending of defilements."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 41

MN 41
The People of Sālā
Sāleyyakasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

The brahmins and householders of Sālā heard, “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He proclaims a teaching that is good in the beginning, good in the middle, and good in the end, with the right meaning and phrasing. He reveals an entirely full and pure spiritual life. It’s good to see such perfected ones.”

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“We don’t understand the detailed meaning of Mister Gotama’s brief statement. Mister Gotama, please teach us this matter in detail so we can understand the meaning.”

“Well then, householders, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Householders, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is unprincipled and immoral conduct threefold by way of body? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how unprincipled and immoral conduct is threefold by way of body.

And how is unprincipled and immoral conduct fourfold by way of speech? It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is how unprincipled and immoral conduct is fourfold by way of speech.

And how is unprincipled and immoral conduct threefold by way of mind? It's when a certain person is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is how unprincipled and immoral conduct is threefold by way of mind.

That's how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Householders, principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is principled and moral conduct threefold by way of body? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. This is how principled and moral conduct is threefold by way of body.

And how is principled and moral conduct fourfold by way of speech? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. This is how principled and moral conduct is fourfold by way of speech.

And how is principled and moral conduct threefold by way of mind? It's when a certain person is not covetous. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!'

They have right view, an undistorted perspective: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who

describe the afterlife after realizing it with their own insight.' This is how principled and moral conduct is threefold by way of mind.

This is how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

A person of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

A person of principled and moral conduct might wish: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins … well-to-do householders … the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others … the Gods of Brahmā's Host … the Radiant Gods … the Gods of Limited Radiance … the Gods of Limitless Radiance … the Gods of Streaming Radiance … the Gods of Limited Glory … the Gods of Limitless Glory … the Gods Replete with Glory … the Gods of Abundant Fruit … the Gods of Aviha … the Gods of Atappa … the Gods Fair to See … the Fair Seeing Gods … the Gods of Akaniṭṭha … the gods of the dimension of infinite space … the gods of the dimension of infinite consciousness … the gods of the dimension of nothingness … the gods of the dimension of neither perception nor non-perception.' It's possible that this might happen. Why is that? Because they have principled and moral conduct.

A person of principled and moral conduct might wish: 'If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' It's possible that this might happen. Why is that? Because they have principled and moral conduct."

When he had spoken, the brahmins and householders of Sālā said to the Buddha, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life."

MN 42

MN 42
The People of Verañjā
Verañjakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmins and householders of Verañjā were residing in Sāvatthī on some business. The brahmins and householders of Verañjā heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. He has this good reputation … It's good to see such perfected ones."

… They said to the Buddha: "What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell? And what is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?"

"Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"We don't understand the detailed meaning of Mister Gotama's brief statement. …"

"Householders, a person of unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind. …" …

MN 43

MN 43
The Great Elaboration
Mahāvedallasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Reverend, they speak of 'a witless person'. How is a witless person defined?"

"Reverend, they're called witless because they don't understand. And what don't they understand? They don't understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They're called witless because they don't understand."

Saying "Good, reverend," Mahākoṭṭhita approved and agreed with what Sāriputta said. Then he asked another question:

"They speak of 'a wise person'. How is a wise person defined?"

"They're called wise because they understand. And what do they understand? They understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering.' They're called wise because they understand."

"They speak of 'consciousness'. How is consciousness defined?"

"It's called consciousness because it cognizes. And what does it cognize? It cognizes 'pleasure' and 'pain' and 'neutral'. It's called consciousness because it cognizes."

"Wisdom and consciousness—are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?"

"Wisdom and consciousness— these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you understand what you cognize, and you cognize what you understand. That's why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them."

"Wisdom and consciousness—what is the difference between these things that are mixed, not separate?"

“The difference between these things is that wisdom should be developed, while consciousness should be completely understood.”

“They speak of this thing called ‘feeling’. How is feeling defined?”

“It’s called feeling because it feels. And what does it feel? It feels pleasure, pain, and neutral. It’s called feeling because it feels.”

“They speak of this thing called ‘perception’. How is perception defined?”

“It’s called perception because it perceives. And what does it perceive? It perceives blue, yellow, red, and white. It’s called perception because it perceives.”

“Feeling, perception, and consciousness—are these things mixed or separate? And can we completely disentangle them so as to describe the difference between them?”

“Feeling, perception, and consciousness—these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them. For you perceive what you feel, and you cognize what you perceive. That’s why these things are mixed, not separate. And you can never completely disentangle them so as to describe the difference between them.”

“What can be known by purified mind consciousness released from the five senses?”

“Aware that ‘space is infinite’ it can know the dimension of infinite space. Aware that ‘consciousness is infinite’ it can know the dimension of infinite consciousness. Aware that ‘there is nothing at all’ it can know the dimension of nothingness.”

“How do you understand something that can be known?”

“You understand something that can be known with the eye of wisdom.”

“What is the purpose of wisdom?”

“The purpose of wisdom is direct knowledge, complete understanding, and giving up.”

“How many conditions are there for the arising of right view?”

“There are two conditions for the arising of right view: the words of another and rational application of mind. These are the two conditions for the arising of right view.”

“When right view is supported by how many factors does it have freedom of heart and freedom by wisdom as its fruit and benefit?”

“When right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit. It’s when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

“How many states of existence are there?”

“Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm.”

“But how is there rebirth into a new state of existence in the future?”

“It’s because of sentient beings—shrouded by ignorance and fettered by craving—taking pleasure wherever it lands. That’s how there is rebirth into a new state of existence in the future.”

“But how is there no rebirth into a new state of existence in the future?”

“It’s when ignorance fades away, knowledge arises, and craving ceases. That’s how there is no rebirth into a new state of existence in the future.”

“But what, reverend, is the first absorption?”

“Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption.”

“But how many factors does the first absorption have?”

“The first absorption has five factors. When a mendicant has entered the first absorption, placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That’s how the first absorption has five factors.”

“But how many factors has the first absorption given up and how many does it possess?”

“The first absorption has given up five factors and possesses five factors. When a mendicant has entered the first absorption, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt are given up. Placing the mind, keeping it connected, rapture, bliss, and unification of mind are present. That’s how the first absorption has given up five factors and possesses five factors.”

“Reverend, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. That is, the faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“These five faculties depend on what to continue?”

“These five faculties depend on vitality to continue.”

“But what does vitality depend on to continue?”

“Vitality depends on warmth to continue.”

“But what does warmth depend on to continue?”

“Warmth depends on vitality to continue.”

“Just now I understood you to say: ‘Vitality depends on warmth to continue.’ But I also understood you to say: ‘Warmth depends on vitality to continue.’ How then should we see the meaning of this statement?”

“Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was an oil lamp burning. The light appears dependent on the flame, and the flame appears dependent on the light. In the same way, vitality depends on warmth to continue, and warmth depends on vitality to continue.”

“Are the vital forces the same things as the phenomena that are felt? Or are they different things?”

“The vital forces are not the same things as the phenomena that are felt. For if the vital forces and the phenomena that are felt were the same things, a mendicant who had attained the cessation of perception and feeling would not emerge from it. But because the vital forces and the phenomena that are felt are different things, a mendicant who has attained the cessation of perception and feeling can emerge from it.”

“How many things must this body lose before it lies forsaken, tossed aside like an insentient log?”

“This body must lose three things before it lies forsaken, tossed aside like an insentient log: vitality, warmth, and consciousness.”

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

“How many conditions are necessary to attain the neutral release of the heart?”

“Four conditions are necessary to attain the neutral release of the heart. Giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. These four conditions are necessary to attain the neutral release of the heart.”

“How many conditions are necessary to attain the signless release of the heart?”

“Two conditions are necessary to attain the signless release of the heart: not focusing on any signs, and focusing on the signless. These two conditions are necessary to attain the signless release of the heart.”

“How many conditions are necessary to remain in the signless release of the heart?”

“Three conditions are necessary to remain in the signless release of the heart: not focusing on any signs, focusing on the signless, and a previous determination. These three conditions are necessary to remain in the signless release of the heart.”

“How many conditions are necessary to emerge from the signless release of the heart?”

“Two conditions are necessary to emerge from the signless release of the heart: focusing on all signs, and not focusing on the signless. These two conditions are necessary to emerge from the signless release of the heart.”

“The limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“There is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

And what’s the way in which these things differ in both meaning and phrasing?

Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

And what is the release of the heart through nothingness? It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called the heart’s release through nothingness.

And what is the release of the heart through emptiness? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ This is called the release of the heart through emptiness.

And what is the signless release of the heart? It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart.

This is the way in which these things differ in both meaning and phrasing.

And what's the way in which they mean the same thing, and differ only in the phrasing?

Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

This is the way in which they mean the same thing, and differ only in the phrasing."

This is what Venerable Sāriputta said. Satisfied, Venerable Mahākoṭṭhita was happy with what Sāriputta said.

MN 44

MN 44
The Shorter Elaboration
Cūḷavedallasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

"Ma'am, they speak of this thing called 'substantial reality'. What is this substantial reality that the Buddha spoke of?"

"Visākha, the Buddha said that these five grasping aggregates are substantial reality. That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality."

Saying "Good, ma'am," Visākha approved and agreed with what Dhammadinnā said. Then he asked another question:

"Ma'am, they speak of this thing called 'the origin of substantial reality'. What is the origin of substantial reality that the Buddha spoke of?"

"It's the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. The Buddha said that this is the origin of substantial reality."

"Ma'am, they speak of this thing called 'the cessation of substantial reality'. What is the cessation of substantial reality that the Buddha spoke of?"

"It's the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. The Buddha said that this is the cessation of substantial reality."

"Ma'am, they speak of the practice that leads to the cessation of substantial reality. What is the practice that leads to the cessation of substantial reality that the Buddha spoke of?"

"The practice that leads to the cessation of substantial reality that the Buddha spoke of is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion."

"But ma'am, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

“That grasping is not the exact same thing as the five grasping aggregates. Nor is grasping one thing and the five grasping aggregates another. The desire and greed for the five grasping aggregates is the grasping there.”

“But ma’am, how does substantialist view come about?”

“It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

“But ma’am, how does substantialist view not come about?”

“It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

“But ma’am, what is the noble eightfold path?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“But ma’am, is the noble eightfold path conditioned or unconditioned?”

“The noble eightfold path is conditioned.”

“Are the three spectrums of practice included in the noble eightfold path? Or is the noble eightfold path included in the three practice categories?”

“The three spectrums of practice are not included in the noble eightfold path. Rather, the noble eightfold path is included in the three practice categories. Right speech, right action, and right livelihood: these things are included in the spectrum of ethics. Right effort, right mindfulness, and right immersion: these things are included in the spectrum of immersion. Right view and right thought: these things are included in the spectrum of wisdom.”

“But ma’am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?”

“Unification of the mind is immersion. The four kinds of mindfulness meditation are the foundations for immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion.”

“How many processes are there?”

“There are these three processes. Physical, verbal, and mental processes.”

“But ma’am, what is the physical process? What’s the verbal process? What’s the mental process?”

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

“But ma’am, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

“But ma’am, how does someone attain the cessation of perception and feeling?”

“A mendicant who is entering such an attainment does not think: ‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

“But ma’am, which process ceases first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental?”

“The verbal process ceases first, then physical, then mental.”

“But ma’am, how does someone emerge from the cessation of perception and feeling?”

“A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

“But ma’am, which process arises first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental?”

“The mental process arises first, then physical, then verbal.”

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

“But ma’am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Their mind slants, slopes, and inclines to seclusion.”

“But ma’am, how many feelings are there?”

“There are three feelings: pleasant, painful, and neutral feeling.”

“What are these three feelings?”

“Anything felt physically or mentally as pleasant or enjoyable. This is pleasant feeling. Anything felt physically or mentally as painful or unpleasant. This is painful feeling. Anything felt physically or mentally as neither pleasurable nor painful. This is neutral feeling.”

“What is pleasant and what is painful regarding each of the three feelings?”

“Pleasant feeling is pleasant when it remains and painful when it perishes. Painful feeling is painful when it remains and pleasant when it perishes. Neutral feeling is pleasant in the presence of knowledge, and painful in the presence of ignorance.”

“What underlying tendencies underlie each of the three feelings?”

“The underlying tendency for greed underlies pleasant feeling. The underlying tendency for repulsion underlies painful feeling. The underlying tendency for ignorance underlies neutral feeling.”

“Do these underlying tendencies always underlie these feelings?”

“No, they do not.”

“What should be given up in regard to each of these three feelings?”

“The underlying tendency to greed should be given up when it comes to pleasant feeling. The underlying tendency to repulsion should be given up when it comes to painful feeling. The underlying tendency to ignorance should be given up when it comes to neutral feeling.”

“Should these underlying tendencies be given up regarding all instances of these feelings?”

“No, not in all instances. Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. With this they give up greed, and the underlying tendency to greed does not lie within that. And take a mendicant who reflects: ‘Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?’ Nursing such a longing for the supreme liberations gives rise to sadness due to longing. With this they give up repulsion, and the underlying tendency to repulsion does not lie within that. Take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. With this they give up ignorance, and the underlying tendency to ignorance does not lie within that.”

“But ma’am, what is the counterpart of pleasant feeling?”

“Painful feeling.”

“What is the counterpart of painful feeling?”

“Pleasant feeling.”

“What is the counterpart of neutral feeling?”

“Ignorance.”

“What is the counterpart of ignorance?”

“Knowledge.”

“What is the counterpart of knowledge?”

“Freedom.”

“What is the counterpart of freedom?”

“Extinguishment.”

“What is the counterpart of extinguishment?”

“Your question goes too far, Visākha. You couldn’t figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life. If you wish, go to the Buddha and ask him this question. You should remember it in line with his answer.”

And then the layman Visākha approved and agreed with what the nun Dhammadinnā said. He got up from his seat, bowed, and respectfully circled her, keeping her on his right. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

When he had spoken, the Buddha said to him, “The nun Dhammadinnā is astute, Visākha, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Dhammadinnā. That is what it means, and that’s how you should remember it.”

That is what the Buddha said. Satisfied, the layman Visākha was happy with what the Buddha said.

MN 45

MN 45
The Shorter Discourse on Taking Up Practices
Cūḷadhammasamādānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

And what is the way of taking up practices that is pleasant now but results in future pain? There are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures.' They throw themselves into sensual pleasures, cavorting with female wanderers with jeweled bands in their hair. They say, 'What future danger do those ascetics and brahmins see in sensual pleasures that they speak of giving up sensual pleasures, and advocate the complete understanding of sensual pleasures? Pleasant is the touch of this female wanderer's arm, tender, soft, and downy!' And they throw themselves into sensual pleasures. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. And there they feel painful, sharp, severe, acute feelings. They say, 'This is that future danger that those ascetics and brahmins saw. For it is because of sensual pleasures that I'm feeling painful, sharp, severe, acute feelings.'

Suppose that in the last month of summer a camel's foot creeper pod were to burst open and a seed were to fall at the root of a sal tree. Then the deity haunting that sal tree would become apprehensive and nervous. But their friends and colleagues, relatives and kin—deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees—would come together to reassure them, 'Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.' But none of these things happened. And the seed was fertile, so that when the clouds soaked it with rain, it sprouted. And the creeper wound its tender, soft, and downy tendrils around that sal tree. Then the deity thought, 'What future danger did my friends see when they said: 'Do not fear, sir, do not fear! Hopefully that seed will be swallowed by a peacock, or eaten by a deer, or burnt by a forest fire, or picked up by a lumberjack, or eaten by termites, or it may not even be fertile.' Pleasant is the touch of this creeper's tender, soft, and downy tendrils.' Then the creeper enfolded the sal tree, made a canopy over it, draped a curtain around it, and split apart all the main branches. Then the deity thought, 'This is the future danger that

my friends saw! It's because of that camel's foot creeper seed that I'm feeling painful, sharp, severe, acute feelings.'

In the same way, there are some ascetics and brahmins who have this doctrine and view: 'There's nothing wrong with sensual pleasures' … This is called the way of taking up practices that is pleasant now but results in future pain.

And what is the way of taking up practices that is painful now and results in future pain? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. They lead the full and pure spiritual life in pain and sadness, weeping, with tearful faces. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is

called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 46

MN 46
The Great Discourse on Taking Up Practices
Mahādhammasamādānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, sentient beings typically have the wish, desire, and hope: 'Oh, if only unlikable, undesirable, and disagreeable things would decrease, and likable, desirable, and agreeable things would increase!' But exactly the opposite happens to them. What do you take to be the reason for this?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They don't know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster. So they cultivate and foster practices they shouldn't, and don't cultivate and foster practices they should. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for someone who doesn't know.

But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They know what practices they should cultivate and foster, and what practices they shouldn't cultivate and foster. So they cultivate and foster practices they should, and don't cultivate and foster practices they shouldn't. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for someone who knows.

Mendicants, there are these four ways of taking up practices. What four? There is a way of taking up practices that is painful now and results in future pain. There is a way of taking up practices that is pleasant now but results in future pain. There is a way of taking up

practices that is painful now but results in future pleasure. There is a way of taking up practices that is pleasant now and results in future pleasure.

When it comes to the way of taking up practices that is painful now and results in future pain, an ignoramus, without knowing this, doesn't truly understand: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things increase, and likable, desirable, and agreeable things decrease. Why is that? Because that's what it's like for someone who doesn't know.

When it comes to the way of taking up practices that is pleasant now and results in future pain, an ignoramus … cultivates it … and disagreeable things increase …

When it comes to the way of taking up practices that is painful now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase …

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, an ignoramus … doesn't cultivate it … and disagreeable things increase … Why is that? Because that's what it's like for someone who doesn't know.

When it comes to the way of taking up practices that is painful now and results in future pain, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is painful now and results in future pain.' So instead of cultivating that practice, they avoid it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for someone who knows.

When it comes to the way of taking up practices that is pleasant now and results in future pain, a wise person … doesn't cultivate it … and agreeable things increase …

When it comes to the way of taking up practices that is painful now and results in future pleasure, a wise person … cultivates it … and agreeable things increase …

When it comes to the way of taking up practices that is pleasant now and results in future pleasure, a wise person, knowing this, truly understands: 'This is the way of taking up practices that is pleasant now and results in future pleasure.' So instead of avoiding that practice, they cultivate it. When they do so, unlikable, undesirable, and disagreeable things decrease, and likable, desirable, and agreeable things increase. Why is that? Because that's what it's like for someone who knows.

And what is the way of taking up practices that is painful now and results in future pain? It's when someone in pain and sadness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pain and sadness. And when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is painful now and results in future pain.

And what is the way of taking up practices that is pleasant now but results in future pain? It's when someone with pleasure and happiness kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. Because of these things they experience pleasure and happiness. But when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. This is called the way of taking up practices that is pleasant now but results in future pain.

And what is the way of taking up practices that is painful now but results in future pleasure? It's when someone in pain and sadness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pain and sadness. But when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is painful now but results in future pleasure.

And what is the way of taking up practices that is pleasant now and results in future pleasure? It's when someone with pleasure and happiness doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, with right view. Because of these things they experience pleasure and happiness. And when their body breaks up, after death, they're reborn in a good place, a heavenly realm. This is called the way of taking up practices that is pleasant now and results in future pleasure. These are the four ways of taking up practices.

Suppose there was some bitter gourd mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, mister, this is bitter gourd mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, and it will result in death or deadly pain.' He wouldn't reject it. Without reflection, he'd drink it. The color, aroma, and flavor would be unappetizing, and it would result in death or deadly pain. This is comparable to the way of taking up practices that is painful now and results in future pain, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a man would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.' He wouldn't reject it. Without reflection, he'd drink it. The color, aroma, and flavor would be appetizing, but it would result in death or deadly pain. This is comparable to the way of taking up practices that is pleasant now and results in future pain, I say.

Suppose there was some rancid urine mixed with different medicines. Then a man with jaundice would come along. They'd say to him: 'Here, mister, this is rancid urine mixed with different medicines. Drink it if you like. If you drink it, the color, aroma, and flavor will be unappetizing, but after drinking it you will be happy.' He wouldn't reject it. After appraisal, he'd drink it. The color, aroma, and flavor would be unappetizing, but after

drinking it he would be happy. This is comparable to the way of taking up practices that is painful now and results in future pleasure, I say.

Suppose there was some curds, honey, ghee, and molasses all mixed together. Then a man with bloody dysentery would come along. They'd say to him: 'Here, mister, this is curds, honey, ghee, and molasses all mixed together. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, and after drinking it you will be happy.' He wouldn't reject it. After appraisal, he'd drink it. The color, aroma, and flavor would be appetizing, and after drinking it he would be happy. This is comparable to the way of taking up practices that is pleasant now and results in future pleasure, I say.

It's like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, this way of taking up practices that is pleasant now and results in future pleasure dispels the doctrines of the various other ascetics and brahmins as it shines and glows and radiates."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 47

MN 47
The Inquirer
Vīmaṁsakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One to see whether he is a fully awakened Buddha or not."

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, a mendicant who is an inquirer, unable to comprehend another's mind, should scrutinize the Realized One for two things—things that can be seen and heard: 'Can anything corrupt be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing corrupt can be seen or heard in the Realized One.

They scrutinize further: 'Can anything mixed be seen or heard in the Realized One or not?' Scrutinizing him they find that nothing mixed can be seen or heard in the Realized One.

They scrutinize further: 'Can anything clean be seen or heard in the Realized One or not?' Scrutinizing him they find that clean things can be seen and heard in the Realized One.

They scrutinize further: 'Did the venerable attain this skillful state a long time ago, or just recently?' Scrutinizing him they find that the venerable attained this skillful state a long time ago, not just recently.

They scrutinize further: 'Are certain dangers found in that venerable mendicant who has achieved fame and renown?' For, mendicants, so long as a mendicant has not achieved fame and renown, certain dangers are not found in them. But when they achieve fame and renown, those dangers appear. Scrutinizing him they find that those dangers are not found in that venerable mendicant who has achieved fame and renown.

They scrutinize further: 'Is this venerable securely stilled or insecurely stilled? Is the reason they don't indulge in sensual pleasures that they're free of greed because greed has ended?' Scrutinizing him they find that that venerable is securely stilled, not insecurely

stilled. The reason they don't indulge in sensual pleasures is that they're free of greed because greed has ended.

If others should ask that mendicant, 'But what reason and evidence does the venerable have for saying this?' Answering rightly, the mendicant should say, 'Because, whether that venerable is staying in a community or alone, some people there are in a good state or a sorry state, some instruct a group, and some are seen among pleasures of the flesh while others remain unsullied. Yet that venerable doesn't look down on them for that. Also, I have heard and learned this in the presence of the Buddha: "I am securely stilled, not insecurely stilled. The reason I don't indulge in sensual pleasures is that I'm free of greed because greed has ended."'

Next, they should ask the Realized One himself about this, 'Can anything corrupt be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing corrupt can be seen or heard in the Realized One.'

'Can anything mixed be seen or heard in the Realized One or not?' The Realized One would answer, 'Nothing mixed can be seen or heard in the Realized One.'

'Can anything clean be seen or heard in the Realized One or not?' The Realized One would answer, 'Clean things can be seen and heard in the Realized One. I am the range and the territory of that, but I am not determined by that.'

A disciple ought to approach a teacher who has such a doctrine in order to listen to the teaching. The teacher explains Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When they directly know a certain principle of those teachings, in accordance with how they were taught, the mendicant comes to a conclusion about the teachings. They have confidence in the teacher: 'The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!'

If others should ask that mendicant, 'But what reason and evidence does the venerable have for saying this?' Answering rightly, the mendicant should say, 'Reverends, I approached the Buddha to listen to the teaching. He explained Dhamma with its higher and higher stages, with its better and better stages, with its dark and bright sides. When I directly knew a certain principle of those teachings, in accordance with how I was taught, I came to a conclusion about the teachings. I had confidence in the Teacher: "The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!"'

When someone's faith is settled, rooted, and planted in the Realized One in this manner, with these words and phrases, it's said to be grounded faith that's based on evidence. It is strong, and cannot be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. That is how there is legitimate scrutiny of the Realized One, and that is how the Realized One is legitimately well-scrutinized."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 48

MN 48
The Mendicants of Kosambī
Kosambiyasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time the mendicants of Kosambī were arguing, quarreling, and disputing, continually wounding each other with barbed words. They couldn't persuade each other or be persuaded, nor could they convince each other or be convinced.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha addressed one of the monks, "Please, monk, in my name tell those mendicants that the teacher summons them.

"Yes, sir," that monk replied. He went to those monks and said, "Venerables, the teacher summons you."

"Yes, reverend," those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

"Is it really true, mendicants, that you have been arguing, quarreling, and disputing, continually wounding each other with barbed words? And that you can't persuade each other or be persuaded, nor can you convince each other or be convinced?"

"Yes, sir," they said.

"What do you think, mendicants? When you're arguing, quarreling, and disputing, continually wounding each other with barbed words, are you treating your spiritual companions with kindness by way of body, speech, and mind, both in public and in private?"

"No, sir."

"So it seems that when you're arguing you are not treating each other with kindness. So what exactly do you know and see, you foolish men, that you behave in such a way? This will be for your lasting harm and suffering."

Then the Buddha said to the mendicants:

"Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant

consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness …

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions …

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. …

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who practices it to the complete ending of suffering. It holds and binds everything together. It's like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these six warm-hearted qualities, the chief is the view that is noble and emancipating, and delivers one who practices it to the complete ending of suffering. It holds and binds everything together.

And how does the view that is noble and emancipating lead one who practices it to the complete ending of suffering? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this, 'Is there anything that I'm overcome with internally and haven't given up, because of which I might not accurately know and see?' If a mendicant is overcome with sensual desire, it's their mind that's overcome. If a mendicant is overcome with ill will, dullness and drowsiness, restlessness and remorse, doubt, pursuing speculation about this world, pursuing speculation about the next world, or arguing, quarreling, and disputing, continually wounding others with barbed words, it's their mind that's overcome. They understand, 'There is nothing that I'm overcome with internally and haven't given up, because of which I might not accurately know and see. My mind is properly disposed for awakening to the truths.' This is the first knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

Furthermore, a noble disciple reflects, ‘When I develop, cultivate, and make much of this view, do I personally gain serenity and quenching?’ They understand, ‘When I develop, cultivate, and make much of this view, I personally gain serenity and quenching.’ This is their second knowledge …

Furthermore, a noble disciple reflects, ‘Are there any ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have?’ They understand, ‘There are no ascetics or brahmins outside of the Buddhist community who have the same kind of view that I have.’ This is their third knowledge …

Furthermore, a noble disciple reflects, ‘Do I have the same nature as a person accomplished in view?’ And what, mendicants, is the nature of a person accomplished in view? This is the nature of a person accomplished in view. Though they may fall into a kind of offense for which resolution is possible, they quickly disclose, clarify, and reveal it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. Suppose there was a little baby boy. If he puts his hand or foot on a burning coal, he quickly pulls it back. In the same way, this is the nature of a person accomplished in view. Though they may still fall into a kind of offense for which resolution is possible, they quickly reveal it to the Teacher or a sensible spiritual companion. And having revealed it they restrain themselves in the future. They understand, ‘I have the same nature as a person accomplished in view.’ This is their fourth knowledge …

Furthermore, a noble disciple reflects, ‘Do I have the same nature as a person accomplished in view?’ And what, mendicants, is the nature of a person accomplished in view? This is the nature of a person accomplished in view. Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. Suppose there was a cow with a baby calf. She watches her calf devotedly as she grazes. In the same way, this is the nature of a person accomplished in view. Though they might manage a diverse spectrum of duties for their spiritual companions, they still feel a keen regard for the training in higher ethics, higher mind, and higher wisdom. They understand, ‘I have the same nature as a person accomplished in view.’ This is their fifth knowledge …

Furthermore, a noble disciple reflects, ‘Do I have the same strength as a person accomplished in view?’ And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they pay attention, apply the mind, concentrate wholeheartedly, and actively listen. They understand, ‘I have the same strength as a person accomplished in view.’ This is their sixth knowledge …

Furthermore, a noble disciple reflects, ‘Do I have the same strength as a person accomplished in view?’ And what, mendicants, is the strength of a person accomplished in view? The strength of a person accomplished in view is that, when the teaching and training proclaimed by the Realized One are being taught, they find inspiration in the meaning and the teaching, and find joy connected with the teaching. They understand, ‘I have the same strength as a person accomplished in view.’ This is the seventh knowledge they have achieved that is noble and transcendent, and is not shared with ordinary people.

When a noble disciple has these seven factors, they have properly investigated their nature through the realization of the fruit of stream-entry. A noble disciple with these seven factors has the fruit of stream-entry.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 49

MN 49
On the Invitation of Brahmā
Brahmanimantanikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"At one time, mendicants, I was staying near Ukkaṭṭhā, in the Subhaga Forest at the root of a magnificent sal tree. Now at that time Baka the Brahmā had the following harmful misconception: 'This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

Then I knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, I vanished from the Subhaga Forest and reappeared in that Brahmā realm.

Baka saw me coming off in the distance and said, 'Come, good sir! Welcome, good sir! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this.'

When he had spoken, I said to him, 'Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there's no other escape beyond this.'

Then Māra the Wicked took possession of a member of Brahmā's retinue and said this to me, 'Mendicant, mendicant! Don't attack this one! Don't attack this one! For this is Brahmā, the Great Brahmā, the Vanquisher, the Unvanquished, the Universal Seer, the Wielder of Power, God Almighty, the Maker, the Creator, the First, the Begetter, the Controller, the Father of those who have been born and those yet to be born.

There have been ascetics and brahmins before you, mendicant, who criticized and loathed earth, water, air, fire, creatures, gods, the Progenitor, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

There have been ascetics and brahmins before you, mendicant, who praised and approved earth, water, air, fire, creatures, gods, the Progenitor, and Brahmā. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. If you do, then you'll end up like a person who, when approached by Lady Luck, would ward her off with a staff; or who, as they are falling over a cliff, would lose grip of the ground with their hands and feet. Please, dear sir, do exactly what Brahmā says. Don't go beyond the word of Brahmā. Do you not see the assembly of Brahmā gathered here?'

And so Māra the Wicked presented the assembly of Brahmā to me.

When he had spoken, I said to Māra, 'I know you, Wicked One. Do not think, "He does not know me." You are Māra the Wicked. And Brahmā, Brahmā's assembly, and Brahmā's retinue have all fallen into your hands; they're under your sway. And you think, "Maybe this one, too, has fallen into my hands; maybe he's under my sway!" But I haven't fallen into your hands; I'm not under your sway.'

When I had spoken, Baka the Brahmā said to me, 'But, good sir, what I say is permanent, everlasting, eternal, complete, and imperishable is in fact permanent, everlasting, eternal, complete, and imperishable. And where I say there's no being born, growing old, dying, passing away, or being reborn there is in fact no being born, growing old, dying, passing away, or being reborn. And when I say there's no other escape beyond this there is in fact no other escape beyond this. There have been ascetics and brahmins in the world before you, mendicant, whose deeds of fervent mortification lasted as long as your entire life. When there was another escape beyond this they knew it, and when there was no other escape beyond this, they knew it. So, mendicant, I tell you this: you will never find another escape beyond this, and you will eventually get weary and frustrated. If you attach to earth, you will lie close to me, in my domain, subject to my will, and expendable. If you attach to water … fire … air … creatures … gods … the Progenitor … Brahmā, you will lie close to me, in my domain, subject to my will, and expendable.'

'Brahmā, I too know that if I attach to earth, I will lie close to you, in your domain, subject to your will, and expendable. If I attach to water … fire … air … creatures … gods … the Progenitor … Brahmā, I will lie close to you, in your domain, subject to your will, and expendable. And in addition, Brahmā, I understand your range and your light: "That's how powerful is Baka the Brahmā, how illustrious and mighty."'

'But in what way do you understand my range and my light?'

'A galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. And there you wield your power.

You know the high and low, the passionate and dispassionate, and the coming and going of sentient beings from this realm to another.

That's how I understand your range and your light.

But there are three other realms that you don't know or see, but which I know and see. There is the realm named after the gods of streaming radiance. You passed away from there and were reborn here. You've dwelt here so long that you've forgotten about that, so you don't know it or see it. But I know it and see it. So Brahmā, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

There is the realm named after the gods replete with glory … There is the realm named after the gods of abundant fruit, which you don't know or see. But I know it and see it. So Brahmā, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

Since directly knowing earth as earth, and since directly knowing that which does not fall within the scope of experience characterized by earth, I have not become earth, I have not become in earth, I have not become as earth, I have not become one who thinks 'earth is mine', I have not affirmed earth. So Brahmā, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.

Since directly knowing water … fire … air … creatures … gods … the Progenitor … Brahmā … the gods of streaming radiance … the gods replete with glory … the gods of abundant fruit … the Vanquisher … Since directly knowing all as all, and since directly knowing that which does not fall within the scope of experience characterized by all, I have not become all, I have not become in all, I have not become as all, I have not become one who thinks 'all is mine', I have not affirmed all. So Brahmā, I am not your equal in knowledge, let alone your inferior. Rather, I know more than you.'

'Well, good sir, if you have directly known that which does not fall within the scope of experience characterized by all, may your words not turn out to be void and hollow!

Consciousness where nothing appears, infinite, luminous all-round—that is what does not fall within the scope of experience characterized by earth, water, fire, air, creatures, gods, the Progenitor, Brahmā, the gods of streaming radiance, the gods replete with glory, the gods of abundant fruit, the Vanquisher, and the all.

Well look now, good sir, I will vanish from you!'

'All right, then, Brahmā, vanish from me—if you can.'

Then Baka the Brahmā said, 'I will vanish from the ascetic Gotama! I will vanish from the ascetic Gotama!' But he was unable to vanish from me.

So I said to him, 'Well now, Brahmā, I will vanish from you!'

'All right, then, good sir, vanish from me—if you can.'

Then I used my psychic power to will that my voice would extend so that Brahmā, his assembly, and his retinue would hear me, but they would not see me. And while vanished I

recited this verse:

‘Seeing the danger in continued existence— that life in any existence will cease to be— I didn’t affirm any kind of existence, and didn’t grasp at relishing.’

Then Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘Oh, how incredible, how amazing! The ascetic Gotama has such psychic power and might! We’ve never before seen or heard of any other ascetic or brahmin with psychic power and might like the ascetic Gotama, who has gone forth from the Sakyan clan. Though people enjoy continued existence, loving it so much, he has extracted it, root and all.’

Then Māra the Wicked took possession of a member of Brahmā’s retinue and said this to me, ‘If such is your understanding, good sir, do not present it to your disciples or those gone forth! Do not teach this Dhamma to your disciples or those gone forth! Do not wish this for your disciples or those gone forth!

There have been ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They presented, taught, and wished this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a lower realm.

But there have also been other ascetics and brahmins before you, mendicant, who claimed to be perfected ones, fully awakened Buddhas. They did not present, teach, or wish this for their disciples and those gone forth. When their bodies broke up and their breath was cut off they were reborn in a higher realm.

So, mendicant, I tell you this: please, good sir, remain passive, dwelling in blissful meditation in the present life, for this is better left unsaid. Good sir, do not instruct others.’

When he had spoken, I said to Māra, ‘I know you, Wicked One. Do not think, “He doesn’t know me.” You are Māra the Wicked. You don’t speak to me like this out of compassion, but with no compassion. For you think, “Those who the ascetic Gotama teaches will go beyond my reach.”

Those who formerly claimed to be fully awakened Buddhas were not in fact fully awakened Buddhas. But I am. The Realized One remains as such whether or not he teaches disciples. The Realized One remains as such whether or not he presents the teaching to disciples. Why is that? Because the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, the Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.’”

And so, because of the silencing of Māra, and because of the invitation of Brahmā, the name of this discussion is “On the Invitation of Brahmā”.

MN 50

MN 50
The Rebuke of Māra
Māratajjanīyasutta

So I have heard. At one time Venerable Mahāmoggallāna was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

At that time Moggallāna was walking mindfully in the open air.

Now at that time Māra the Wicked had got inside Moggallāna's belly. Moggallāna thought, "Why now is my belly so very heavy, like I've just eaten a load of beans?" Then he stepped down from the walking path, entered his dwelling, sat down on the seat spread out, and investigated inside himself.

He saw that Māra the Wicked had got inside his belly. So he said to Māra, "Come out, Wicked One, come out! Do not harass the Realized One or his disciple. Don't create lasting harm and suffering for yourself!"

Then Māra thought, "This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?"

Then Moggallāna said to Māra, "I know you even when you're like this, Wicked One. Do not think, 'He doesn't know me.' You are Māra the Wicked. And you think, 'This ascetic doesn't really know me or see me when he tells me to come out. Not even the Teacher could recognize me so quickly, so how could a disciple?'"

Then Māra thought, "This ascetic really does know me and see me when he tells me to come out."

Then Māra came up out of Moggallāna's mouth and stood against the door bar. Moggallāna saw him there and said, "I see you even there, Wicked One. Do not think, 'He doesn't see me.' That's you, Wicked One, standing against the door bar.

Once upon a time, Wicked One, I was a Māra named Dūsī, and I had a sister named Kāḷī. You were her son, which made you my nephew.

At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. Of all the disciples of the Buddha Kakusandha, none were the equal of Venerable Vidhura in teaching Dhamma. And that's how he came to be known as Vidhura.

But when Venerable Sañjīva had gone to a wilderness, or to the root of a tree, or to an empty hut, he easily attained the cessation of perception and feeling. Once upon a time, Sañjīva was sitting at the root of a certain tree having attained the cessation of perception

and feeling. Some cowherds, shepherds, farmers, and passers-by saw him sitting there and said, ‘Oh, how incredible, how amazing! This ascetic passed away while seated. We should cremate him.’ They collected grass, wood, and cow-dung, heaped it all on Sañjīva’s body, set it on fire, and left.

Then, when the night had passed, Sañjīva emerged from that attainment, shook out his robes, and, since it was morning, he robed up and entered the village for alms. Those cowherds, shepherds, farmers, and passers-by saw him wandering for alms and said, ‘Oh, how incredible, how amazing! This ascetic passed away while seated, and now he has come back to life!’ And that’s how he came to be known as Sañjīva.

Then it occurred to Māra Dūsī, ‘I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, abuse, attack, harass, and trouble the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’ And that’s exactly what he did.

Then those brahmins and householders abused, attacked, harassed, and troubled the ethical mendicants of good character: ‘These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!” Slouching, downcast, and dopey, they meditate and concentrate and contemplate and ruminate. They’re just like an owl on a branch, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like a jackal on a river-bank, which meditates and concentrates and contemplates and ruminates as it hunts a fish. They’re just like a cat by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates as it hunts a mouse. They’re just like an unladen donkey by an alley or a drain or a dustbin, which meditates and concentrates and contemplates and ruminates. In the same way, these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, say, “We practice absorption meditation! We practice absorption meditation!” Slouching, downcast, and dopey, they meditate and concentrate and contemplate and ruminate.’

Most of the people who died at that time—when their body broke up, after death—were reborn in a place of loss, a bad place, the underworld, hell.

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to abuse you in the hope of upsetting your minds so that he can find a vulnerability. Come, all of you mendicants, meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion … Meditate spreading a heart full of rejoicing … Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated spreading a heart full of love … compassion … rejoicing … equanimity.

Then it occurred to Māra Dūsī, ‘Even when I do this I don’t know the course of rebirth of these ethical mendicants of good character. Why don’t I take possession of these brahmins and householders and say, “Come, all of you, honor, respect, esteem, and venerate the ethical mendicants of good character. Hopefully by doing this we can upset their minds so that Māra Dūsī can find a vulnerability.”’

And that’s exactly what he did. Then those brahmins and householders honored, respected, esteemed, and venerated the ethical mendicants of good character.

Most of the people who died at that time—when their body broke up, after death—were reborn in a good place, a heavenly realm.

Then Kakusandha the Blessed One, the perfected one, the fully awakened Buddha, addressed the mendicants: ‘Mendicants, the brahmins and householders have been possessed by Māra Dūsī. He told them to venerate you in the hope of upsetting your minds so that he can find a vulnerability. Come, all you mendicants, meditate observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.’

When those mendicants were instructed and advised by the Buddha Kakusandha in this way, they went to a wilderness, or to the root of a tree, or to an empty hut, where they meditated observing the ugliness of the body, perceiving the repulsiveness of food, perceiving dissatisfaction with the whole world, and observing the impermanence of all conditions.

Then the Buddha Kakusandha robed up in the morning and, taking this bowl and robe, entered the village for alms with Venerable Vidhura as his second monk.

Then Māra Dūsī took possession of a certain boy, picked up a rock, and hit Vidhura on the head, cracking it open. Then Vidhura, with blood pouring from his cracked skull, still followed behind the Buddha Kakusandha. Then the Buddha Kakusandha turned to gaze back, the way that elephants do, saying, ‘This Māra Dūsī knows no bounds.’ And as he was gazing, Māra Dūsī fell from that place and was reborn in the Great Hell.

Now that Great Hell is known by three names: ‘The Six Fields of Contact’ and also ‘The Impaling With Spikes’ and also ‘Individually Painful’. Then the wardens of hell came to me and said, ‘When spike meets spike in your heart, you will know that you’ve been roasting in hell for a thousand years.’

I roasted for many years, many centuries, many millennia in that Great Hell. For ten thousand years I roasted in the annex of that Great Hell, experiencing the pain called ‘this is emergence’. My body was in human form, but I had the head of a fish.

What kind of hell was that, where Dūsī was roasted after attacking the disciple Vidhura

along with the brahmin Kakusandha?

There were 100 iron spikes, each one individually painful. That's the kind of hell where Dūsī was roasted after attacking the disciple Vidhura along with the brahmin Kakusandha.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

There are mansions that last an eon standing in the middle of a lake. Sapphire-colored, brilliant, they sparkle and shine. Dancing there are nymphs shining in all different colors.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who, urged by the Buddha, shook the stilt longhouse of Migāra's mother with his big toe as the Saṅgha of mendicants watched.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who shook the Palace of Victory with his big toe owing to psychic power, inspiring deities to awe.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who asked Sakka in the Palace of Victory: 'Vāsava, I hope you recall the one who is freed through the ending of craving?' And I'm the one to whom Sakka admitted the truth when asked.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who asked Brahmā in the Hall of Justice before the assembly: 'Friend, do you still have the same view that you had in the past? Or do you see the radiance transcending the Brahmā realm?'

And I'm the one to whom Brahmā truthfully admitted his progress: 'Good sir, I don't have that view that I had in the past.

I see the radiance transcending the Brahmā realm. So how could I say today that I am permanent and eternal?'

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who touched the peak of Mount Meru using the power of meditative liberation. I've visited the forests of the people who dwell in the Eastern Continent.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

Though a fire doesn't think, 'I'll burn the fool!' Still the fool who attacks the fire gets burnt.

In the same way, Māra, in attacking the Realized One, you'll only burn yourself, like a fool touching the flames.

Māra's done a bad thing in attacking the Realized One. Wicked One, do you imagine that your wickedness won't bear fruit?

Your deeds heap up wickedness that will last a long time, terminator! Give up on the Buddha, Māra! And hold no hope for the mendicants!"

That is how, in the Bhesekaḷā grove, the mendicant rebuked Māra. That spirit, downcast, disappeared right there!

MN 51

MN 51
With Kandaraka
Kandarakasutta

So I have heard. At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond together with a large Saṅgha of mendicants.

Then Pessa the elephant driver's son and Kandaraka the wanderer went to see the Buddha. When they had approached, Pessa bowed and sat down to one side. But the wanderer Kandaraka exchanged greetings with the Buddha and stood to one side. He looked around the mendicant Saṅgha, who were so very silent, and said to the Buddha:

"It's incredible, Mister Gotama, it's amazing! How the mendicant Saṅgha has been led to practice properly by Mister Gotama! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like Mister Gotama does in the present."

"That's so true, Kandaraka! That's so true! All the perfected ones, the fully awakened Buddhas in the past or the future who lead the mendicant Saṅgha to practice properly will at best do so like I do in the present.

For in this mendicant Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. And in this mendicant Saṅgha there are trainee mendicants who are consistently ethical, living consistently, alert, living alertly. They meditate with their minds firmly established in the four kinds of mindfulness meditation. What four?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world."

When he had spoken, Pessa said to the Buddha:

"It's incredible, sir, it's amazing! How well described by the Buddha are the four kinds of mindfulness meditation! They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. For we white-clothed laypeople also from time to time meditate with our minds well established in the four kinds of mindfulness meditation. We meditate observing

an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is obvious. For I can drive an elephant in training, and while going back and forth in Campā it'll try all the tricks, bluffs, ruses, and feints that it can. But my bondservants, servants, and workers behave one way by body, another by speech, and their minds another. It's incredible, sir, it's amazing! How the Buddha knows what's best for sentient beings, even though people continue to be so shady, rotten, and tricky. For human beings are shady, sir, while the animal is obvious."

"That's so true, Pessa! That's so true! For human beings are shady, while the animal is obvious. Pessa, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.
One person mortifies others, committed to the practice of mortifying others.
One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
One person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

Which one of these four people do you like the sound of?"

"Sir, I don't like the sound of the first three people. I only like the sound of the last person, who doesn't mortify either themselves or others."

"But why don't you like the sound of those three people?"

"Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies others does so even though others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That's why I don't like the sound of that person. The person who doesn't mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That's why I like the sound of that person. Well, now, sir, I must go. I have many duties, and much to do."

"Please, Pessa, go at your convenience." And then Pessa the elephant driver's son approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: "Mendicants, Pessa the elephant driver's son is astute. He has great wisdom. If he had sat here a little longer so

that I could have analyzed these four people in detail, he would have greatly benefited. Still, even with this much he has already greatly benefited."

"Now is the time, Blessed One! Now is the time, Holy One! May the Buddha analyze these four people in detail. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what person mortifies themselves, committed to the practice of mortifying themselves? It's when someone goes naked, ignoring conventions. They lick their hands, and don't come or wait when called. They don't consent to food brought to them, or food prepared for them, or an invitation for a meal. They don't receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, or poultry, a hunter or trapper, a fisher, a bandit, an executioner, a butcher, a jailer, or someone with some other kind of cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds

on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the remainder. He says: ‘Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!’ His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn’t mortify either themselves or others, but lives without wishes, extinguished, cooled, experiencing bliss, with self become divine?

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure.

A householder hears that teaching, or a householder’s child, or someone reborn in a good family. They gain faith in the Realized One and reflect: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they’ve gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what’s given, and expect only what’s given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They’re honest and trustworthy, and don’t trick the world with their words. They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat,

women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble contentment, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will and malevolence. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of

defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 52

MN 52
The Wealthy Citizen
Aṭṭhakanāgarasutta

So I have heard. At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Now at that time the householder Dasama, a wealthy citizen, had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, bowed, sat down to one side, and said to him, “Sir, where is Venerable Ānanda now staying? For I want to see him.”

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“Honorable Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke?”

“There is, householder.”

“And what is that one thing?”

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Then they reflect: ‘Even this first absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption …

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by love is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' …

Furthermore, a mendicant meditates spreading a heart full of compassion … rejoicing … equanimity …

Furthermore, householder, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. …

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. Then they reflect: 'Even this attainment of the dimension of nothingness is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke."

When he said this, the householder Dasama said to Venerable Ānanda, "Honorable Ānanda, suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I found eleven doors to freedom from death for cultivation. Suppose a person had a house with eleven doors. If the house caught fire they'd be able to flee to safety through any one of those doors. In the same way, I'm able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions seek a fee for the teacher. Why shouldn't I make an offering to Venerable Ānanda?"

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

MN 53

MN 53
A Trainee
Sekhasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all. Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu." The Buddha consented with silence.

Then, knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying, "Please, sir, come at your convenience."

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them.

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he addressed Venerable Ānanda, "Ānanda, speak about the practicing trainee to the Sakyans of Kapilavatthu as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Ānanda replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Then Ānanda addressed Mahānāma the Sakyan:

“Mahānāma, a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness. They have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

And how is a noble disciple accomplished in ethics? It’s when a noble disciple is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a noble disciple is ethical.

And how does a noble disciple guard the sense doors? When a noble disciple sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That’s how a noble disciple guards the sense doors.

And how does a noble disciple eat in moderation? It’s when a noble disciple reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ That’s how a noble disciple eats in moderation.

And how is a noble disciple dedicated to wakefulness? It’s when a noble disciple practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That’s how a noble disciple is dedicated to wakefulness.

And how does a noble disciple have seven good qualities? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They have a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities.

They exercise prudence. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-

phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a noble disciple has seven good qualities.

And how does a noble disciple get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty? It's when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. That's how a noble disciple gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

When a noble disciple is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness; and they have seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke. Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn't wish, 'If only my chicks could break out of the eggshell with their claws and beak and hatch safely!' Still they can break out and hatch safely.

In the same way, when a noble disciple is practicing all these things they are called a noble disciple who is a practicing trainee. Their eggs are unspoiled, and they are capable of breaking out of their shell, becoming awakened, and achieving the supreme sanctuary from the yoke.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … And so they recollect their many kinds of past lives, with features and details. This is their first breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They

understand how sentient beings are reborn according to their deeds. This is their second breaking out, like a chick from an eggshell.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is their third breaking out, like a chick from an eggshell.

A noble disciple's conduct includes the following: being accomplished in ethics, guarding the sense doors, moderation in eating, being dedicated to wakefulness, having seven good qualities, and getting the four absorptions when they want, without trouble or difficulty.

A noble disciple's knowledge includes the following: recollecting their past lives, clairvoyance that is purified and superhuman, and realizing the undefiled freedom of heart and freedom by wisdom in this very life due to the ending of defilements.

This noble disciple is said to be 'accomplished in knowledge', and also 'accomplished in conduct', and also 'accomplished in knowledge and conduct'.

And Brahmā Sanaṅkumāra also spoke this verse:

'The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is best among gods and humans.'

And that verse was well sung by Brahmā Sanaṅkumāra, not poorly sung; well spoken, not poorly spoken, beneficial, not harmful, and it was approved by the Buddha."

Then the Buddha got up and said to Venerable Ānanda, "Good, good, Ānanda! It's good that you spoke to the Sakyans of Kapilavatthu about the practicing trainee."

This is what Venerable Ānanda said, and the teacher approved. Satisfied, the Sakyans of Kapilavatthu approved what Venerable Ānanda said.

MN 54

MN 54
With Potaliya the Householder
Potaliyasutta

So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Potaliya the householder also approached that forest grove while going for a walk. He was well dressed in sarong and cloak, with parasol and sandals. Having plunged deep into it, he went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he stayed silent.

For a second time … and a third time the Buddha said to him, "There are seats, householder. Please sit if you wish."

When he said this, Potaliya was angry and upset. Thinking, "The ascetic Gotama addresses me as 'householder'!" he said to the Buddha, "Mister Gotama, it is neither proper nor appropriate for you to address me as 'householder'."

"Well, householder, you have the features, attributes, and signs of a householder."

"Mister Gotama, it's because I have refused all work and cut off all business."

"Householder, in what way have you refused all work and cut off all business?"

"Mister Gotama, all the money, grain, gold, and silver I used to have has been handed over to my children as their inheritance. And in this matter I do not advise or reprimand them, but live with nothing more than food and clothes. That's how I have refused all work and cut off all business."

"The cutting off of business as you describe it is one thing, householder, but the cutting off of business in the noble one's training is quite different."

"But what, sir, is cutting off of business in the noble one's training? Sir, please teach me this."

“Well then, householder, listen and apply your mind well, I will speak.”

“Yes, sir,” said Potaliya.

The Buddha said this:

“Householder, these eight things lead to the cutting off of business in the noble one’s training. What eight? Killing living creatures should be given up, relying on not killing living creatures. Stealing should be given up, relying on not stealing. Lying should be given up, relying on speaking the truth. Divisive speech should be given up, relying on speech that isn’t divisive. Greed and lust should be given up, relying on not being greedy and lustful. Blaming and insulting should be given up, relying on not blaming and not insulting. Anger and distress should be given up, relying on not being angry and distressed. Arrogance should be given up, relying on not being arrogant. These are the eight things—stated in brief without being analyzed in detail—that lead to the cutting off of business in the noble one’s training.”

“Sir, please teach me these eight things in detail out of compassion.”

“Well then, householder, listen and apply your mind well, I will speak.”

“Yes, sir,” said Potaliya. The Buddha said this:

“‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, but why did I say it? It’s when a noble disciple reflects: ‘I am practicing to give up and cut off the fetters that might cause me to kill living creatures. But if I were to kill living creatures, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And killing living creatures is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of killing living creatures do not occur in someone who does not kill living creatures.’ ‘Killing living creatures should be given up, relying on not killing living creatures.’ That’s what I said, and this is why I said it.

‘Stealing … lying … divisive speech … greed and lust … blaming and insulting … anger and distress …

Arrogance should be given up, relying on not being arrogant.’ That’s what I said, but why did I say it? It’s when a noble disciple reflects: ‘I am practicing to give up and cut off the fetters that might cause me to be arrogant. But if I were to be arrogant, because of that I would reprimand myself; sensible people, after examination, would criticize me; and when my body breaks up, after death, I could expect to be reborn in a bad place. And arrogance is itself a fetter and a hindrance. The distressing and feverish defilements that might arise because of arrogance do not occur in someone who is not arrogant.’ ‘Arrogance should be given up by not being arrogant.’ That’s what I said, and this is why I said it.

These are the eight things—stated in brief and analyzed in detail—that lead to the cutting off of business in the noble one’s training. But just this much does not constitute the cutting off of business in each and every respect in the noble one’s training.”

“But, sir, how is there the cutting off of business in each and every respect in the noble one’s training? Sir, please teach me this.”

“Well then, householder, listen and apply your mind well, I will speak.”

“Yes, sir,” said Potaliya. The Buddha said this:

1. The Dangers of Sensual Pleasures

“Householder, suppose a dog weak with hunger was hanging around a butcher’s shop. Then a deft butcher or their apprentice would toss them a skeleton scraped clean of flesh and smeared in blood. What do you think, householder? Gnawing on such a fleshless skeleton, would that dog still get rid of its hunger?”

“No, sir. Why not? Because that skeleton is scraped clean of flesh and smeared in blood. That dog will eventually get weary and frustrated.”

“In the same way, a noble disciple reflects: ‘With the simile of a skeleton the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.’ Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without anything left over.

Suppose a vulture or a crow or a hawk was to grab a scrap of meat and fly away. Other vultures, crows, and hawks would keep chasing it, pecking and clawing. What do you think, householder? If that vulture, crow, or hawk doesn’t quickly let go of that scrap of meat, wouldn’t that result in death or deadly suffering for them?”

“Yes, sir.” …

“Suppose a person carrying a blazing grass torch was to walk against the wind. What do you think, householder? If that person doesn’t quickly let go of that blazing grass torch, wouldn’t they burn their hands or arm or other limb, resulting in death or deadly suffering for them?”

“Yes, sir.” …

“Suppose there was a pit of glowing coals deeper than a man’s height, full of glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals. What do you think, householder? Wouldn’t that person writhe and struggle to and fro?”

“Yes, sir. Why is that? For that person knows: ‘If I fall in that pit of glowing coals, that’d result in my death or deadly pain.’” …

“Suppose a person was to see delightful parks, woods, meadows, and lotus ponds in a dream. But when they woke they couldn’t see them at all. …

Suppose a man had borrowed some goods—a gentleman's carriage and fine jewelled earrings—and preceded and surrounded by these he proceeded through the middle of Āpaṇa. When people saw him they'd say: 'This must be a wealthy man! For that's how the wealthy enjoy their wealth.' But when the owners saw him, they'd take back what was theirs. What do you think? Would that be enough for that man to get upset?"

"Yes, sir. Why is that? Because the owners took back what was theirs." …

"Suppose there was a sweltering forest grove not far from a town or village. And there was a tree laden with fruit, yet none of the fruit had fallen to the ground. And along came a person in need of fruit, wandering in search of fruit. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I know how to climb a tree. Why don't I climb the tree, eat as much as I like, then fill my pouch?' And that's what they'd do. And along would come a second person in need of fruit, wandering in search of fruit, carrying a sharp axe. Having plunged deep into that forest grove, they'd see that tree laden with fruit. They'd think: 'That tree is laden with fruit, yet none of the fruit has fallen to the ground. But I don't know how to climb a tree. Why don't I chop this tree down at the root, eat as much as I like, then fill my pouch?' And so they'd chop the tree down at the root. What do you think, householder? If the first person, who climbed the tree, doesn't quickly come down, when that tree fell wouldn't they break their hand or arm or other limb, resulting in death or deadly suffering for them?"

"Yes, sir."

"In the same way, a noble disciple reflects: 'With the simile of the fruit tree the Buddha said that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks.' Having truly seen this with right understanding, they reject equanimity based on diversity and develop only the equanimity based on unity, where all kinds of grasping to the worldly pleasures of the flesh cease without anything left over.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple, with clairvoyance that is purified and superhuman, sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings are reborn according to their deeds.

Relying on this supreme purity of mindfulness and equanimity, that noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

That's how there is the cutting off of business in each and every respect in the noble one's training.

What do you think, householder? Do you regard yourself as having cut off business in a way comparable to the cutting off of business in each and every respect in the noble one's training?"

"Who am I compared to one who has cut off business in each and every respect in the noble one's training? I am far from that. Sir, I used to think that the wanderers following other religions were thoroughbreds, and I fed them and treated them accordingly, but they were not actually thoroughbreds. I thought that the mendicants were not thoroughbreds, and I fed them and treated them accordingly, but they actually were thoroughbreds. But now I shall understand that the wanderers following other religions are not actually thoroughbreds, and I will feed them and treat them accordingly. And I shall understand that the mendicants actually are thoroughbreds, and I will feed them and treat them accordingly. The Buddha has inspired me to have love, confidence, and respect for ascetics!

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 55

MN 55
With Jīvaka
Jīvakasutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Mango Grove of Jīvaka Komārabhacca.

Then Jīvaka went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, I have heard this: ‘They slaughter living creatures specially for the ascetic Gotama. The ascetic Gotama knowingly eats meat prepared on his behalf: this is a deed he caused.’ I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Jīvaka, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

In three cases I say that meat may not be eaten: it’s seen, heard, or suspected. These are three cases in which meat may not be eaten.

In three cases I say that meat may be eaten: it’s not seen, heard, or suspected. These are three cases in which meat may be eaten.

Take the case of a mendicant living supported by a town or village. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, ‘It’s so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!’ They don’t think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No, sir.”

“Aren’t they eating blameless food at that time?”

“Yes, sir. Sir, I have heard that Brahmā abides in love. Now, I’ve seen the Buddha with my own eyes, and it is the Buddha who truly abides in love.”

“Any greed, hate, or delusion that might give rise to ill will has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I acknowledge it.”

“That’s exactly what I was referring to.”

“Take the case, Jīvaka, of a mendicant living supported by a town or village. They meditate spreading a heart full of compassion …

They meditate spreading a heart full of rejoicing …

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want.

When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. That householder or their child serves them with delicious almsfood. It never occurs to them, ‘It’s so good that this householder serves me with delicious almsfood! I hope they serve me with such delicious almsfood in the future!’ They don’t think that. They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

What do you think, Jīvaka? At that time is that mendicant intending to hurt themselves, hurt others, or hurt both?”

“No, sir.”

“Aren’t they eating blameless food at that time?”

“Yes, sir. Sir, I have heard that Brahmā abides in equanimity. Now, I’ve seen the Buddha with my own eyes, and it is the Buddha who truly abides in equanimity.”

“Any greed, hate, or delusion that might give rise to cruelty, discontent, or repulsion has been given up by the Realized One, cut off at the root, made like a palm stump, obliterated, and is unable to arise in the future. If that’s what you were referring to, I acknowledge it.”

“That’s exactly what I was referring to.”

“Jīvaka, anyone who slaughters a living creature specially for the Realized One or the Realized One’s disciple creates much wickedness for five reasons.

When they say: ‘Go, fetch that living creature,’ this is the first reason.

When that living creature experiences pain and sadness as it's led along by a collar, this is the second reason.

When they say: 'Go, slaughter that living creature,' this is the third reason.

When that living creature experiences pain and sadness as it's being slaughtered, this is the fourth reason.

When they serve the Realized One or the Realized One's disciple with unallowable food, this is the fifth reason.

Anyone who slaughters a living creature specially for the Realized One or the Realized One's disciple creates much wickedness for five reasons."

When he had spoken, Jīvaka said to the Buddha: "It's incredible, sir, it's amazing! The mendicants indeed eat allowable food. The mendicants indeed eat blameless food. Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 56

MN 56
With Upāli
Upālisutta

So I have heard. At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics. Then the Jain ascetic Dīgha Tapassī wandered for alms in Nāḷandā. After the meal, on his return from almsround, he went to Pāvārika's mango grove. There he approached the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he stood to one side. The Buddha said to him, "There are seats, Tapassī. Please sit if you wish."

When he said this, Dīgha Tapassī took a low seat and sat to one side. The Buddha said to him, "Tapassī, how many kinds of deed does the Jain ascetic of the Ñātika clan describe for performing bad deeds?"

"Reverend Gotama, the Jain Ñātika doesn't usually speak in terms of 'deeds'. He usually speaks in terms of 'rods'."

"Then how many kinds of rod does the Jain Ñātika describe for performing bad deeds?"

"The Jain Ñātika describes three kinds of rod for performing bad deeds: the physical rod, the verbal rod, and the mental rod."

"But are these kinds of rod all distinct from each other?"

"Yes, each is quite distinct."

"Of the three rods thus analyzed and differentiated, which rod does the Jain Ñātika describe as being the most blameworthy for performing bad deeds: the physical rod, the verbal rod, or the mental rod?"

"The Jain Ñātika describes the physical rod as being the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod."

"Do you say the physical rod, Tapassī?"

"I say the physical rod, Reverend Gotama."

"Do you say the physical rod, Tapassī?"

“I say the physical rod, Reverend Gotama.”

“Do you say the physical rod, Tapassī?”

“I say the physical rod, Reverend Gotama.”

Thus the Buddha made Dīgha Tapassī stand by this point up to the third time.

When this was said, Dīgha Tapassī said to the Buddha, “But Reverend Gotama, how many kinds of rod do you describe for performing bad deeds?”

“Tapassī, the Realized One doesn’t usually speak in terms of ‘rods’. He usually speaks in terms of ‘deeds’.”

“Then how many kinds of deed do you describe for performing bad deeds?”

“I describe three kinds of deed for performing bad deeds: physical deeds, verbal deeds, and mental deeds.”

“But are these kinds of deed all distinct from each other?”

“Yes, each is quite distinct.”

“Of the three deeds thus analyzed and differentiated, which deed do you describe as being the most blameworthy for performing bad deeds: physical deeds, verbal deeds, or mental deeds?”

“I describe mental deeds as being the most blameworthy for performing bad deeds, not so much physical deeds or verbal deeds.”

“Do you say mental deeds, Reverend Gotama?”

“I say mental deeds, Tapassī.”

“Do you say mental deeds, Reverend Gotama?”

“I say mental deeds, Tapassī.”

“Do you say mental deeds, Reverend Gotama?”

“I say mental deeds, Tapassī.”

Thus the Jain ascetic Dīgha Tapassī made the Buddha stand by this point up to the third time, after which he got up from his seat and went to see the Jain Ñātika.

Now at that time the Jain Ñātika was sitting together with a large assembly of Bālaki laypeople headed by Upāli. The Jain Ñātika saw Dīgha Tapassī coming off in the distance and said to him, “So, Tapassī, where are you coming from in the middle of the day?”

“Just now, sir, I’ve come from the presence of the ascetic Gotama.”

“But did you have some discussion with him?”

“I did.”

“And what kind of discussion did you have with him?” Then Dīgha Tapassī informed the Jain Ñātika of all they had discussed. When he had spoken, the Jain Ñātika said to him, “Good, good, Tapassī! Dīgha Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

When he said this, the householder Upāli said to him, “Good, sir! Well done, Dīgha Tapassī! The Honorable Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.

I’d better go and refute the ascetic Gotama’s doctrine regarding this point. If he stands by the position that he stated to Dīgha Tapassī, I’ll take him on in debate and drag him to and fro and round about, like a strong man would drag a fleecy sheep to and fro and round about! Taking him on in debate, I’ll drag him to and fro and round about, like a strong brewer’s worker would toss a large brewer’s sieve into a deep lake, grab it by the corners, and drag it to and fro and round about! Taking him on in debate, I’ll shake him down and about and give him a beating, like a strong brewer’s mixer would grab a strainer by the corners and shake it down and about, and give it a beating! I’ll play a game of ear-washing with the ascetic Gotama, like a sixty-year-old elephant would plunge into a deep lotus pond and play a game of ear-washing! Sir, I’d better go and refute the ascetic Gotama’s doctrine on this point.”

“Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

When he said this, Dīgha Tapassī said to the Jain Ñātika, “Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of other religions.”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple. Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

For a second time … and a third time, Dīgha Tapassī said to the Jain Ñātika, “Sir, I don’t believe it’s a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of other religions.”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple. Go, householder, refute the ascetic Gotama’s doctrine on this point. For either I should do so, or Dīgha Tapassī, or you.”

“Yes, sir,” replied the householder Upāli to the Jain Ñātika. He got up from his seat, bowed, and respectfully circled him, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him, “Sir, did the Jain ascetic Dīgha Tapassī come here?”

“He did, householder.”

“But did you have some discussion with him?”

“I did.”

“And what kind of discussion did you have with him?”

Then the Buddha informed Upāli of all they had discussed.

When he said this, the householder Upāli said to him, “Good, sir, well done by Tapassī! The Honorable Tapassī has answered the ascetic Gotama like a learned disciple who rightly understands their teacher’s instructions. For how impressive is the measly mental rod when compared with the substantial physical rod? Rather, the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“Householder, so long as you debate on the basis of truth, we can have some discussion about this.”

“I will debate on the basis of truth, sir. Let us have some discussion about this.”

“What do you think, householder? Take a Jain ascetic who is sick, suffering, gravely ill. They reject cold water and use only hot water. Not getting cold water, they might die. Now, where does the Jain Ñātika say they would be reborn?”

“Sir, there are gods called ‘mind-bound’. They would be reborn there. Why is that? Because they died with mental attachment.”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“What do you think, householder? Take a Jain ascetic who is restrained in all that is to be restrained, is bridled in all that is to be restrained, has shaken off evil in all that is to be restrained, and is curbed in all that is to be restrained. When going out and coming back they accidentally injure many little creatures. Now, what result does the Jain Ñātika say they would incur?”

“Sir, the Jain Ñātika says that unintentional acts are not very blameworthy.”

“But if they are intentional?”

“Then they are very blameworthy.”

“But where does the Jain Ñātika say that intention is classified?”

“In the mental rod, sir.”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“What do you think, householder? Is this Nāḷandā successful and prosperous, populous, full of people?”

“Indeed it is, sir.”

“What do you think, householder? Suppose a man were to come along with a drawn sword and say: ‘In one moment I will reduce all the living creatures within the bounds of Nāḷandā to one heap and mass of flesh!’ What do you think, householder? Could he do that?”

“Sir, even ten, twenty, thirty, forty, or fifty men couldn’t do that. How impressive is one measly man?”

“What do you think, householder? Suppose an ascetic or brahmin with psychic power, who has achieved mastery of the mind, were to come along and say: ‘I will reduce Nāḷandā to ashes with a single malevolent act of will!’ What do you think, householder? Could he do that?”

“Sir, an ascetic or brahmin with psychic power, who has achieved mastery of the mind, could reduce ten, twenty, thirty, forty, or fifty Nāḷandās to ashes with a single malevolent act of will. How impressive is one measly Nāḷandā?”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Even though the Buddha says this, still the physical rod is the most blameworthy for performing bad deeds, not so much the verbal rod or the mental rod.”

“What do you think, householder? Have you heard how the wildernesses of Daṇḍaka, Kaliṅga, Mejjha, and Mātaṅga came to be that way?”

“I have, sir.”

“What have you heard?”

“I heard that it was because of a malevolent act of will by seers that the wildernesses of Daṇḍaka, Kaliṅga, Mejjha, and Mātaṅga came to be that way.”

“Think about it, householder! You should think before answering. What you said before and what you said after don’t match up. But you said that you would debate on the basis of truth.”

“Sir, I was already delighted and satisfied by the Buddha’s very first simile. Nevertheless, I wanted to hear the Buddha’s various solutions to the problem, so I thought I’d oppose you in this way.

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.”

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other religions were to gain me as a disciple, they’d carry a banner all over Nāḷandā, saying: ‘The householder Upāli has become our disciple!’ And yet the Buddha says: ‘Householder, you should act after careful consideration. It’s good for well-known people such as yourself to act after careful consideration.’

For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“For a long time now, householder, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come.”

“Now I’m even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. I have heard, sir, that the ascetic Gotama says this: ‘Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’ Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we’ll know the proper time for that.

For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

Then the Buddha taught the householder Upāli step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that Upāli's mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in Upāli: "Everything that has a beginning has an end." Then Upāli saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions.

He said to the Buddha, "Well, now, sir, I must go. I have many duties, and much to do."

"Please, householder, go at your convenience."

And then the householder Upāli approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went back to his own home, where he addressed the gatekeeper, "My good gatekeeper, from this day forth close the gate to Jain monks and nuns, and open it for the Buddha's monks, nuns, laymen, and laywomen. If any Jain ascetics come, say this to them: 'Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.'"

"Yes, sir," replied the gatekeeper.

Dīgha Tapassī heard that Upāli had become a disciple of the ascetic Gotama. He went to the Jain Ñātika and said to him, "Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

"It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple."

For a second time … and a third time, Dīgha Tapassī said to the Jain Ñātika, "Sir, they say that the householder Upāli has become a disciple of the ascetic Gotama."

"It is impossible, Tapassī, it cannot happen that Upāli could become Gotama's disciple. But it is possible that Gotama could become Upāli's disciple."

"Well, sir, I'd better go and find out whether or not Upāli has become Gotama's disciple."

"Go, Tapassī, and find out whether or not Upāli has become Gotama's disciple."

Then Dīgha Tapassī went to Upāli's home. The gatekeeper saw him coming off in the distance and said to him, "Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha's monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you."

Saying, “No, mister, I do not require almsfood,” he turned back and went to the Jain Ñātika and said to him, “Sir, it’s really true that Upāli has become Gotama’s disciple. Sir, I couldn’t get you to accept that it wasn’t a good idea for the householder Upāli to rebut the ascetic Gotama’s doctrine. For the ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of other religions. The householder Upāli has been converted by the ascetic Gotama’s conversion magic!”

“It is impossible, Tapassī, it cannot happen that Upāli could become Gotama’s disciple. But it is possible that Gotama could become Upāli’s disciple.”

For a second time … and a third time, Dīgha Tapassī told the Jain Ñātika that it was really true.

“It is impossible …

Well, Tapassī, I’d better go and find out for myself whether or not Upāli has become Gotama’s disciple.”

Then the Jain Ñātika went to Upāli’s home together with a large following of Jain ascetics. The gatekeeper saw him coming off in the distance and said to him: “Wait, sir, do not enter. From now on the householder Upāli has become a disciple of the ascetic Gotama. His gate is closed to Jain monks and nuns, and opened for the Buddha’s monks, nuns, laymen, and laywomen. If you require almsfood, wait here, they will bring it to you.”

“Well then, my good gatekeeper, go to Upāli and say: ‘Sir, the Jain Ñātika is waiting outside the gates together with a large following of Jain ascetics. He wishes to see you.’”

“Yes, sir,” replied the gatekeeper. He went to Upāli and relayed what was said. Upāli said to him, “Well, then, my good gatekeeper, prepare seats in the hall of the middle gate.”

“Yes, sir,” replied the gatekeeper. He did as he was asked, then returned to Upāli and said, “Sir, seats have been prepared in the hall of the middle gate. Please go at your convenience.”

Then Upāli went to the hall of the middle gate, where he sat on the highest and finest seat. He addressed the gatekeeper, “Well then, my good gatekeeper, go to the Jain Ñātika and say to him: ‘Sir, Upāli says you may enter if you wish.’”

“Yes, sir,” replied the gatekeeper. He went to the Jain Ñātika and relayed what was said.

Then the Jain Ñātika went to the hall of the middle gate together with a large following of Jain ascetics. Previously, when Upāli saw the Jain Ñātika coming, he would go out to greet him and, having wiped off the highest and finest seat with his upper robe, he would embrace him and sit him down. But today, having seated himself on the highest and finest seat, he said to the Jain Ñātika, “There are seats, sir. Please sit if you wish.”

When he said this, the Jain Ñātika said to him: “You’re mad, householder! You’re a moron! You said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. Suppose a man went to deliver a pair of testicles, but

came back castrated. Or they went to deliver eyes, but came back blinded. In the same way, you said: ‘I’ll go and refute the ascetic Gotama’s doctrine.’ But you come back caught in the vast net of his doctrine. You’ve been converted by the ascetic Gotama’s conversion magic!”

“Sir, this conversion magic is excellent. This conversion magic is lovely! If my loved ones—relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, it would be for their lasting welfare and happiness. Well then, sir, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Once upon a time there was an old brahmin, elderly and senior. His wife was a young brahmin lady who was pregnant and about to give birth. Then she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

When she said this, the brahmin said to her, ‘Wait, my dear, until you give birth. If your child is a boy, I’ll buy you a male monkey, but if it’s a girl, I’ll buy a female monkey.’

For a second time, and a third time she said to the brahmin, ‘Go, brahmin, buy a baby monkey from the market and bring it back so it can be a playmate for my child.’

Then that brahmin, because of his love for the brahmin lady, bought a male baby monkey at the market, brought it to her, and said, ‘I’ve bought this male baby monkey for you so it can be a playmate for your child.’

When he said this, she said to him, ‘Go, brahmin, take this monkey to Rattapāṇi the dyer and say, “Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.”’

Then that brahmin, because of his love for the brahmin lady, took the monkey to Rattapāṇi the dyer and said, ‘Mister Rattapāṇi, I wish to have this monkey dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

When he said this, Rattapāṇi said to him, ‘Sir, this monkey can withstand a dying, but not a pounding or a pressing.’

In the same way, the doctrine of the foolish Jains looks fine initially—for fools, not for the astute—but can’t withstand being scrutinized or pressed.

Then some time later that brahmin took a new pair of garments to Rattapāṇi the dyer and said, ‘Mister Rattapāṇi, I wish to have this new pair of garments dyed the color of yellow greasepaint, pounded and re-pounded, and pressed on both sides.’

When he said this, Rattapāṇi said to him, ‘Sir, this pair of garments can withstand a dying, a pounding, and a pressing.’

In the same way, the doctrine of the Buddha looks fine initially—for the astute, not for fools—and it can withstand being scrutinized and pressed."

"Householder, the king and his retinue know you as a disciple of the Jain Ñātika. Whose disciple should we remember you as?"

When he had spoken, the householder Upāli got up from his seat, arranged his robe over one shoulder, raised his joined palms in the direction of the Buddha, and said to the Jain Ñātika, "Well then, sir, hear whose disciple I am:

The wise one, free of delusion, rid of barrenness, victor in battle; he's untroubled and so even-minded, with the virtue of an elder and the wisdom of a saint, immaculate in the midst of it all: he is the Buddha, and I am his disciple.

He has no indecision, he's content, joyful, he has spat out the world's bait; he has completed the ascetic's task as a human, a man who bears his final body; he's beyond compare, he's stainless: he is the Buddha, and I am his disciple.

He's free of doubt, he's skillful, he's a trainer, an excellent charioteer; supreme, with brilliant qualities, confident, his light shines forth; he has cut off conceit, he's a hero: he is the Buddha, and I am his disciple.

The chief bull, immeasurable, profound, sagacious; he is the maker of sanctuary, knowledgeable, firm in principle and restrained; he has slipped his chains and is liberated: he is the Buddha, and I am his disciple.

He's a giant, living remotely, he's ended the fetters and is liberated; he's skilled in debate and cleansed, with banner lowered, desireless; he's tamed, and doesn't proliferate: he is the Buddha, and I am his disciple.

He is the seventh sage, free of deceit, with three knowledges, he has attained to divinity, he has bathed, he knows philology, he's tranquil, he understands what is known; he is Sakka the Able, Purindada the Firstgiver: he is the Buddha, and I am his disciple.

The noble one, evolved, he has attained the goal and explains it; he is mindful, discerning, neither leaning forward nor pulling back, he's unstirred, attained to mastery: he is the Buddha, and I am his disciple.

Transcendent, he practices absorption, no inner thoughts arising, he is pure, independent and fearless; secluded, he has reached the peak, crossed over, he helps others across: he is the Buddha, and I am his disciple.

He's peaceful, his wisdom is vast, with great wisdom, he's free of greed; he is the Realized One, the Holy One, unrivaled, unequaled, assured, and subtle: he is the Buddha, and I am his disciple.

He has cut off craving and is awakened, free of fuming, unsullied; a mighty spirit worthy of offerings, best of men, inestimable, grand, he has reached the peak of glory: he is the

Buddha, and I am his disciple."

"But when did you compose these praises of the ascetic Gotama's beautiful qualities, householder?"

"Sir, suppose there was a large heap of many different flowers. A deft garland-maker or their apprentice could tie them into a colorful garland. In the same way, the Buddha has many beautiful qualities to praise, many hundreds of such qualities. Who, sir, would not praise the praiseworthy?"

Unable to bear this honor paid to the Buddha, the Jain Ñātika spewed hot blood from his mouth there and then.

MN 57

MN 57
The Ascetic Who Behaved Like a Dog
Kukkuravatikasutta

So I have heard. At one time the Buddha was staying in the land of the Koliyans, where they have a town named Haliddavasana.

Then Puṇṇa the Koliyan, a cow votary, and the naked ascetic Seniya, a dog votary, went to see the Buddha. Puṇṇa bowed to the Buddha and sat down to one side, while Seniya exchanged greetings and polite conversation with him before sitting down to one side curled up like a dog.

Puṇṇa said to the Buddha, "Sir, this naked ascetic Seniya the dog votary does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

"Enough, Puṇṇa, let it be. Don't ask me that."

For a second time … and a third time, Puṇṇa said to the Buddha, "Sir, this naked ascetic Seniya does a hard thing: he eats food placed on the ground. For a long time he has undertaken that observance to behave like a dog. Where will he be reborn in his next life?"

"Clearly, Puṇṇa, I'm not getting through to you when I say: 'Enough, Puṇṇa, let it be. Don't ask me that.' Nevertheless, I will answer you.

Take someone who develops the dog observance fully and uninterruptedly. They develop a dog's ethics, a dog's mentality, and a dog's behavior fully and uninterruptedly. When their body breaks up, after death, they're reborn in the company of dogs. But if they have such a view: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the dog observance succeeds it leads to rebirth in the company of dogs, but if it fails it leads to hell."

When he said this, Seniya cried and burst out in tears.

The Buddha said to Puṇṇa, "This is what I didn't get through to you when I said: 'Enough, Puṇṇa, let it be. Don't ask me that.'"

Seniya said, "Sir, I'm not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a dog. Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?"

"Enough, Seniya, let it be. Don't ask me that."

For a second time … and a third time Seniya said to the Buddha, “Sir, this Puṇṇa is a cow votary. For a long time he has undertaken that observance to behave like a cow. Where will he be reborn in his next life?”

“Clearly, Seniya, I’m not getting through to you when I say: ‘Enough, Seniya, let it be. Don’t ask me that.’ Nevertheless, I will answer you.

Take someone who develops the cow observance fully and uninterruptedly. They develop a cow’s ethics, a cow’s mentality, and a cow’s behavior fully and uninterruptedly. When their body breaks up, after death, they’re reborn in the company of cows. But if they have such a view: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This is their wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm. So if the cow observance succeeds it leads to rebirth in the company of cows, but if it fails it leads to hell.”

When he said this, Puṇṇa cried and burst out in tears.

The Buddha said to Seniya, “This is what I didn’t get through to you when I said: ‘Enough, Seniya, let it be. Don’t ask me that.’”

Puṇṇa said, “Sir, I’m not crying because of what the Buddha said. But, sir, for a long time I have undertaken this observance to behave like a cow. I am quite confident that the Buddha is capable of teaching me so that I can give up this cow observance, and the naked ascetic Seniya can give up that dog observance.”

“Well then, Puṇṇa, listen and apply your mind well, I will speak.”

“Yes, sir,” he replied. The Buddha said this:

“Puṇṇa, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they’re reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a

pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. This is how a being is born from a being. For your deeds determine your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. This is how a being is born from a being. For what you do brings about your rebirth, and when you're reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight."

When he had spoken, Puṇṇa the Koliyan said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

And Seniya the naked ascetic said to the Buddha, "Excellent, sir! Excellent! … I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Seniya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

And the naked ascetic Seniya received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Seniya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Seniya became one of the perfected.

MN 58

MN 58
With Prince Abhaya
Abhayarājakumārasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Prince Abhaya went up to the Jain ascetic of the Ñātika clan, bowed, and sat down to one side. The Jain Ñātika said to him, "Come, prince, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Prince Abhaya refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?"

"Here, prince, go to the ascetic Gotama and say to him: 'Sir, may the Realized One utter speech that is disliked by others?' When he's asked this, if he answers: 'He may, prince,' say this to him, 'Then, sir, what exactly is the difference between you and an ordinary person? For even an ordinary person may utter speech that is disliked by others.' But if he answers, 'He may not, prince,' say this to him: 'Then, sir, why exactly did you declare of Devadatta: "Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable"? Devadatta was angry and upset with what you said.'

When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down. He'll be like a man with an iron cross stuck in his throat, unable to either spit it out or swallow it down."

"Yes, sir," replied Abhaya. He got up from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, and sat down to one side.

Then he looked up at the sun and thought, "It's too late to refute the Buddha's doctrine today. I shall refute his doctrine in my own home tomorrow." He said to the Buddha, "Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks." The Buddha consented with silence.

Then, knowing that the Buddha had consented, Abhaya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Abhaya's home, and sat down on the seat spread out. Then Abhaya served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hand and bowl, Abhaya took a low seat, sat to one side, and said to him, "Sir, may the Realized One utter speech that is disliked by

others?”

“This matter is not categorical, prince.”

“Then the Jains have lost in this, sir.”

“But prince, why do you say that the Jains have lost in this?”

Then Abhaya told the Buddha all that had happened.

Now at that time a little baby boy was sitting in Prince Abhaya’s lap. Then the Buddha said to Abhaya, “What do you think, prince? If—because of your negligence or his nursemaid’s negligence—your boy were to put a stick or stone in his mouth, what would you do to him?”

“I’d try to take it out, sir. If that didn’t work, I’d cradle his head with my left hand and take it out using a hooked finger of my right hand, even if it drew blood. Why is that? Because I have compassion for the boy, sir.”

“In the same way, prince, the Realized One does not utter speech that he knows to be untrue, false, and pointless, and which is disliked by others. The Realized One does not utter speech that he knows to be true and correct, but which is harmful and disliked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, but which is disliked by others. The Realized One does not utter speech that he knows to be untrue, false, and pointless, but which is liked by others. The Realized One does not utter speech that he knows to be true and correct, but which is harmful, even if it is liked by others. The Realized One knows the right time to speak so as to explain what he knows to be true, correct, and beneficial, and which is liked by others. Why is that? Because the Realized One has compassion for sentient beings.”

“Sir, there are clever aristocrats, brahmins, householders, or ascetics who come to see you with a question already planned. Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer just appear to you on the spot?”

“Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the various parts of a chariot?”

“I am, sir.”

“What do you think, prince? When they come to you and ask: ‘What’s the name of this chariot part?’ Do you think beforehand that if they ask you like this, you’ll answer like that, or does the answer appear to you on the spot?”

“Sir, I’m well-known as a charioteer skilled in a chariot’s parts. All the parts are well-known to me. The answer just appears to me on the spot.”

“In the same way, when clever aristocrats, brahmins, householders, or ascetics come to see me with a question already planned, the answer just appears to me on the spot. Why is

that? Because the Realized One has clearly comprehended the principle of the teachings, so that the answer just appears to him on the spot."

When he had spoken, Prince Abhaya said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 59

MN 59
The Many Kinds of Feeling
Bahuvedanīyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and said to him, "Sir, how many feelings has the Buddha spoken of?"

"Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings."

When he said this, Pañcakaṅga said to Udāyī, "Sir, Udāyī, the Buddha hasn't spoken of three feelings. He's spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure."

For a second time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three." For a second time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

And for a third time, Udāyī said to Pañcakaṅga, "The Buddha hasn't spoken of two feelings, he's spoken of three."

And for a third time, Pañcakaṅga said to Udāyī, "The Buddha hasn't spoken of three feelings, he's spoken of two."

But neither was able to persuade the other.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. Then he went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. When he had spoken, the Buddha said to him,

"Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn't agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn't agree with, was also quite correct. In one explanation I've spoken of two feelings. In another explanation I've spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings. I've explained the teaching in all these different ways. This being so, you can expect that those who don't concede, approve, or agree with what has been well spoken will argue, quarrel, and fight, continually wounding each other with barbed words. I've explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. …

There is another pleasure that is finer than that. And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' …

There is another pleasure that is finer than that. And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. …

There is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that.

There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't grant them that. Why is that? Because there is another pleasure that is finer than that. And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers of other religions might say, 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

When wanderers of other religions say this, you should say to them, 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.'"

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 60

MN 60
Unfailing
Apaṇṇakasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Sālā.

The brahmins and householders of Sālā heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—wandering in the land of the Kosalans has arrived at Sālā, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Sālā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

"So, householders, is there any teacher you're happy with, in whom you have acquired grounded faith?"

"No, sir."

"Since you haven't found a teacher you're happy with, you should undertake and implement this unfailing teaching. For when the unfailing teaching is undertaken, it will be for your lasting welfare and happiness. And what is the unfailing teaching?

There are some ascetics and brahmins who have this doctrine and view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of

good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that there's no meaning in giving, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is another world, their view that there is no other world is wrong view. Since there actually is another world, their thought that there is no other world is wrong thought. Since there actually is another world, their speech that there is no other world is wrong speech. Since there actually is another world, in saying that there is no other world they contradict those perfected ones who know the other world. Since there actually is another world, in convincing another that there is no other world they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no other world, when this individual's body breaks up they will keep themselves safe. And if there is another world, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no other world are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, a nihilist.' But if there really is another world, they hold a losing hand on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that there is meaning in giving, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is another world, their view that there is another world is right view. Since there actually is another world, their thought that there is another world is right thought. Since there actually is another world, their speech that there is another world is right speech. Since there actually is another world, in saying that there is another world they don't contradict those perfected ones who know the other world. Since there actually is another world, in convincing another that there is another world they are convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is another world, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no other world are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms a positive teaching.' So if there really is another world, they hold a perfect hand on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do nothing wrong when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. They do a bad deed when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that the one who acts does nothing wrong when they punish, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since action actually does have an effect, their view that action is ineffective is wrong view. Since action actually does have an effect, their thought that action is ineffective is wrong thought. Since action actually does have an effect, their speech that action is ineffective is wrong speech. Since action actually does have an effect, in saying that action is ineffective they contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in convincing another that action is ineffective they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no effective action, when this individual's body breaks up they will keep themselves safe. And if there is effective action, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no effective action are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies the efficacy of action.' But if there really is effective action, they hold a losing hand on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that the one who acts does a bad deed when they punish, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since action actually does have an effect, their view that action is effective is right view. Since action actually does have an effect, their thought that action is effective is right thought. Since action actually does have an effect, their speech that action is effective is right speech. Since action actually does have an effect, in saying that action is effective they don't contradict those perfected ones who teach that action is effective. Since action actually does have an effect, in convincing another that action is effective they are

convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is effective action, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no effective action are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms the efficacy of action.' So if there really is effective action, they hold a perfect hand on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: 'There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: 'There is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason. There is power, energy, human strength and vigor. It is not the case that all sentient beings, all living creatures, all beings, all souls lack control, power, and energy, or that, molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

What do you think, householders? Don't these doctrines directly contradict each other?"

"Yes, sir."

"Since this is so, consider those ascetics and brahmins whose view is that there's no cause or reason for the corruption of sentient beings, etc. You can expect that they will reject good conduct by way of body, speech, and mind, and undertake and implement bad conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins don't see that unskillful qualities are full of drawbacks, sordidness, and corruption, or that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is causality, their view that there is no causality is wrong view. Since there actually is causality, their thought that there is no causality is wrong thought. Since there actually is causality, their speech that there is no causality is wrong speech. Since there actually is causality, in saying that there is no causality they contradict

those perfected ones who teach that there is causality. Since there actually is causality, in convincing another that there is no causality they are convincing them to accept an untrue teaching. And on account of that they glorify themselves and put others down. So they give up their former ethical conduct and are established in unethical conduct. And that is how these many bad, unskillful qualities come to be with wrong view as condition—wrong view, wrong thought, wrong speech, contradicting the noble ones, convincing others to accept untrue teachings, and glorifying oneself and putting others down.

A sensible person reflects on this matter in this way: 'If there is no causality, when this individual's body breaks up they will keep themselves safe. And if there is causality, when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. But let us grant that those who say that there is no causality are correct. Regardless, that individual is still criticized by sensible people in the present life as being an immoral individual of wrong view, one who denies causality.' But if there really is causality, they hold a losing hand on both counts. For they are criticized by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell. They have wrongly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of one side only, leaving out the skillful premise.

Since this is so, consider those ascetics and brahmins whose view is that there is a cause and reason for the corruption of sentient beings, etc. You can expect that they will reject bad conduct by way of body, speech, and mind, and undertake and implement good conduct by way of body, speech, and mind. Why is that? Because those ascetics and brahmins see that unskillful qualities are full of drawbacks, sordidness, and corruption, and that skillful qualities have the benefit and cleansing power of renunciation.

Moreover, since there actually is causality, their view that there is causality is right view. Since there actually is causality, their thought that there is causality is right thought. Since there actually is causality, their speech that there is causality is right speech. Since there actually is causality, in saying that there is causality they don't contradict those perfected ones who teach that there is causality. Since there actually is causality, in convincing another that there is causality they are convincing them to accept a true teaching. And on account of that they don't glorify themselves or put others down. So they give up their former unethical conduct and are established in ethical conduct. And that is how these many skillful qualities come to be with right view as condition—right view, right thought, right speech, not contradicting the noble ones, convincing others to accept true teachings, and not glorifying oneself or putting others down.

A sensible person reflects on this matter in this way: 'If there is causality, when this individual's body breaks up, after death, they will be reborn in a good place, a heavenly realm. But let us grant that those who say that there is no causality are correct. Regardless, that individual is still praised by sensible people in the present life as being a moral individual of right view, who affirms causality.' So if there really is causality, they hold a perfect hand on both counts. For they are praised by sensible people in the present life, and when their body breaks up, after death, they will be reborn in a good place, a heavenly realm. They have rightly undertaken this unfailing teaching in such a way that it encompasses the positive outcomes of both sides, leaving out the unskillful premise.

There are some ascetics and brahmins who have this doctrine and view: ‘There are no totally formless states of meditation.’

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘There are totally formless states of meditation.’

What do you think, householders? Don’t these doctrines directly contradict each other?”

“Yes, sir.”

“A sensible person reflects on this matter in this way: ‘Some ascetics and brahmins say that there are no totally formless meditations, but I have not seen that. Some ascetics and brahmins say that there are totally formless meditations, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, ‘This is the only truth, other ideas are silly.’ If those ascetics and brahmins who say that there are no totally formless meditations are correct, it is possible that I will be unfailingly reborn among the gods who possess form and made of mind. If those ascetics and brahmins who say that there are totally formless meditations are correct, it is possible that I will be unfailingly reborn among the gods who are formless and made of perception. Now, owing to form, bad things are seen: taking up the rod and the sword, quarrels, arguments, and disputes, accusations, divisive speech, and lies. But those things don’t exist where it is totally formless.’ Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding forms.

There are some ascetics and brahmins who have this doctrine and view: ‘There is no such thing as the total cessation of continued existence.’

And there are some ascetics and brahmins whose doctrine directly contradicts this. They say: ‘There is such a thing as the total cessation of continued existence.’

What do you think, householders? Don’t these doctrines directly contradict each other?”

“Yes, sir.”

“A sensible person reflects on this matter in this way: ‘Some ascetics and brahmins say that there is no such thing as the total cessation of continued existence, but I have not seen that. Some ascetics and brahmins say that there is such a thing as the total cessation of continued existence, but I have not known that. Without knowing or seeing, it would not be appropriate for me to take one side and declare, ‘This is the only truth, other ideas are silly.’ If those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence are correct, it is possible that I will be unfailingly reborn among the gods who are formless and made of perception. If those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence are correct, it is possible that I will be fully extinguished in the present life. The view of those ascetics and brahmins who say that there is no such thing as the total cessation of continued existence is close to greed, yoking, relishing, attachment, and grasping. The view of those ascetics and brahmins who say that there is such a thing as the total cessation of continued existence is close to non-greed, non-yoking, non-relishing, non-attachment, and non-

grasping.’ Reflecting like this, they simply practice for disillusionment, dispassion, and cessation regarding future lives.

Householders, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.
One person mortifies others, committed to the practice of mortifying others.
One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

And what person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. … And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It’s when a person is a butcher of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It’s when a person is an anointed aristocratic king or a well-to-do brahmin. … His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine?

It’s when a Realized One arises in the world, perfected, a fully awakened Buddha … A householder hears that teaching, or a householder’s child, or someone reborn in some good family. … They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. … They recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.”

When he had spoken, the brahmins and householders of Sālā said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

MN 61

MN 61
Advice to Rāhula at Ambalaṭṭhika
Ambalaṭṭhikarāhulovādasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Rāhula was staying at Ambalaṭṭhikā. Then in the late afternoon, the Buddha came out of retreat and went to Ambalaṭṭhika to see Venerable Rāhula. Rāhula saw the Buddha coming off in the distance. He spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Rāhula bowed to the Buddha and sat down to one side.

Then the Buddha, leaving a little water in the pot, addressed Rāhula, "Rāhula, do you see this little bit of water left in the pot?"

"Yes, sir."

"That's how little of the ascetic's nature is left in those who are not ashamed to tell a deliberate lie."

Then the Buddha, tossing away what little water was left in the pot, said to Rāhula, "Do you see this little bit of water that was tossed away?"

"Yes, sir."

"That's how the ascetic's nature is tossed away in those who are not ashamed to tell a deliberate lie."

Then the Buddha, turning the pot upside down, said to Rāhula, "Do you see how this pot is turned upside down?"

"Yes, sir."

"That's how the ascetic's nature is turned upside down in those who are not ashamed to tell a deliberate lie."

Then the Buddha, turning the pot right side up, said to Rāhula, "Do you see how this pot is vacant and hollow?"

"Yes, sir."

"That's how vacant and hollow the ascetic's nature is in those who are not ashamed to tell a deliberate lie.

Suppose there was a royal bull elephant with tusks like chariot-poles, able to draw a heavy load, pedigree and battle-hardened. In battle it uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, but it still protects its trunk. So its rider thinks: 'This royal bull elephant still protects its trunk. It has not yet given its life.' But when that royal bull elephant … in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk, its rider thinks: 'This royal bull elephant … in battle uses its fore-feet and hind-feet, its fore-quarters and hind-quarters, its head, ears, tusks, and tail, and its trunk. It has given its life. Now there is nothing that royal bull elephant would not do.'

In the same way, when someone is not ashamed to tell a deliberate lie, there is no bad deed they would not do, I say. So you should train like this: 'I will not tell a lie, even for a joke.'

What do you think, Rāhula? What is the purpose of a mirror?"

"It's for checking your reflection, sir."

"In the same way, deeds of body, speech, and mind should be done only after repeated checking.

When you want to act with the body, you should check on that same deed: 'Does this act with the body that I want to do lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I want to do leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' To the best of your ability, Rāhula, you should not do such a deed. But if, while checking in this way, you know: 'This act with the body that I want to do doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should do such a deed.

While you are acting with the body, you should check on that same act: 'Does this act with the body that I am doing lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I am doing leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should desist from such a deed. But if, while checking in this way, you know: 'This act with the body that I am doing doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should continue doing such a deed.

After you have acted with the body, you should check on that same act: 'Does this act with the body that I have done lead to hurting myself, hurting others, or hurting both? Is it unskillful, with suffering as its outcome and result?' If, while checking in this way, you know: 'This act with the body that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the body that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome

and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

When you want to act with speech, you should check on that same deed: 'Does this act of speech that I want to do lead to hurting myself, hurting others, or hurting both? …' …

If, while checking in this way, you know: 'This act of speech that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should confess, reveal, and clarify such a deed to the Teacher or a sensible spiritual companion. And having revealed it you should restrain yourself in future. But if, while checking in this way, you know: 'This act of speech that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

When you want to act with the mind, you should check on that same deed: 'Does this act of mind that I want to do lead to hurting myself, hurting others, or hurting both? …' …

If, while checking in this way, you know: 'This act of mind that I have done leads to hurting myself, hurting others, or hurting both. It's unskillful, with suffering as its outcome and result.' Then, Rāhula, you should be horrified, repelled, and disgusted by that deed. And being repelled, you should restrain yourself in future. But if, while checking in this way, you know: 'This act with the mind that I have done doesn't lead to hurting myself, hurting others, or hurting both. It's skillful, with happiness as its outcome and result.' Then, Rāhula, you should live in rapture and joy because of this, training day and night in skillful qualities.

All the ascetics and brahmins of the past, future, and present who purify their physical, verbal, and mental actions do so after repeatedly checking. So Rāhula, you should train yourself like this: 'I will purify my physical, verbal, and mental actions after repeatedly checking.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

MN 62

MN 62
The Longer Advice to Rāhula
Mahārāhulovādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. And Venerable Rāhula also robed up and followed behind the Buddha.

Then the Buddha looked back at Rāhula and said, "Rāhula, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.'"

"Only form, Blessed One? Only form, Holy One?"

"Form, Rāhula, as well as feeling and perception and choices and consciousness."

Then Rāhula thought, "Who would go to the village for alms today after being advised directly by the Buddha?" Turning back, he sat down cross-legged at the root of a certain tree, setting his body straight, and establishing mindfulness in his presence.

Venerable Sāriputta saw him sitting there, and addressed him, "Rāhula, develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial."

Then in the late afternoon, Rāhula came out of retreat, went to the Buddha, bowed, sat down to one side, and said to him:

"Sir, how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?"

"Rāhula, the interior earth element is said to be anything hard, solid, and appropriated that's internal, pertaining to an individual. This includes: head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and appropriated that's internal, pertaining to an individual. This is called the interior earth element. The interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that's water, watery, and appropriated that's internal, pertaining to an individual. This includes: bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that's water, watery, and appropriated that's internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that's fire, fiery, and appropriated that's internal, pertaining to an individual. This includes: that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that's fire, fiery, and appropriated that's internal, pertaining to an individual. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that's air, airy, and appropriated that's internal, pertaining to an individual. This includes: winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that's air, airy, and appropriated that's internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything that's space, spacious, and appropriated that's internal, pertaining to an individual. This includes: the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

Rāhula, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the earth. For when you meditate like the earth, pleasant and unpleasant contacts will not occupy your mind.

Meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind. Suppose they were to wash both clean and unclean things in the water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and

disgusted because of this. In the same way, meditate like water. For when you meditate like water, pleasant and unpleasant contacts will not occupy your mind.

Meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind. Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this. In the same way, meditate like fire. For when you meditate like fire, pleasant and unpleasant contacts will not occupy your mind.

Meditate like wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind. Suppose the wind were to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, meditate like the wind. For when you meditate like wind, pleasant and unpleasant contacts will not occupy your mind.

Meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind. Just as space is not established anywhere, in the same way, meditate like space. For when you meditate like space, pleasant and unpleasant contacts will not occupy your mind.

Meditate on love. For when you meditate on love any ill will will be given up.

Meditate on compassion. For when you meditate on compassion any cruelty will be given up.

Meditate on rejoicing. For when you meditate on rejoicing any discontent will be given up.

Meditate on equanimity. For when you meditate on equanimity any repulsion will be given up.

Meditate on ugliness. For when you meditate on ugliness any lust will be given up.

Meditate on impermanence. For when you meditate on impermanence any conceit 'I am' will be given up.

Develop mindfulness of breathing. When mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breath in. Mindful, they breath out.

Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.'

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way, even as the final breaths cease they are known, not unknown.”

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said.

MN 63

MN 63
The Shorter Discourse With Māluṅkyaputta
Cūḷamālukyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as Venerable Māluṅkyaputta was in private retreat this thought came to his mind:

"There are several convictions that the Buddha has left undeclared; he has set them aside and refused to comment on them. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. The Buddha does not explain these points to me. I don't endorse that, and do not accept it. I'll go to him and ask him about this. If he gives me a straight answer on any of these points, I will lead the spiritual life under him. If he does not explain these points to me, I shall reject the training and return to a lesser life."

Then in the late afternoon, Māluṅkyaputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts. He then continued:

"If the Buddha knows that the cosmos is eternal, please tell me. If you know that the cosmos is not eternal, tell me. If you don't know whether the cosmos is eternal or not, then it is straightforward to simply say: 'I neither know nor see.' If you know that the cosmos is finite, or infinite; that the soul and the body are the same thing, or they are different things; that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists, please tell me. If you don't know any of these things, then it is straightforward to simply say: 'I neither know nor see.'"

"What, Māluṅkyaputta, did I ever say to you: 'Come, Māluṅkyaputta, lead the spiritual life under me, and I will declare these things to you'?"

"No, sir."

"Or did you ever say to me: 'Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me'?"

"No, sir."

"So it seems that I did not say to you: 'Come, Māluṅkyaputta, lead the spiritual life under me, and I will declare these things to you.' And you never said to me: 'Sir, I will lead the spiritual life under the Buddha, and the Buddha will declare these things to me.' In that case, you silly man, who are you and what are you rejecting?

Suppose someone were to say this: ‘I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal … or that after death a realized one neither still exists nor no longer exists.’ That would still remain undeclared by the Realized One, and meanwhile that person would die.

Suppose a man was struck by an arrow thickly smeared with poison. His friends and colleagues, relatives and kin would get a surgeon to treat him. But the man would say: ‘I won’t extract this arrow as long as I don’t know whether the man who wounded me was an aristocrat, a brahmin, a peasant, or a menial.’ He’d say: ‘I won’t extract this arrow as long as I don’t know the following things about the man who wounded me: his name and clan; whether he’s tall, short, or medium; whether his skin is black, brown, or tawny; and what village, town, or city he comes from. I won’t extract this arrow as long as I don’t know whether the bow that wounded me was straight or recurved; whether the bow-string is made of swallow-wort fibre, sunn hemp fibre, sinew, sanseveria fibre, or spurge fibre; whether the shaft is made from a bush or a plantation tree; whether the shaft was fitted with feathers from a vulture, a heron, a hawk, a peacock, or a stork; whether the shaft was bound with sinews of a cow, a buffalo, a black lion, or an ape; and whether the arrowhead was spiked, razor-tipped, barbed, made of iron or a calf’s tooth, or lancet-shaped.’ That man would still not have learned these things, and meanwhile they’d die.

In the same way, suppose someone was to say: ‘I will not lead the spiritual life under the Buddha until the Buddha declares to me that the cosmos is eternal, or that the cosmos is not eternal … or that after death a realized one neither still exists nor no longer exists.’ That would still remain undeclared by the Realized One, and meanwhile that person would die.

It’s not true that if there were the view ‘the cosmos is eternal’ there would be the living of the spiritual life. It’s not true that if there were the view ‘the cosmos is not eternal’ there would be the living of the spiritual life. When there is the view that the cosmos is eternal or that the cosmos is not eternal, there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate. It’s not true that if there were the view ‘the cosmos is finite’ … ‘the cosmos is infinite’ … ‘the soul and the body are the same thing’ … ‘the soul and the body are different things’ … ‘a realized one still exists after death’ … ‘A realized one no longer exists after death’ … ‘a realized one both still exists and no longer exists after death’ … ‘a realized one neither still exists nor no longer exists after death’ there would be the living of the spiritual life. When there are any of these views there is rebirth, there is old age, there is death, and there is sorrow, lamentation, pain, sadness, and distress. And it is the defeat of these things in this very life that I advocate.

So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared. And what have I not declared? I have not declared the following: ‘the cosmos is eternal,’ ‘the cosmos is not eternal,’ ‘the cosmos is finite,’ ‘the world is infinite,’ ‘the soul and the body are the same thing,’ ‘the soul and the body are different things,’ ‘a realized one still exists after death,’ ‘A realized one no longer exists after death,’ ‘a realized one both still exists and no longer exists after death,’ ‘a realized one neither still exists nor no longer exists after death.’

And why haven’t I declared these things? Because they aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t declared them.

And what have I declared? I have declared the following: ‘this is suffering,’ ‘this is the origin of suffering,’ ‘this is the cessation of suffering,’ ‘this is the practice that leads to the cessation of suffering.’

And why have I declared these things? Because they are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I have declared them. So, Māluṅkyaputta, you should remember what I have not declared as undeclared, and what I have declared as declared.”

That is what the Buddha said. Satisfied, Venerable Māluṅkyaputta was happy with what the Buddha said.

MN 64

MN 64
The Longer Discourse With Māluṅkya
Mahāmālukyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, do you remember the five lower fetters taught by me?"

When he said this, Venerable Māluṅkyaputta said to him, "Sir, I remember them."

"But how do you remember them?"

"I remember the lower fetters taught by the Buddha as follows: substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. That's how I remember the five lower fetters taught by the Buddha."

"Who on earth do you remember being taught the five lower fetters in that way? Wouldn't the wanderers of other religions fault you using the simile of the infant? For a little baby doesn't even have a concept of 'substantial reality', so how could substantialist view possibly arise in them? Yet the underlying tendency to substantialist view still lies within them. A little baby doesn't even have a concept of 'teachings', so how could doubt about the teachings possibly arise in them? Yet the underlying tendency to doubt still lies within them. A little baby doesn't even have a concept of 'precepts', so how could misapprehension of precepts and observances possibly arise in them? Yet the underlying tendency to misapprehension of precepts and observances still lies within them. A little baby doesn't even have a concept of 'sensual pleasures', so how could desire for sensual pleasures possibly arise in them? Yet the underlying tendency to sensual desire still lies within them. A little baby doesn't even have a concept of 'sentient beings', so how could ill will for sentient beings possibly arise in them? Yet the underlying tendency to ill will still lies within them. Wouldn't the wanderers of other religions fault you using the simile of the infant?"

When he said this, Venerable Ānanda said to the Buddha, "Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the five lower fetters. The mendicants will listen and remember it."

"Well then, Ānanda, listen and apply your mind well, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

“Ānanda, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. Their heart is overcome and mired in substantialist view, and they don’t truly understand the escape from substantialist view that has arisen. That identity view is entrenched in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in doubt, and they don’t truly understand the escape from doubt that has arisen. That doubt is entrenched in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in misapprehension of precepts and observances, and they don’t truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances is entrenched in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. That sensual desire is entrenched in them, not eliminated: it is a lower fetter.

Their heart is overcome and mired in ill will, and they don’t truly understand the escape from ill will that has arisen. That ill will is entrenched in them, not eliminated: it is a lower fetter.

But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. Their heart is not overcome and mired in substantialist view, and they truly understand the escape from substantialist view that has arisen. That substantialist view, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in doubt, and they truly understand the escape from doubt that has arisen. That doubt, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in misapprehension of precepts and observances, and they truly understand the escape from misapprehension of precepts and observances that has arisen. That misapprehension of precepts and observances, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. That sensual desire, along with any underlying tendency to it, is given up in them.

Their heart is not overcome and mired in ill will, and they truly understand the escape from ill will that has arisen. That ill will, along with any underlying tendency to it, is given up in them.

There is a path and a practice for giving up the five lower fetters. It’s not possible to know or see or give up the five lower fetters without relying on that path and that practice.

Suppose there was a large tree standing with heartwood. It's not possible to cut out the heartwood without having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It's not possible to know or see or give up the five lower fetters without relying on that path and that practice.

But it is possible to know and see and give up the five lower fetters by relying on that path and that practice.

Suppose there was a large tree standing with heartwood. It is possible to cut out the heartwood after having cut through the bark and the softwood. In the same way, there is a path and a practice for giving up the five lower fetters. It is possible to know and see and give up the five lower fetters by relying on that path and that practice. Suppose the river Ganges was full to the brim so a crow could drink from it. Then along comes a feeble person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' But they're not able to do so. In the same way, when the Dhamma is being taught for the cessation of substantialist view, someone whose mind isn't secure, confident, settled, and decided should be regarded as being like that feeble person. Suppose the river Ganges was full to the brim so a crow could drink from it. Then along comes a strong person, who thinks: 'By swimming with my arms I'll safely cross over to the far shore of the Ganges.' And they are able to do so.

In the same way, when the Dhamma is being taught for the cessation of substantialist view, someone whose mind is secure, confident, settled, and decided should be regarded as being like that strong person.

And what, Ānanda, is the path and the practice for giving up the five lower fetters? It's when a mendicant—due to the seclusion from attachments, the giving up of unskillful qualities, and the complete settling of physical discomforts—quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to the element free of death: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is the path and the practice for giving up the five lower fetters.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don't attain the ending of defilements, they're reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don’t attain the ending of defilements, they’re reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don’t attain the ending of defilements, they’re reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there as impermanent … They turn their mind away from those things … If they don’t attain the ending of defilements, they’re reborn spontaneously … and are not liable to return from that world. This too is the path and the practice for giving up the five lower fetters.”

“Sir, if this is the path and the practice for giving up the five lower fetters, how come some mendicants here are released in heart while others are released by wisdom?”

“In that case, I say it is the diversity of their faculties.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 65

MN 65
With Bhaddāli
Bhaddālisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I eat my food in one sitting per day. Doing so, I find that I'm healthy and well, nimble, strong, and living comfortably. You too should eat your food in one sitting per day. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably."

When he said this, Venerable Bhaddāli said to the Buddha, "Sir, I'm not going to try to eat my food in one sitting per day. For when eating once a day I might feel remorse and regret."

"Well then, Bhaddāli, eat one part of the meal in the place where you're invited, and bring the rest back to eat. Eating this way, too, you will sustain yourself."

"Sir, I'm not going to try to eat that way, either. For when eating that way I might also feel remorse and regret." Then, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, Bhaddāli announced he would not try to keep it. Then for the whole of that three months Bhaddāli would not see the Buddha face to face, as happens when someone doesn't fulfill the training according to the Teacher's instructions.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Then Bhaddāli went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. The mendicants said to Bhaddāli, "Reverend Bhaddāli, this robe is being made for the Buddha. When it's finished and the three months of the rains residence have passed the Buddha will set out wandering. Come on, Bhaddāli, learn your lesson. Don't make it hard for yourself later on."

"Yes, reverends," Bhaddāli replied. He went to the Buddha, bowed, sat down to one side, and said to him, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

And you didn’t realize this situation: ‘The Buddha is staying in Sāvatthī, and he’ll know me as the mendicant named Bhaddāli who doesn’t fulfill the training according to the Teacher’s instructions.’

And you didn’t realize this situation: ‘Several monks have commenced the rains retreat in Sāvatthī … several nuns have commenced the rains retreat in Sāvatthī … several laymen reside in Sāvatthī … several laywomen reside in Sāvatthī, and they’ll know me as the mendicant named Bhaddāli who doesn’t fulfill the training according to the Teacher’s instructions. …

Several ascetics and brahmins who follow various other religions have commenced the rains retreat in Sāvatthī, and they’ll know me as the mendicant named Bhaddāli, one of the senior disciples of Gotama, who doesn’t fulfill the training according to the Teacher’s instructions.’ You also didn’t realize this situation.”

“I made a mistake, sir. It was foolish, stupid, and unskillful of me that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, I announced I would not try to keep it. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, Bhaddāli, you made a mistake. It was foolish, stupid, and unskillful of you that, as this rule was being laid down by the Buddha and the Saṅgha was undertaking it, you announced you would not try to keep it.

What do you think, Bhaddāli? Suppose I was to say this to a mendicant who is freed both ways: ‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”

“No, sir.”

“What do you think, Bhaddāli? Suppose I was to say the same thing to a mendicant who is freed by wisdom, or a direct witness, or attained to view, or freed by faith, or a follower of teachings, or a follower by faith: ‘Please, mendicant, be a bridge for me to cross over the mud.’ Would they cross over themselves, or struggle to get out of it, or just say no?”

“No, sir.”

“What do you think, Bhaddāli? At that time were you freed both ways, freed by wisdom, a direct witness, attained to view, freed by faith, a follower of teachings, or a follower by faith?”

“No, sir.”

“Weren’t you void, hollow, and mistaken?”

“Yes, sir.”

“I made a mistake, sir. … Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, Bhaddāli, you made a mistake. … But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Bhaddāli, take a mendicant who doesn’t fulfill the training according to the Teacher’s instructions. They think, ‘Why don’t I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I’ll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’ So they frequent a secluded lodging. While they’re living withdrawn, they’re reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, and by themselves. Being reprimanded in this way, they don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones. Why is that? Because that’s how it is when someone doesn’t fulfill the training according to the Teacher’s instructions.

But take a mendicant who does fulfill the training according to the Teacher’s instructions. They think, ‘Why don’t I frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Hopefully I’ll realize a superhuman distinction in knowledge and vision worthy of the noble ones.’ They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While they’re living withdrawn, they’re not reprimanded by the Teacher, by sensible spiritual companions after examination, by deities, or by themselves. Not being reprimanded in this way, they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Why is that? Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. Why is that? Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Why is that? Because that’s what happens when someone fulfills the training according to the Teacher’s instructions.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. … They're reborn in the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. … they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman … they understand how sentient beings are reborn according to their deeds. Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' Why is that? Because that's what happens when someone fulfills the training according to the Teacher's instructions."

When he said this, Venerable Bhaddāli said to the Buddha, "What is the cause, sir, what is the reason why they punish some monk, repeatedly pressuring him? And what is the cause, what is the reason why they don't similarly punish another monk, repeatedly pressuring him?"

“Take a monk who is a frequent offender with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: ‘I’ll do what pleases the Saṅgha.’ In such a case, the monks say: ‘Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he dodges the issue, distracting the discussion with irrelevant points. He displays annoyance, hate, and bitterness. He doesn’t proceed properly, he doesn’t fall in line, he doesn’t proceed to get past it, and he doesn’t say: “I’ll do what pleases the Saṅgha.” It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’ And that’s what they do.

Take some other monk who is a frequent offender with many offenses. When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’ In such a case, the monks say: ‘Reverends, this monk is a frequent offender, with many offenses. When admonished by the monks, he doesn’t dodge the issue, distracting the discussion with irrelevant points. He doesn’t display annoyance, hate, and bitterness. He proceeds properly, he falls in line, he proceeds to get past it, and he says: ‘I’ll do what pleases the Saṅgha.’ It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’ And that’s what they do.

Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … In such a case, the monks say: ‘Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he dodges the issue … It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is not quickly settled.’ And that’s what they do.

Take some other monk who is an occasional offender without many offenses. When admonished by the monks, he doesn’t dodge the issue … In such a case, the monks say: ‘Reverends, this monk is an occasional offender without many offenses. When admonished by the monks, he doesn’t dodge the issue … It’d be good for the venerables to examine this monk in such a way that this disciplinary issue is quickly settled.’ And that’s what they do.

Take some other monk who gets by with mere faith and love. In such a case, the monks say: ‘Reverends, this monk gets by with mere faith and love. Suppose we punish him, repeatedly pressuring him— no, let him not lose what little faith and love he has!’

Suppose there was a person with one eye. Their friends and colleagues, relatives and kin would protect that one eye: ‘Let them not lose the one eye that they have!’ In the same way, some monk gets by with mere faith and love. In such a case, the monks say: ‘Reverends, this monk gets by with mere faith and love. Suppose we punish him, repeatedly pressuring him—no, let him not lose what little faith and love he has!’ This is the cause, this is the reason why they punish some monk, repeatedly pressuring him. And this is the cause, this is the reason why they don’t similarly punish another monk, repeatedly pressuring him.”

“What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?”

“That’s how it is, Bhaddāli. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The Teacher does not lay down training rules for disciples as long as certain defiling influences have not appeared in the Saṅgha. But when such defiling influences appear in the Saṅgha, the Teacher lays down training rules for disciples to protect against them.

And they don’t appear until the Saṅgha has attained a great size, an abundance of material support and fame, learning, and seniority. But when the Saṅgha has attained these things, then such defiling influences appear in the Saṅgha, and the Teacher lays down training rules for disciples to protect against them.

There were only a few of you there at the time when I taught the exposition on the simile of the thoroughbred colt. Do you remember that, Bhaddāli?”

“No, sir.”

“What do you believe the reason for that is?”

“Sir, it’s surely because for a long time now I haven’t fulfilled the training according to the Teacher’s instructions.”

“That’s not the only reason, Bhaddāli. Rather, for a long time I have comprehended your mind and known: ‘While I’m teaching, this silly man doesn’t pay attention, apply the mind, concentrate wholeheartedly, or actively listen.’ Still, Bhaddāli, I shall teach the exposition on the simile of the thoroughbred colt. Listen and apply your mind well, I will speak.”

“Yes, sir,” Bhaddāli replied. The Buddha said this:

“Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he’d make it get used to wearing the bit. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

When it has done this, the horse trainer next makes it get used to wearing the harness. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

When it has done this, the horse trainer next makes it get used to walking in procession, circling, prancing, galloping, charging, the protocols and traditions of court, and in the very best speed, fleetness, and friendliness. Because it has not done this before, it still resorts to some twists, ducks, and dodges. But with regular and gradual practice its bad behavior is extinguished.

When it has done this, the horse trainer next rewards it with a grooming and a rub down. A fine royal thoroughbred with these ten factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship.

In the same way, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What ten? It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

That is what the Buddha said. Satisfied, Venerable Bhaddāli was happy with what the Buddha said.

MN 66

MN 66
The Simile of the Quail
Laṭukikopamasutta

So I have heard. At one time the Buddha was staying in the land of the Aṅguttarāpans, near the town of theirs named Āpaṇa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Venerable Udāyī also robed up in the morning and, taking his bowl and robe, entered Āpaṇa for alms. He wandered for alms in Āpaṇa. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation. Then as Venerable Udāyī was in private retreat this thought came to his mind:

"The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!"

Then in the late afternoon, Udāyī came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

"Just now, sir, as I was in private retreat this thought came to mind: 'The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!'

For we used to eat in the evening, the morning, and at the wrong time of day. But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of day.' At that, sir, we became sad and upset, 'But these faithful householders give us delicious fresh and cooked foods at the wrong time of day. And the Blessed One tells us to give it up! The Holy One tells us to let it go!' But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of day. Then we ate in the evening and the morning.

But then there came a time when the Buddha addressed the mendicants, saying, 'Please, mendicants, give up that meal at the wrong time of night.' At that, sir, we became sad and upset, 'But that's considered the more delicious of the two meals. And the Blessed One tells us to give it up! The Holy One tells us to let it go!' Once it so happened that a certain

person got some soup during the day. He said, ‘Come, let’s set this aside; we’ll enjoy it together this evening.’ Nearly all meals are prepared at night, only a few in the day. But when we considered our love and respect for the Buddha, and our sense of conscience and prudence, we gave up that meal at the wrong time of night.

In the past, mendicants went wandering for alms in the dark of the night. They walked into a swamp, or fell into a sewer, or collided with a thorn bush, or collided with a sleeping cow, or encountered youths escaping a crime or on their way to commit one, or were invited by a female to commit a lewd act.

Once it so happened that I was wandering for alms in the dark of the night. A woman washing a pot saw me by a flash of lightning. Startled, she cried out, ‘Woe is me! It’s a damn goblin!’

When she said this, I said to her, ‘Sister, I am no goblin. I’m a mendicant waiting for alms.’

‘Die, mendicant’s father! Die, mendicant’s mother! Better to have your belly sliced open with a meat cleaver than to wander for alms in the dark of night for the sake of your belly!’

Recollecting that, I thought, ‘The Buddha has rid us of so many things that bring suffering and gifted us so many things that bring happiness! He has rid us of so many unskillful things and gifted us so many skillful things!’”

“This is exactly what happens when some foolish people are told by me to give something up. They say, ‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Suppose a quail was tied with a vine, and was waiting there to be injured, caged, or killed. Would it be right to say that, for that quail, that vine is weak, feeble, rotten, and insubstantial?”

“No, sir. For that quail, that vine is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.”

“In the same way, when some foolish people are told by me to give something up, they say, ‘What, such a trivial, insignificant thing as this? This ascetic is much too strict!’ They don’t give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

But when some gentlemen are told by me to give something up, they say, ‘What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?’ They give it up, and they don’t nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Suppose there was a royal bull elephant with tusks like chariot-poles, able to draw a heavy load, pedigree and battle-hardened. And it was bound with a strong harness. But just by twisting its body a little, it would break apart its bonds and go wherever it wants. Would it be right to say that, for that bull elephant, that strong harness is a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?"

"No, sir. For that bull elephant, that strong harness is weak, feeble, rotten, and insubstantial."

"In the same way, when some gentlemen are told by me to give something up, they say, 'What, we just have to give up such a trivial, insignificant thing as this, when the Blessed One tells us to give it up, the Holy One tells us to let it go?' They give it up, and they don't nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Suppose there was a poor man, with few possessions and little wealth. He had a single broken-down hovel open to the crows, not the best sort; a single broken-down couch, not the best sort; a single pot for storing grain, not the best sort; and a single wifey, not the best sort. He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very skillful! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.' But he's not able to give up his broken-down hovel, his broken-down couch, his pot for storing grain, or his wifey—none of which are the best sort—in order to go forth. Would it be right to say that, for that man, those bonds are weak, feeble, rotten, and insubstantial?"

"No, sir. For that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke."

"In the same way, when some foolish people are told by me to give something up, they say, 'What, such a trivial, insignificant thing as this? This ascetic is much too strict!' They don't give it up, and they nurse bitterness towards me; and for the mendicants who want to train, that becomes a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke.

Suppose there was a rich man, affluent, and wealthy. He had a vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants. He'd see a mendicant sitting in meditation in the cool shade, their hands and feet well washed after eating a delectable meal. He'd think, 'The ascetic life is so very pleasant! The ascetic life is so very skillful! If only I could shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.' And he is able to give up his vast amount of gold coin, grain, fields, lands, wives, and male and female bondservants in order to go forth. Would it be right to say that, for that man, they are a strong, firm, stout bond, a tie that has not rotted, and a heavy yoke?"

"No, sir. For that man, those bonds are weak, feeble, rotten, and insubstantial."

"In the same way, when some gentlemen are told by me to give something up, they say, 'What, we just have to give up such a trivial, insignificant thing as this, when the Blessed

One tells us to give it up, the Holy One tells us to let it go?' They give it up, and they don't nurse bitterness towards me; and when the mendicants who want to train have given that up, they live relaxed, unruffled, surviving on charity, their hearts free as a wild deer. For them, that bond is weak, feeble, rotten, and insubstantial.

Udāyī, these four people are found in the world. What four?

Take a certain person practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They tolerate them and don't give them up, get rid of them, eliminate them, and obliterate them. I call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person practicing to give up and let go of attachments. As they do so, memories and thoughts connected with attachments beset them. They don't tolerate them, but give them up, get rid of them, eliminate them, and obliterate them. I call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give up, get rid of, eliminate, and obliterate those thoughts. Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

In the same way, take a person practicing to give up and let go of attachments. As they do so, every so often they lose mindfulness, and memories and thoughts connected with attachments beset them. Their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts. I also call this person 'fettered', not 'detached'. Why is that? Because I understand the diversity of faculties as it applies to this person.

Take another person who, understanding that attachment is the root of suffering, is freed with the ending of attachments. I call this person 'detached', not 'fettered'. Why is that? Because I understand the diversity of faculties as it applies to this person. These are the four people found in the world.

Udāyī, these are the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, ordinary, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever placing of the mind and keeping it connected has not ceased there is what belongs to the perturbable.

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. This belongs to the perturbable, I say. And what there belongs to the perturbable? Whatever rapture and bliss has not ceased there is what belongs to the perturbable.

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. This belongs to the perturbable. And what there belongs to the perturbable? Whatever bliss with equanimity has not ceased there is what belongs to the perturbable.

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. This belongs to the imperturbable.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. But this is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, giving up pleasure and pain, enters and remains in the fourth absorption. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness.

That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That goes beyond it. But this too is not enough, I say: give it up, go beyond it. And what goes beyond it?

Take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That goes beyond it.

So, Udāyī, I even recommend giving up the dimension of neither perception nor non-perception. Do you see any fetter, large or small, that I don’t recommend giving up?”

“No, sir.”

That is what the Buddha said. Satisfied, Venerable Udāyī was happy with what the Buddha said.

MN 67

MN 67
At Cātumā
Cātumasutta

So I have heard. At one time the Buddha was staying near Cātumā in a myrobalan grove.

Now at that time five hundred mendicants headed by Sāriputta and Moggallāna arrived at Cātumā to see the Buddha. And the visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!"

And Ānanda told him what had happened.

"Well then, Ānanda, in my name tell those mendicants that the teacher summons them."

"Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the teacher summons you."

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, what's with that dreadful racket? You'd think it was fishermen hauling in a catch!"

And they told him what had happened.

"Go away, mendicants, I dismiss you. You are not to stay in my presence."

"Yes, sir," replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes.

Now at that time the Sakyans of Cātumā were sitting together at the town hall on some business. Seeing those mendicants coming off in the distance, they went up to them and said, "Hello venerables, where are you going?"

"Sirs, the mendicant Saṅgha has been dismissed by the Buddha."

"Well then, venerables, sit here for a minute. Hopefully we'll be able to restore the Buddha's confidence."

“Yes, sirs,” replied the mendicants.

Then the Sakyans of Cātumā went up to the Buddha, bowed, sat down to one side, and said to him:

“May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If young seedlings don’t get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If a young calf doesn’t see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!”

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past! There are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. If young seedlings don’t get water they may change and fall apart. … If a young calf doesn’t see its mother it may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. If they don’t get to see the Buddha they may change and fall apart. May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!”

The Sakyans of Cātumā and Brahmā Sahampati were able to restore the Buddha’s confidence with the similes of the seedlings and the calf.

Then Venerable Mahāmoggallāna addressed the mendicants, “Get up, reverends, and pick up your bowls and robes. The Buddha’s confidence has been restored by the Sakyans of Cātumā and Brahmā Sahampati with the similes of the seedlings and the calf.”

“Yes, reverend,” replied those mendicants. Then they rose from their seats and, taking their bowls and robes, went to the Buddha, bowed, and sat down to one side. The Buddha said to Venerable Sāriputta, “Sāriputta, what did you think when the mendicant Saṅgha was dismissed by me?”

“Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in the present life, and so will we.’”

“Hold on, Sāriputta, hold on! Don’t you ever think such a thing again!”

Then the Buddha addressed Venerable Mahāmoggallāna, “Moggallāna, what did you think when the mendicant Saṅgha was dismissed by me?”

“Sir, I thought this: ‘The Buddha has dismissed the mendicant Saṅgha. Now he will remain passive, dwelling in blissful meditation in the present life. Meanwhile, Venerable Sāriputta and I shall lead the mendicant Saṅgha.’”

“Good, good, Moggallāna! For either I should lead the mendicant Saṅgha, or else Sāriputta and Moggallāna.”

Then the Buddha said to the mendicants:

“Mendicants, when you go into the water you should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks. These are the four dangers that anyone who enters the water should anticipate.

In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’ They think: ‘Formerly, as laypeople, we advised and instructed others. And now these mendicants—who you’d think were our children or grandchildren—imagine they can advise and instruct us!’ They resign the training and return to a lesser life. This is called a mendicant who resigns the training and returns to a lesser life for fear of the danger of waves. ‘Danger of waves’ is a term for anger and distress.

And what, mendicants, is the danger of gharials? It’s when a gentleman has gone forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You may eat, consume, taste, and drink these things, but not those. You may eat what’s allowable, but not what’s unallowable. You may eat at the right time, but not at the wrong time.’ They think: ‘Formerly, as laypeople, we used to eat, consume, taste, and drink what we wanted, not what we didn’t want. We ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day. But these mendicants imagine they can gag our mouths!’ They resign the training and return to a lesser life. This is called one who rejects

the training and returns to a lesser life because they're afraid of the danger of gharials. 'Danger of gharials' is a term for gluttony.

And what, mendicants, is the danger of whirlpools? It's when a gentleman has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: 'Formerly, as laypeople, we amused ourselves, supplied and provided with the five kinds of sensual stimulation. And it's true that my family is wealthy. I can both enjoy my wealth and make merit.' They resign the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life for fear of the danger of whirlpools. 'Danger of whirlpools' is a term for the five kinds of sensual stimulation.

And what, mendicants, is the danger of sharks? It's when a gentleman has gone forth from the lay life to homelessness, thinking: 'I'm swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I'm swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.' When they've gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a female scantily clad, with revealing clothes. Lust infects their mind, so they resign the training and return to a lesser life. This is called one who rejects the training and returns to a lesser life for fear of the danger of sharks. 'Danger of sharks' is a term for females.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate."

That is what the Buddha said. Satisfied, the mendicants were happy with what the Buddha said.

MN 68

MN 68
At Naḷakapāna
Naḷakapānasutta

So I have heard. At one time the Buddha was staying in the land of the Kosalans near Naḷakapāna in the grove of flame-of-the-forest trees.

Now at that time several very well-known gentlemen had gone forth from the lay life to homelessness out of faith in the Buddha— The venerables Anuruddha, Bhaddiya, Kimbila, Bhagu, Koṇḍañña, Revata, Ānanda, and other very well-known gentlemen.

Now at that time the Buddha was sitting in the open, surrounded by the mendicant Saṅgha. Then the Buddha spoke to the mendicants about those gentlemen: “Mendicants, those gentlemen who have gone forth from the lay life to homelessness out of faith in me—I trust they’re satisfied with the spiritual life?” When this was said, the mendicants kept silent.

For a second and a third time the Buddha asked the same question. For a third time, the mendicants kept silent.

Then it occurred to the Buddha, “Why don’t I question just those gentlemen?” Then the Buddha said to Venerable Anuruddha, “Anuruddha and friends, I hope you’re satisfied with the spiritual life?”

“Indeed, sir, we are satisfied with the spiritual life.”

“Good, good, Anuruddha and friends! It’s appropriate for gentlemen like yourselves, who have gone forth in faith from the lay life to homelessness, to be satisfied with the spiritual life. Since you’re blessed with youth, in the prime of life, with pristine black hair, you could have enjoyed sensual pleasures; yet you have gone forth from the lay life to homelessness. But you didn’t go forth to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. Rather, didn’t you go forth thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering’?”

“Yes, sir.”

“But, Anuruddha and friends, when a gentleman has gone forth like this, what should he do? Take someone who doesn’t achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is still occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That’s someone who doesn’t achieve the rapture and

bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Take someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that. Their mind is not occupied by desire, ill will, dullness and drowsiness, restlessness and remorse, doubt, discontent, and sloth. That's someone who does achieve the rapture and bliss that are secluded from sensual pleasures and unskillful qualities, or something even more peaceful than that.

Is this what you think of me? 'The Realized One has not given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'"

"No sir, we don't think of you that way. We think of you this way: 'The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.'"

"Good, good, Anuruddha and friends! The Realized One has given up the defilements that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. He has cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future. Just as a palm tree with its crown cut off is incapable of further growth, in the same way, the Realized One has given up the defilements so they are unable to arise in the future. That's why, after appraisal, he uses some things, endures some things, avoids some things, and dispels some things.

What do you think, Anuruddha and friends? What advantage does the Realized One see in declaring the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there'?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"The Realized One does not declare such things for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' Rather, there are gentlemen of faith who are full of sublime joy and gladness. When they hear that, they focus their minds to that end. That is for their lasting welfare and happiness.

Take a monk who hears this: 'The monk named so-and-so has passed away. The Buddha has declared that, he was enlightened.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a monk lives at ease.

Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’ And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he’s a once-returner. He’ll come back to this world once only, then make an end of suffering.’ And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a monk who hears this: ‘The monk named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ And he’s either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that monk’s faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a monk lives at ease.

Take a nun who hears this: ‘The nun named so-and-so has passed away. The Buddha has declared that, she was enlightened.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That’s how a nun lives at ease.

Take a nun who hears this: ‘The nun named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she’s been reborn spontaneously and will become extinguished there, not liable to return from that world.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a nun who hears this: ‘The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she’s a once-returner. She’ll come back to this world once only, then make an end of suffering.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that nun’s faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a nun who hears this: ‘The nun named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.’ And she’s either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such

meditation, or such freedom. Recollecting that nun's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a nun lives at ease.

Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, he's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That's how a layman lives at ease.

Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, he's a once-returner. He'll come back to this world once only, then make an end of suffering.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

Take a layman who hears this: 'The layman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters he's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' And he's either seen for himself, or heard from someone else, that that venerable had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that layman's faith, ethics, learning, generosity, and wisdom, he applies his mind to that end. That too is how a layman lives at ease.

Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of the five lower fetters, she's been reborn spontaneously and will become extinguished there, not liable to return from that world.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That's how a laywoman lives at ease.

Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters, and the weakening of greed, hate, and delusion, she's a once-returner. She'll come back to this world once only, then make an end of suffering.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning, generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

Take a laywoman who hears this: 'The laywoman named so-and-so has passed away. The Buddha has declared that, with the ending of three fetters she's a stream-enterer, not liable to be reborn in the underworld, bound for awakening.' And she's either seen for herself, or heard from someone else, that that sister had such ethics, such qualities, such wisdom, such meditation, or such freedom. Recollecting that laywoman's faith, ethics, learning,

generosity, and wisdom, she applies her mind to that end. That too is how a laywoman lives at ease.

So it's not for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, 'So let people know about me!' that the Realized One declares the rebirth of his disciples who have passed away: 'This one is reborn here, while that one is reborn there.' Rather, there are gentlemen of faith who are full of joy and gladness. When they hear that, they focus their minds to that end. That is for their lasting welfare and happiness."

That is what the Buddha said. Satisfied, Venerable Anuruddha and friends approved what the Buddha said.

MN 69

MN 69
With Gulissāni
Goliyānisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time a wilderness mendicant of village behavior named Gulissāni had come down to the midst of the Saṅgha on some business. There Venerable Sāriputta spoke to the mendicants about Gulissāni:

"Reverends, a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he has no respect and reverence for his spiritual companions?' That's why a wilderness monk who has come to stay in the Saṅgha should have respect and reverence for his spiritual companions.

A wilderness monk who has come to stay in the Saṅgha should be careful where he sits, thinking: 'I shall sit so that I don't intrude on the senior monks and I don't block the junior monks from a seat.' If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not careful where he sits?' That's why a wilderness monk who has come to stay in the Saṅgha should be careful where he sits.

A wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't even know the supplementary regulations?' That's why a wilderness monk who has come to stay in the Saṅgha should know even the supplementary regulations.

A wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day. If he does so, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he enters the village too early or returns too late in the day?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't enter the village too early or return too late in the day.

A wilderness monk who has come to stay in the Saṅgha shouldn't visit families before or after the meal. If he does so, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to wandering about at the wrong time, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't visit families before or after the meal.

A wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle. If he is, there'll be some who say: 'This wilderness venerable, staying alone and autonomous in the wilderness, must be used to being restless and fickle, since he behaves like this when he's come to the Saṅgha.' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be restless and fickle.

A wilderness monk who has come to stay in the Saṅgha shouldn't be scurrilous and loose-tongued. If he is, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's scurrilous and loose-tongued?' That's why a wilderness monk who has come to stay in the Saṅgha shouldn't be scurrilous and loose-tongued.

A wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends. If he's hard to admonish, with bad friends, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's hard to admonish, with bad friends?' That's why a wilderness monk who has come to stay in the Saṅgha should be easy to admonish, with good friends.

A wilderness monk should guard the sense doors. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't guard the sense doors?' That's why a wilderness monk should guard the sense doors.

A wilderness monk should eat in moderation. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he eats too much?' That's why a wilderness monk should eat in moderation.

A wilderness monk should be committed to wakefulness. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not committed to wakefulness?' That's why a wilderness monk should be committed to wakefulness.

A wilderness monk should be energetic. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not energetic?' That's why a wilderness monk should be energetic.

A wilderness monk should be mindful. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not mindful?' That's why a wilderness monk should be mindful.

A wilderness monk should have immersion. If he doesn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't have immersion?' That's why a wilderness monk should have immersion.

A wilderness monk should be wise. If he isn't, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he's not wise?' That's why a wilderness monk should be wise.

A wilderness monk should make an effort to learn the teaching and training. There are those who will question a wilderness monk about the teaching and training. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he is stumped by a question about the teaching and training?' That's why a wilderness monk should make an effort to learn the teaching and training.

A wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form. There are those who will question a wilderness monk about the formless liberations. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he is stumped by a question about the formless liberations?' That's why a wilderness monk should practice meditation to realize the peaceful liberations that are formless, transcending form.

A wilderness monk should practice meditation to realize the superhuman state. There are those who will question a wilderness monk about the superhuman state. If he is stumped, there'll be some who say: 'What's the point of this wilderness venerable's staying alone and autonomous in the wilderness, since he doesn't know the goal for which he went forth?' That's why a wilderness monk should practice meditation to realize the superhuman state."

When Venerable Sāriputta said this, Venerable Mahāmoggallāna said to him, "Reverend Sāriputta, should these things be undertaken and followed only by wilderness monks, or by those who live within a village as well?"

"Reverend Moggallāna, these things should be undertaken and followed by wilderness monks, and still more by those who live within a village."

MN 70

MN 70
At Kīṭāgiri
Kīṭāgirisutta

So I have heard. At one time the Buddha was wandering in the land of the Kāsis together with a large Saṅgha of mendicants. There the Buddha addressed the mendicants:

“Mendicants, I abstain from eating at night. Doing so, I find that I’m healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

“Yes, sir,” they replied.

Then the Buddha, traveling stage by stage in the land of the Kāsis, arrived at a town of the Kāsis named Kīṭāgiri, and stayed there.

Now at that time the mendicants who followed Assaji and Punabbasuka were residing at Kīṭāgiri. Then several mendicants went up to them and said, “Reverends, the Buddha abstains from eating at night, and so does the mendicant Saṅgha. Doing so, they find that they’re healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you’ll find that you’re healthy and well, nimble, strong, and living comfortably.”

When they said this, the mendicants who followed Assaji and Punabbasuka said to them, “Reverends, we eat in the evening, the morning, and at the wrong time of day. Doing so, we find that we’re healthy and well, nimble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat in the evening, the morning, and at the wrong time of day.”

Since those mendicants were unable to persuade the mendicants who were followers of Assaji and Punabbasuka, they approached the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicants who follow Assaji and Punabbasuka that the teacher summons them.”

“Yes, sir,” that monk replied. He went to those mendicants and said, “Venerables, the teacher summons you.”

“Yes, reverend,” those mendicants replied. They went to the Buddha, bowed, and sat down to one side.

The Buddha said to them, “Is it really true, mendicants, that several mendicants went to you and said: ‘Reverends, the Buddha abstains from eating at night, and so does the

mendicant Saṅgha. Doing so, they find that they're healthy and well, nimble, strong, and living comfortably. You too should abstain from eating at night. Doing so, you'll find that you're healthy and well, nimble, strong, and living comfortably.' When they said this, did you really say to them: 'Reverends, we eat in the evening, the morning, and at the wrong time of day. Doing so, we find that we're healthy and well, nimble, strong, and living comfortably. Why should we give up what is apparent in the present to chase after what takes effect over time? We shall eat in the evening, the morning, and at the wrong time of day.'"

"Yes, sir."

"Mendicants, have you ever known me to teach the Dhamma like this: no matter what this individual experiences—pleasurable, painful, or neutral—their unskillful qualities decline and their skillful qualities grow?"

"No, sir."

"Haven't you known me to teach the Dhamma like this: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow. When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline. But when someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow'?"

"Yes, sir."

"Good, mendicants! Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of pleasant feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of pleasant feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of pleasant feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of pleasant feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of pleasant feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of pleasant feeling.'

Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of painful feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of painful feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of painful feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of painful feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of painful feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of painful feeling.'

Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Not knowing this, would it be appropriate for me to say: 'You should give up this kind of neutral feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels this kind of neutral feeling, unskillful qualities grow and skillful qualities decline.' Since this is so, that's why I say: 'You should give up this kind of neutral feeling.' Now, suppose I hadn't known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Not knowing this, would it be appropriate for me to say: 'You should enter and remain in that kind of neutral feeling'?"

"No, sir."

"But I have known, seen, understood, realized, and experienced this with wisdom: 'When someone feels that kind of neutral feeling, unskillful qualities decline and skillful qualities grow.' Since this is so, that's why I say: 'You should enter and remain in that kind of neutral feeling.'

Mendicants, I don't say that all these mendicants still have work to do with diligence. Nor do I say that all these mendicants have no work to do with diligence. I say that mendicants don't have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through

enlightenment. Why is that? They've done their work with diligence. They're incapable of being negligent.

I say that mendicants still have work to do with diligence if they are trainees, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for those mendicants, I say that they still have work to do with diligence.

Mendicants, these seven people are found in the world. What seven? One freed both ways, one freed by wisdom, a direct witness, one attained to view, one freed by faith, a follower of teachings, and a follower by faith.

And what person is freed both ways? It's a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, their defilements have come to an end. This person is called freed both ways. And I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

And what person is freed by wisdom? It's a person who does not have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, their defilements have come to an end. This person is called freed by wisdom. I say that this mendicant has no work to do with diligence. Why is that? They've done their work with diligence. They're incapable of being negligent.

And what person is a direct witness? It's a person who has direct meditative experience of the peaceful liberations that are formless, transcending form. And, having seen with wisdom, some of their defilements have come to an end. This person is called a direct witness. I say that this mendicant still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is attained to view? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And they have clearly seen and clearly contemplated with wisdom the teaching and training proclaimed by the Realized One. This person is called attained to view. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is freed by faith? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. Nevertheless, having seen with wisdom, some of their defilements have come to an end. And their faith is settled, rooted, and planted in the Realized One. This person is called freed by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is a follower of teachings? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This person is called a follower of principles. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

And what person is a follower by faith? It's a person who doesn't have direct meditative experience of the peaceful liberations that are formless, transcending form. And having seen with wisdom, their defilements have not come to an end. And they have a degree of faith and love for the Realized One. And they have the following qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. This person is called a follower by faith. I say that this mendicant also still has work to do with diligence. Why is that? Thinking: 'Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' Seeing this fruit of diligence for this mendicant, I say that they still have work to do with diligence.

Mendicants, I don't say that enlightenment is achieved right away. Rather, enlightenment is achieved by gradual training, progress, and practice.

And how is enlightenment achieved by gradual training, progress, and practice? It's when someone in whom faith has arisen approaches a teacher. They pay homage, actively listen, hear the teachings, remember the teachings, reflect on their meaning, and accept them after deliberation. Then enthusiasm springs up; they make an effort, weigh up, and persevere. Persevering, they directly realize the ultimate truth, and see it with penetrating wisdom.

Mendicants, there has not been that faith, that approaching, that paying homage, that listening, that hearing the teachings, that remembering the teachings, that reflecting on their meaning, that acceptance after deliberation, that enthusiasm, that making an effort,

that weighing up, or that striving. You're on a bad path, mendicants! You're practicing the wrong way! How far these foolish men have strayed from this teaching and training!

There is an exposition in four statements, which a sensible person would quickly understand when it is recited. I shall recite it for you, mendicants. Try to understand it."

"Sir, who are we next to those who understand the teaching?"

"Even with a teacher who values things of the flesh, is an heir in things of the flesh, who lives caught up in things of the flesh, you wouldn't get into such haggling: 'If we get this, we'll do that. If we don't get this, we won't do it.' What then of the Realized One, who lives utterly detached from things of the flesh?

For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'The Buddha is my Teacher, I am his disciple. The Buddha knows, I do not know.' For a faithful disciple who is practicing to fathom the Teacher's instructions, the Teacher's instructions are nourishing and nutritious. For a faithful disciple who is practicing to fathom the Teacher's instructions, this is in line with the teaching: 'Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not relax my energy until I have achieved what is possible by human strength, energy, and vigor.' For a faithful disciple who is practicing to fathom the Teacher's instructions, one of two results can be expected: enlightenment in the present life, or if there's something left over, non-return."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 71

MN 71
To Vacchagotta on the Three Knowledges
Tevijjavacchasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time the wanderer Vacchagotta was residing in the Single Lotus Monastery of the wanderers.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then it occurred to him, "It's too early to wander for alms in Vesālī. Why don't I visit the wanderer Vacchagotta at the Single Lotus Monastery?" So that's what he did.

Vacchagotta saw the Buddha coming off in the distance, and said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

The Buddha sat on the seat spread out, while Vacchagotta took a low seat and sat to one side. Then Vacchagotta said to the Buddha:

"Sir, I have heard this: 'The ascetic Gotama claims to be all-knowing and all-seeing, to know and see everything without exception, thus: "Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking."' I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?"

"Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue."

"So how should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

For, Vaccha, whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and

pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details.

And whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds.

And I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

'The ascetic Gotama has the three knowledges.' Answering like this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism."

When he said this, the wanderer Vacchagotta said to the Buddha, "Mister Gotama, are there any laypeople who, without giving up the fetter of lay life, make an end of suffering when the body breaks up?"

"No, Vaccha."

"But are there any laypeople who, without giving up the fetter of lay life, go to heaven when the body breaks up?"

"There's not just one hundred laypeople, Vaccha, or two or three or four or five hundred, but many more than that who, without giving up the fetter of lay life, go to heaven when the body breaks up."

"Mister Gotama, are there any Ājīvaka ascetics who make an end of suffering when the body breaks up?"

"No, Vaccha."

"But are there any Ājīvaka ascetics who go to heaven when the body breaks up?"

"Vaccha, when I recollect the past ninety-one eons, I can't find any Ājīvaka ascetics who have gone to heaven, except one; and he taught the efficacy of deeds and action."

"In that case, Mister Gotama, that sectarian fold is empty even of the chance to go to heaven."

"Yes, Vaccha, that sectarian fold is empty even of the chance to go to heaven."

That is what the Buddha said. Satisfied, the wanderer Vacchagotta was happy with what the Buddha said.

MN 72

MN 72
With Vacchagotta on Fire
Aggivacchasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, is this your view: 'The cosmos is eternal. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The cosmos is not eternal. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The cosmos is finite. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The cosmos is infinite. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The soul and the body are the same thing. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'The soul and the body are different things. This is the only truth, other ideas are silly'?"

"That's not my view, Vaccha."

"Then is this your view: 'A realized one still exists after death. This is the only truth, other ideas are silly'?"

“That’s not my view, Vaccha.”

“Then is this your view: ‘A realized one no longer exists after death. This is the only truth, other ideas are silly’?”

“That’s not my view, Vaccha.”

“Then is this your view: ‘A realized one both still exists and no longer exists after death. This is the only truth, other ideas are silly’?”

“That’s not my view, Vaccha.”

“Then is this your view: ‘A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly’?”

“That’s not my view, Vaccha.”

“Mister Gotama, when asked these ten questions, you say: ‘That’s not my view.’ Seeing what drawback do you avoid all these convictions?”

“Each of these ten convictions is the thicket of views, the desert of views, the trick of views, the evasiveness of views, the fetter of views. They’re beset with anguish, distress, and fever. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Seeing this drawback I avoid all these convictions.”

“But does Mister Gotama have any convictions at all?”

“A realized one has done away with convictions. For a realized one has seen: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ That’s why a Realized One is freed with the ending, fading away, cessation, giving up, and letting go of all conceiving, all churning, and all I-making, mine-making, or underlying tendency to conceit, I say.”

“But Mister Gotama, when a mendicant’s mind is freed like this, where are they reborn?”

“‘They’re reborn’ doesn’t apply, Vaccha.”

“Well then, are they not reborn?”

“‘They’re not reborn’ doesn’t apply, Vaccha.”

“Well then, are they both reborn and not reborn?”

“‘They’re both reborn and not reborn’ doesn’t apply, Vaccha.”

“Well then, are they neither reborn nor not reborn?”

“‘They’re neither reborn nor not reborn’ doesn’t apply, Vaccha.”

“Mister Gotama, when asked all these questions, you say: ‘It doesn’t apply.’ I fail to understand this point, Mister Gotama; I’ve fallen into confusion. And I’ve now lost even the degree of clarity I had from previous discussions with Mister Gotama.”

“No wonder you don’t understand, Vaccha, no wonder you’re confused. For this principle is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s hard for you to understand, since you have a different view, creed, and belief, unless you dedicate yourself to practice with the guidance of tradition.

Well then, Vaccha, I’ll ask you about this in return, and you can answer as you like.

What do you think, Vaccha? Suppose a fire was burning in front of you. Would you know: ‘This fire is burning in front of me’?”

“Yes, I would, Mister Gotama.”

“But Vaccha, suppose they were to ask you: ‘This fire burning in front of you: what does it depend on to burn?’ How would you answer?”

“I would answer like this: ‘This fire burning in front of me burns in dependence on grass and logs as fuel.’”

“Suppose that fire burning in front of you was extinguished. Would you know: ‘This fire in front of me is extinguished’?”

“Yes, I would, Mister Gotama.”

“But Vaccha, suppose they were to ask you: ‘This fire in front of you that is extinguished: in what direction did it go—east, south, west, or north?’ How would you answer?”

“It doesn’t apply, Mister Gotama. The fire depended on grass and logs as fuel. When that runs out, and no more fuel is added, the fire is reckoned to have become extinguished due to lack of fuel.”

“In the same way, Vaccha, any form by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. ‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.

Any feeling … perception … choices … consciousness by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of consciousness. They’re deep, immeasurable, and hard to fathom, like the ocean. ‘They’re reborn’, ‘they’re not reborn’, ‘they’re both reborn and not reborn’, ‘they’re neither reborn nor not reborn’—none of these apply.”

When he said this, the wanderer Vacchagotta said to the Buddha:

“Mister Gotama, suppose there was a large sal tree not far from a town or village. And because it’s impermanent, its branches and foliage, bark and shoots, and softwood would fall off. After some time it would be rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core. In the same way, Mister Gotama’s dispensation is rid of branches and foliage, bark and shoots, and softwood, pure, and consolidated in the core.

Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 73

MN 73
The Longer Discourse With Vacchagotta
Mahāvacchasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "For a long time I have had discussions with Mister Gotama. Please teach me in brief what is skillful and what is unskillful."

"Vaccha, I can teach you what is skillful and what is unskillful in brief or in detail. Still, let me do so in brief. Listen and apply your mind well, I will speak."

"Yes, sir," Vaccha replied. The Buddha said this:

"Greed is unskillful, contentment is skillful. Hate is unskillful, love is skillful. Delusion is unskillful, understanding is skillful. So there are these three unskillful things and three that are skillful.

Killing living creatures, stealing, and sexual misconduct; speech that's false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view: these things are unskillful. Refraining from killing living creatures, stealing, and sexual misconduct; refraining from speech that's false, divisive, harsh, or nonsensical; contentment, kind-heartedness, and right view: these things are skillful. So there are these ten unskillful things and ten that are skillful.

When a mendicant has given up craving so it is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future, that mendicant is perfected. They've ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment."

"Leaving aside Mister Gotama, is there even a single monk disciple of Mister Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements?"

"There are not just one hundred such monks who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Mister Gotama and the monks, is there even a single nun disciple of Mister Gotama who has realized the undefiled freedom of heart and freedom by wisdom in this

very life, and lives having realized it with their own insight due to the ending of defilements?"

"There are not just one hundred such nuns who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Mister Gotama, the monks, and the nuns, is there even a single layman disciple of Mister Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?"

"There are not just one hundred such celibate laymen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Mister Gotama, the monks, the nuns, and the celibate laymen, is there even a single layman disciple of Mister Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher's instruction?"

"There are not just one hundred such laymen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Mister Gotama, the monks, the nuns, the celibate laymen, and the laymen enjoying sensual pleasures, is there even a single laywoman disciple of Mister Gotama—white-clothed and celibate—who, with the ending of the five lower fetters, is reborn spontaneously, to be extinguished there, not liable to return from that world?"

"There are not just one hundred such celibate laywomen who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"Leaving aside Mister Gotama, the monks, the nuns, the celibate laymen, the laymen enjoying sensual pleasures, and the celibate laywomen, is there even a single laywoman disciple of Mister Gotama—white-clothed, enjoying sensual pleasures, following instructions, and responding to advice—who has gone beyond doubt, got rid of indecision, and lives self-assured and independent of others regarding the Teacher's instruction?"

"There are not just one hundred such laywomen enjoying sensual pleasures who are my disciples, Vaccha, or two or three or four or five hundred, but many more than that."

"If Mister Gotama was the only one to succeed in this teaching, not any monks, then this spiritual path would be incomplete in that respect. But because both Mister Gotama and monks have succeeded in this teaching, this spiritual path is complete in that respect.

If Mister Gotama and the monks were the only ones to succeed in this teaching, not any nuns … celibate laymen … laymen enjoying sensual pleasures … celibate laywomen …

laywomen enjoying sensual pleasures, then this spiritual path would be incomplete in that respect. But because Mister Gotama, monks, nuns, celibate laymen, laymen enjoying

sensual pleasures, celibate laywomen, and laywomen enjoying sensual pleasures have all succeeded in this teaching, this spiritual path is complete in that respect.

Just as the Ganges river slants, slopes, and inclines towards the ocean, and keeps pushing into the ocean, in the same way Mister Gotama's assembly—with both laypeople and renunciates—slants, slopes, and inclines towards extinguishment, and keeps pushing into extinguishment.

Excellent, Mister Gotama! … I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama's presence?"

"Vaccha, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood." And the wanderer Vaccha received the going forth, the ordination in the Buddha's presence.

Not long after his ordination, a fortnight later, Venerable Vacchagotta went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I've reached as far as possible with the knowledge and understanding of a trainee. Please teach me further."

"Well then, Vaccha, further develop two things: serenity and discernment. When you have further developed these two things, they'll lead to the penetration of many elements.

Whenever you want, you'll be capable of realizing the following, in each and every case: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful; controlling my body as far as the Brahmā realm.'

Whenever you want, you'll be capable of realizing the following, in each and every case: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.'

Whenever you want, you'll be capable of realizing the following, in each and every case: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and

unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’

Whenever you want, you’ll be capable of realizing the following, in each and every case: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’

And then Venerable Vacchagotta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Vacchagotta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Vacchagotta became one of the perfected.

Now at that time several mendicants were going to see the Buddha. Vacchagotta saw them coming off in the distance, went up to them, and said, “Hello venerables, where are you

going?”

“Reverend, we are going to see the Buddha.”

“Well then, reverends, in my name please bow with your head at the Buddha’s feet and say: ‘Sir, the mendicant Vacchagotta bows with his head to your feet and says, “I have served the Blessed One! I have served the Holy One!”’”

“Yes, reverend,” they replied. Then those mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the mendicant Vacchagotta bows with his head to your feet and says: ‘I have served the Blessed One! I have served the Holy One!’”

“I’ve already comprehended Vacchagotta’s mind and understood that he has the three knowledges, and is very mighty and powerful. And deities also told me about this.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 74

MN 74
With Dīghanakha
Dīghanakhasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave.

Then the wanderer Dīghanakha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said to the Buddha, "Mister Gotama, this is my doctrine and view: 'Nothing is acceptable to me.'"

"This view of yours, Aggivessana— is that acceptable to you?"

"If I were to accept this view, Mister Gotama, it would make no difference, it would make no difference!"

"Well, Aggivessana, there are many more in the world who say, 'It would make no difference! It would make no difference!' But they don't give up that view, and they grasp another view. And there are a scant few in the world who say, 'It would make no difference! It would make no difference!' And they give up that view by not grasping another view.

There are some ascetics and brahmins who have this doctrine and view: 'Everything is acceptable to me.' There are some ascetics and brahmins who have this doctrine and view: 'Nothing is acceptable to me.' There are some ascetics and brahmins who have this doctrine and view: 'Some things are acceptable to me and some things are not.' Regarding this, the view of the ascetics and brahmins to whom everything is acceptable is close to greed, bondage, approving, attachment, and grasping. The view of the ascetics and brahmins to whom nothing is acceptable is far from greed, bondage, approving, attachment, and grasping."

When he said this, the wanderer Dīghanakha said to the Buddha, "Mister Gotama commends my conviction! He recommends my conviction!"

"Now, regarding the ascetics and brahmins to whom some things are acceptable and some things are not. Their view of what is acceptable is close to greed, bondage, approving, attachment, and grasping. Their view of what is not acceptable is far from greed, bondage, approving, attachment, and grasping.

When it comes to the view of the ascetics and brahmins to whom everything is acceptable, a sensible person reflects like this: 'I have the view that everything is acceptable. Suppose I were to obstinately stick to this view and insist, "This is the only truth, other ideas are silly." Then I'd argue with two people—an ascetic or brahmin to whom nothing is

acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins to whom nothing is acceptable, a sensible person reflects like this: 'I have the view that nothing is acceptable. Suppose I were to obstinately stick to this view and insist, "This is the only truth, other ideas are silly." Then I'd argue with two people—an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom some things are acceptable and some things are not. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

When it comes to the view of the ascetics and brahmins to whom some things are acceptable to me and some things are not, a sensible person reflects like this: 'I have the view that some things are acceptable and some things are not. Suppose I were to obstinately stick to this view and insist, "This is the only truth, other ideas are silly." Then I'd argue with two people—an ascetic or brahmin to whom everything is acceptable, and an ascetic or brahmin to whom nothing is acceptable. And when there's arguing, there's quarreling; when there's quarreling there's anguish; and when there's anguish there's harm.' So, considering in themselves the potential for arguing, quarreling, anguish, and harm, they give up that view by not grasping another view. That's how those views are given up and let go.

Aggivessana, this body is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. You should see it as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. Doing so, you'll give up desire, affection, and subservience to the body.

There are these three feelings: pleasant, painful, and neutral. At a time when you feel a pleasant feeling, you don't feel a painful or neutral feeling; you only feel a pleasant feeling. At a time when you feel a painful feeling, you don't feel a pleasant or neutral feeling; you only feel a painful feeling. At a time when you feel a neutral feeling, you don't feel a pleasant or painful feeling; you only feel a neutral feeling.

Pleasant, painful, and neutral feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.

Seeing this, a learned noble disciple grows disillusioned with pleasant, painful, and neutral feelings. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

A mendicant whose mind is freed like this doesn't side with anyone or dispute with anyone. They use the language of the world to communicate without getting stuck on it."

Now at that time Venerable Sāriputta was standing behind the Buddha fanning him. Then he thought, "It seems the Buddha speaks of giving up and letting go all these things through direct knowledge." Reflecting like this, Venerable Sāriputta's mind was freed from the defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in the wanderer Dīghanakha: "Everything that has a beginning has an end." Then Dīghanakha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

"Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 75

MN 75
With Māgaṇḍiya
Māgaṇḍiyasutta

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma, on a grass mat in the fire chamber of a brahmin of the Bhāradvāja clan.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kammāsadamma for alms. He wandered for alms in Kammāsadamma. After the meal, on his return from almsround, he went to a certain forest grove for the day's meditation. Having plunged deep into it, he sat at the root of a certain tree for the day's meditation.

Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He saw the grass mat spread out there and asked the brahmin of the Bhāradvāja clan, "Mister Bhāradvāja, who has this grass mat been spread out for? It looks like an ascetic's bed."

"There is the ascetic Gotama, a Sakyan, gone forth from a Sakyan family. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This bed has been spread for that Mister Gotama."

"Well, it's a sad sight, Mister Bhāradvāja, a very sad sight indeed, to see a bed for Mister Gotama, that baby-killer!"

"Be careful what you say, Māgaṇḍiya, be careful what you say. Many astute aristocrats, brahmins, householders, and ascetics are devoted to Mister Gotama. They've been guided by him in the noble system, the skillful teaching."

"Even if I was to see Mister Gotama face to face, Mister Bhāradvāja, I would say to his face: 'The ascetic Gotama is a baby-killer.' Why is that? For so it came to me while sleeping."

"If you don't mind, I'll tell the ascetic Gotama about this."

"Don't worry, Mister Bhāradvāja. You may tell him exactly what I've said."

With clairaudience that is purified and superhuman, the Buddha heard this discussion between the brahmin of the Bhāradvāja clan and the wanderer Māgaṇḍiya. Coming out of retreat, he went to the brahmin's fire chamber and sat on the grass mat. Then the brahmin of the Bhāradvāja clan went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to

him, “Bhāradvāja, did you have a discussion with the wanderer Māgaṇḍiya about this grass mat?”

When he said this, the brahmin, shocked and awestruck, said to the Buddha, “I wanted to mention this very thing to Mister Gotama, but you brought it up before I had a chance.”

But this conversation between the Buddha and the brahmin was left unfinished. Then as the wanderer Māgaṇḍiya was going for a walk he approached that fire chamber. He went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Māgaṇḍiya, the eye likes sights, it loves them and enjoys them. That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a baby-killer?”

“That’s exactly what I was referring to. Why is that? For so it came to me while sleeping.”

“The ear likes sounds … The nose likes smells … The tongue likes tastes … The body likes touches … The mind likes ideas, it loves them and enjoys them. That’s been tamed, guarded, protected and restrained by the Realized One, and he teaches Dhamma for its restraint. Is that what you were referring to when you called me a baby-killer?”

“That’s exactly what I was referring to. Why is that? For so it came to me while sleeping.”

“What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sights, and having given up craving and dispelled passion for sights—they would live rid of thirst, their mind peaceful inside. What would you have to say to them, Māgaṇḍiya?”

“Nothing, Mister Gotama.”

“What do you think, Māgaṇḍiya? Take someone who used to amuse themselves with sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of touches, and having given up craving and dispelled passion for touches—they would live rid of thirst, their mind peaceful inside. What would you have to say to them, Māgaṇḍiya?”

“Nothing, Mister Gotama.”

“Well, when I was still a layperson I used to amuse myself, supplied and provided with sights known by the eye … sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. I had three stilt longhouses—one for the rainy season, one for the winter, and one for the summer. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by

musicians—none of them men. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a householder or a householder's child who was rich, affluent, and wealthy. And they would amuse themselves, supplied and provided with the five kinds of sensual stimulation. That is, sights known by the eye … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Having practiced good conduct by way of body, speech, and mind, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There they'd amuse themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation. Then they'd see a householder or a householder's child amusing themselves, supplied and provided with the five kinds of sensual stimulation.

What do you think, Māgaṇḍiya? Would that god—amusing themselves in the Garden of Delight, escorted by a band of nymphs, supplied and provided with the five kinds of heavenly sensual stimulation—envy that householder or householder's child their five kinds of human sensual stimulation, or return to human sensual pleasures?"

"No, Mister Gotama. Why is that? Because heavenly sensual pleasures are better than human sensual pleasures."

"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted. Then they'd see another person affected by leprosy, with sores and blisters on their limbs, being devoured by worms,

scratching with their nails at the opening of their wounds, cauterizing their body over a pit of glowing coals.

What do you think, Māgaṇḍiya? Would that person envy that other person affected by leprosy for their pit of glowing coals or for taking medicine?"

"No, Mister Gotama. Why is that? Because you need to take medicine only when there's a disease. When there's no disease, there's no need for medicine."

"In the same way, Māgaṇḍiya, when I was still a layperson I used to entertain myself with sights … sounds … smells … tastes … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. Some time later—having truly understood the origin, ending, gratification, drawback, and escape of sensual pleasures, and having given up craving and dispelled passion for sensual pleasures—I live rid of thirst, my mind peaceful inside. I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. I don't envy them, nor do I hope to enjoy that. Why is that? Because there is a satisfaction that is apart from sensual pleasures and unskillful qualities, which even equals heavenly pleasure. Enjoying that satisfaction, I don't envy what is inferior, nor do I hope to enjoy it.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they'd cauterize their body over a pit of glowing coals. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, and by using that they'd be cured of leprosy. They'd be healthy, happy, autonomous, master of themselves, able to go where they wanted. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals.

What do you think, Māgaṇḍiya? Wouldn't that person writhe and struggle to and fro?"

"Yes, Mister Gotama. Why is that? Because that fire is really painful to touch, fiercely burning and scorching."

"What do you think, Māgaṇḍiya? Is it only now that the fire is really painful to touch, fiercely burning and scorching, or was it painful previously as well?"

"That fire is painful now and it was also painful previously. That person was affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, their sense faculties were impaired. So even though the fire was actually painful to touch, they had a distorted perception that it was pleasant."

"In the same way, sensual pleasures of the past, future, and present are painful to touch, fiercely burning and scorching. These sentient beings who are not free from sensual pleasures—being consumed by craving for sensual pleasures, burning with passion for sensual pleasures—have impaired sense faculties. So even though sensual pleasures are actually painful to touch, they have a distorted perception that they are pleasant.

Suppose there was a person affected by leprosy, with sores and blisters on their limbs. Being devoured by worms, scratching with their nails at the opening of their wounds, they're cauterizing their body over a pit of glowing coals. The more they scratch their wounds and cauterize their body, the more their wounds become foul, stinking, and infected. But still, they derive a degree of pleasure and gratification from the itchiness of their wounds. In the same way, I see other sentient beings who are not free from sensual pleasures being consumed by craving for sensual pleasures, burning with passion for sensual pleasures, indulging in sensual pleasures. The more they indulge in sensual pleasures, the more their craving for sensual pleasures grows, and the more they burn with passion for sensual pleasures. But still, they derive a degree of pleasure and gratification from the five kinds of sensual stimulation.

What do you think, Māgaṇḍiya? Have you seen or heard of a king or a royal minister of the past, future, or present, amusing themselves supplied and provided with the five kinds of sensual stimulation, who—without giving up craving for sensual pleasures and dispelling passion for sensual pleasures—lives rid of thirst, their mind peaceful inside?"

"No, Mister Gotama."

"Good, Māgaṇḍiya. Neither have I. On the contrary, all the ascetics or brahmins of the past, future, or present who live rid of thirst, their minds peaceful inside, do so after truly understanding the origin, ending, gratification, drawback, and escape of sensual pleasures, and after giving up craving and dispelling passion for sensual pleasures."

Then on that occasion the Buddha expressed this heartfelt sentiment:

"Freedom from disease is the ultimate blessing; extinguishment, the ultimate happiness.
Of paths, the ultimate is eightfold—it's safe, and leads to freedom from death."

When he said this, Māgaṇḍiya said to him, "It's incredible, Mister Gotama, it's amazing! How well said this was by Mister Gotama! 'Freedom from disease is the ultimate blessing; extinguishment, the ultimate happiness.' I've also heard that wanderers of the past, the teachers of teachers, said: 'Freedom from disease is the ultimate blessing; extinguishment, the ultimate happiness.' And it agrees, Mister Gotama."

"But Māgaṇḍiya, when you heard that wanderers of the past said this, what is that freedom from disease? And what is that extinguishment?" When he said this, Māgaṇḍiya stroked his own limbs with his hands, saying:

"This is that freedom from disease, Mister Gotama, this is that extinguishment! For I am now healthy and happy, and have no afflictions."

"Māgaṇḍiya, suppose a person was born blind. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: 'White cloth is really nice, it's attractive, stainless, and clean.' They'd go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: 'Sir, here is a white cloth for you,

it’s attractive, stainless, and clean.’ They’d take it and put it on, expressing their gladness: ‘White cloth is really nice, it’s attractive, stainless, and clean.’

What do you think, Māgaṇḍiya? Did that person blind from birth do this knowing and seeing, or out of faith in the sighted person?”

“They did so not knowing or seeing, but out of faith in the sighted person.”

“In the same way, the wanderers of other religions are blind and sightless. Not knowing freedom from disease and not seeing extinguishment, they still recite this verse: ‘Freedom from disease is the ultimate blessing; extinguishment, the ultimate happiness.’ For this verse was recited by the perfected ones, fully awakened Buddhas of the past:

‘Freedom from disease is the ultimate blessing; extinguishment, the ultimate happiness. Of paths, the ultimate is eightfold—it’s safe, and leads to freedom from death.'

These days it has gradually become a verse used by ordinary people. But Māgaṇḍiya, this body is a disease, a boil, a dart, a misery, an affliction. Yet you say of this body: ‘This is that freedom from disease, this is that extinguishment!’ Māgaṇḍiya, you don’t have the noble vision by which you might know freedom from disease and see extinguishment.”

“I am quite confident that Mister Gotama is capable of teaching me so that I can know freedom from disease and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them, but when they used it their eyes were not cured and they still could not see clearly. What do you think, Māgaṇḍiya? Wouldn’t that doctor just get weary and frustrated?”

“Yes, Mister Gotama.”

“In the same way, suppose I were to teach you the Dhamma, saying: ‘This is that freedom from disease, this is that extinguishment.’ But you might not know freedom from disease or see extinguishment, which would be wearying and troublesome for me.”

“I am quite confident that Mister Gotama is capable of teaching me so that I can know freedom from disease and see extinguishment.”

“Māgaṇḍiya, suppose a person was born blind. They couldn’t see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn’t see even and uneven ground, or the stars, or the moon and sun. They might hear a sighted person saying: ‘White cloth is really nice, it’s attractive, stainless, and clean.’

They’d go in search of white cloth. But someone would cheat them with a dirty, soiled garment, saying: ‘Sir, here is a white cloth for you, it’s attractive, stainless, and clean.’

They'd take it and put it on. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would make medicine for them: emetics, purgatives, ointment, counter-ointment, or nasal treatment. And when they used it their eyes would be cured so that they could see clearly. As soon as their eyes were cured they'd lose all desire for that dirty, soiled garment. Then they would consider that person to be no friend, but an enemy, and might even think of murdering them: 'For such a long time I've been cheated, tricked, and deceived by that person with this dirty, soiled garment when he said, "Sir, here is a white cloth for you, it's attractive, stainless, and clean."'

In the same way, Māgaṇḍiya, suppose I were to teach you the Dhamma, saying: 'This is that freedom from disease, this is that extinguishment.' You might know freedom from disease and see extinguishment. And as soon as your vision arises you might give up desire for the five grasping aggregates. And you might even think: 'For such a long time I've been cheated, tricked, and deceived by this mind. For what I have been grasping is only form, feeling, perception, choices, and consciousness. My grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.'"

"I am quite confident that Mister Gotama is capable of teaching me so that I can rise from this seat cured of blindness."

"Well then, Māgaṇḍiya, you should associate with true persons. When you associate with true persons, you will hear the true teaching. When you hear the true teaching, you'll practice in line with the teaching. When you practice in line with the teaching, you'll know and see for yourself: 'These are diseases, boils, and darts. And here is where diseases, boils, and darts cease without anything left over.' When my grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

When he said this, Māgaṇḍiya said to him, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama's presence?"

"Māgaṇḍiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood."

And the wanderer Māgaṇḍiya received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Māgaṇḍiya, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Māgaṇḍiya became one of the perfected.

MN 76

MN 76
With Sandaka
Sandakasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time the wanderer Sandaka was residing at the cave of the wavy leaf fig tree together with a large assembly of around five hundred wanderers.

Then in the late afternoon, Venerable Ānanda came out of retreat and addressed the mendicants: "Come, reverends, let's go to the Devakata Pool to see the cave."

"Yes, reverend," they replied. Then Ānanda together with several mendicants went to the Devakata Pool.

Now at that time, Sandaka and the large assembly of wanderers were sitting together making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sandaka saw Ānanda coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. The ascetic Ānanda, a disciple of the ascetic Gotama, is coming. He is included among the disciples of the ascetic Gotama, who is residing near Kosambī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Venerable Ānanda went up to the wanderer Sandaka, who said to him, "Come, Mister Ānanda! Welcome, Mister Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." Ānanda sat down on the seat spread out, while Sandaka took a low seat and sat to one side. Ānanda said to Sandaka, "Sandaka, what were you sitting talking about just now? What conversation was left unfinished?"

"Mister Ānanda, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. It'd be great if Mister Ānanda himself would give a Dhamma talk explaining his own tradition."

"Well then, Sandaka, listen and apply your mind well, I will speak."

“Yes, sir,” replied Sandaka. Venerable Ānanda said this:

“Sandaka, these things have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha: four ways that negate the spiritual life, and four kinds of unreliable spiritual life. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t succeed in the system of the skillful teaching.”

“But Mister Ānanda, what are the four ways that negate the spiritual life, and the four kinds of unreliable spiritual life?”

“Sandaka, take a certain teacher who has this doctrine and view: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the substance of earth. The water in their body merges and coalesces with the substance of water. The fire in their body merges and coalesces with the substance of fire. The air in their body merges and coalesces with the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine for morons. When anyone affirms a positive teaching it’s just hollow, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and they don’t exist after death.’

A sensible person reflects on this matter in this way: ‘This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I’m not one who says that both of us are annihilated and destroyed when our body breaks up, and we don’t exist after death. But it’s superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I’m living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I’ll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.’ Realizing this, they leave disappointed.

This is the first way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: ‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and

encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that when both of us act, nothing wrong is done. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the second way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There's no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that both of us are purified without cause or reason. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the third way that negates the spiritual life.

Furthermore, take a certain teacher who has this doctrine and view: 'There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don't move or deteriorate or obstruct each other. They're unable to cause pleasure, pain, or both pleasure and pain to each other. And here there is no-one who kills or who makes others kill; no-one who learns or who educates others; no-one who understands or who helps others understand. If you chop off someone's head with a sharp sword, you don't take anyone's life. The sword simply passes through the gap between the seven substances. There are 1.4

million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person's life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven knotless embryos. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven rivers, 700 rivers, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: "By this precept or observance or fervent austerity or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little"—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there's no increase or decrease, no getting better or worse. It's like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering.'

A sensible person reflects on this matter in this way: 'This teacher has such a doctrine and view. If what that teacher says is true, both I who have not accomplished this and one who has accomplished it have attained exactly the same level. Yet I'm not one who says that after transmigrating both of us will make an end of suffering. But it's superfluous for this teacher to go naked, shaven, persisting in squatting, tearing out their hair and beard. For I'm living at home with my children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. Yet I'll have exactly the same destiny in the next life as this teacher. What do I know or see that I should lead the spiritual life under this teacher? This negates the spiritual life.' Realizing this, they leave disappointed.

This is the fourth way that negates the spiritual life.

These are the four ways that negate the spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn't succeed in the system of the skillful teaching."

"It's incredible, Mister Ānanda, it's amazing, how these four ways that negate the spiritual life have been explained by the Buddha. But Mister Ānanda, what are the four kinds of unreliable spiritual life?"

"Sandaka, take a certain teacher who claims to be all-knowing and all-seeing, to know and see everything without exception, thus: 'Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.' They enter an empty house; they gets no almsfood; a dog bites them; they encounters a wild elephant, a wild horse, and a wild cow; they ask the name and clan of a woman or man; they ask the name and path to a village or town. When asked, 'Why is this?' they answer: 'I had to enter an empty house, that's why I entered it. I had to get no almsfood, that's why I got none. I had to get bitten by a dog, that's why I was bitten. I had to encounter a wild elephant, a wild horse, and a wild cow, that's why I encountered them. I had to ask the name and clan of a woman or man, that's why I asked. I had to ask the name and path to a village or town, that's why I asked.'

A sensible person reflects on this matter in this way: ‘This teacher makes such a claim, but they answer in such a way. This spiritual life is unreliable.’ Realizing this, they leave disappointed.

This is the first kind of unreliable spiritual life.

Furthermore, take another teacher who is an oral transmitter, who takes oral transmission to be the truth. They teach by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise.

A sensible person reflects on this matter in this way: ‘This teacher takes oral transmission to be the truth. He teaches by oral transmission, by the lineage of testament, by canonical authority. But when a teacher takes oral transmission to be the truth, some of that is well learned, some poorly learned, some true, and some otherwise. This spiritual life is unreliable.’ Realizing this, they leave disappointed.

This is the second kind of unreliable spiritual life.

Furthermore, take another teacher who relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise.

A sensible person reflects on this matter in this way: ‘This teacher relies on logic and inquiry. They teach what they have worked out by logic, following a line of inquiry, expressing their own perspective. But when a teacher relies on logic and inquiry, some of that is well reasoned, some poorly reasoned, some true, and some otherwise. This spiritual life is unreliable.’ Realizing this, they leave disappointed.

This is the third kind of unreliable spiritual life.

Furthermore, take another teacher who is dull and stupid. Because of that, whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: ‘I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.’

A sensible person reflects on this matter in this way: ‘This teacher is dull and stupid. Because of that, whenever they’re asked a question, they resort to verbal flip-flops and endless flip-flops: “I don’t say it’s like this. I don’t say it’s like that. I don’t say it’s otherwise. I don’t say it’s not so. And I don’t deny it’s not so.” This spiritual life is unreliable.’ Realizing this, they leave disappointed.

This is the fourth kind of unreliable spiritual life.

These are the four kinds of unreliable spiritual life that have been explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. A sensible person would, to the best of their ability, not practice such spiritual paths, and if they did practice them, they wouldn’t complete the system of the skillful teaching.”

“It’s incredible, Mister Ānanda, it’s amazing, how these four kinds of unreliable spiritual life have been explained by the Buddha. But, Mister Ānanda, what would a teacher say and explain so that a sensible person would, to the best of their ability, practice such a spiritual path, and once practicing it, they would complete the system of the skillful teaching?”

“Sandaka, it’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. … He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant … enters and remains in the second absorption … third absorption … fourth absorption. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. … They recollect their many kinds of past lives, with features and details. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. … They understand how sentient beings are reborn according to their deeds. A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' A sensible person would, to the best of their ability, lead the spiritual life under a teacher who achieves such a high distinction, and, once practicing it, they would complete the system of the skillful teaching."

"But Mister Ānanda, when a mendicant is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—could they still enjoy sensual pleasures?"

"Sandaka, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. A mendicant who is perfected can't transgress in these five respects."

"But Mister Ānanda, when a mendicant is perfected, would the knowledge and vision that their defilements are ended be constantly and continually present to them, while walking, standing, sleeping, and waking?"

"Well then, Sandaka, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there was a person whose hands and feet had been amputated. Would they be aware that their hands and feet had been amputated constantly and continually, while walking, standing, sleeping, and waking? Or would they be aware of it only when they checked it?"

"They wouldn't be aware of it constantly, only when they checked it."

"In the same way, when a mendicant is perfected, the knowledge and vision that their defilements are ended is not constantly and continually present to them, while walking, standing, sleeping, and waking. Rather, they are aware of it only when they checked it."

"But Reverend Ānanda, in this teaching and training, how many are emancipated?"

"There are not just one hundred who are emancipated, Sandaka, or two or three or four or five hundred, but many more than that in this teaching and training."

"It's incredible, Mister Ānanda, it's amazing! Namely, that there's no glorifying one's own teaching and putting down the teaching of others. The Dhamma is taught in its own field, and so many emancipated are recognized. But these Ājīvakas, sons of she whose sons are dead, glorify themselves and put others down. And they only recognize three who have been emancipated: Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla."

Then the wanderer Sandaka addressed his own assembly, “Go, good sirs. The spiritual life is lived under the ascetic Gotama. It’s not easy for me to give up possessions, honor, or popularity now.” And that’s how the wanderer Sandaka sent his own assembly to lead the spiritual life under the Buddha.

MN 77

MN 77
The Longer Discourse with Sakuludāyī
Mahāsakuludāyisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers in the peacocks' feeding ground. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?"

So the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then the Buddha approached Sakuludāyī, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Sakuludāyī took a low seat and sat to one side.

The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was left unfinished?"

"Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later.

Sir, a few days ago several ascetics and brahmins who follow various other religions were sitting together at the debating hall, and this discussion came up among them: 'The people

of Aṅga and Magadha are so fortunate, so very fortunate! For there are these ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, deemed holy by many people. And they have come down for the rainy season residence at Rājagaha. They include Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. And he too has come down for the rains residence at Rājagaha. Which of these ascetics and brahmins is honored, respected, revered, and venerated by their disciples? And how do their disciples, after honoring and respecting them, remain loyal?'

Some of them said: 'This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. But he's not honored, respected, revered, venerated, and esteemed by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good sirs, don't ask Pūraṇa Kassapa about that. He doesn't know that. I know it. Ask me about it, and I'll answer you." Once it so happened that Pūraṇa Kassapa didn't get his way, though he called out with raised arms, "Be quiet, good sirs, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" That's how Pūraṇa Kassapa is not honored, respected, revered, venerated, and esteemed by his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

Others said: 'This bamboo-staffed ascetic Gosāla … Ajita of the hair blanket … Pakudha Kaccāyana … Sañjaya Belaṭṭhiputta … The Jain ascetic of the Ñātika clan leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. But he's not honored, respected, revered, and venerated by his disciples. And his disciples, not honoring and respecting him, don't remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples made a noise, "My good sirs, don't ask the Jain Ñātika about that. He doesn't know that. I know it. Ask me about it, and I'll answer you." Once it so happened that the Jain Ñātika didn't get his way, though he called out with raised arms, "Be quiet, good sirs, don't make a sound. They're not asking you, they're asking me! I'll answer you!" Indeed, many of his disciples have left him after refuting his doctrine: "You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. I stay on topic, you don't. You said last what you should have said first. You said first what you should have said last. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!" That's how the Jain Ñātika is not honored, respected, revered, and venerated by

his disciples. On the contrary, his disciples, not honoring and respecting him, don't remain loyal to him. Rather, he's reviled, and rightly so.'

Others said: 'This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. He's honored, respected, revered, and venerated by his disciples. And his disciples, honoring and respecting him, remain loyal to him. Once it so happened that he was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate, "Hush, venerable, don't make sound! Our teacher, the Blessed One, is teaching!" While the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised expectantly at the ready, thinking, "Whatever the Buddha teaches, we shall listen to it." It's like when there's a person at the crossroads pressing out pure dwarf-bee honey, and a large crowd is poised expectantly at the ready. In the same way, while the ascetic Gotama is teaching an assembly of many hundreds, there is no sound of his disciples coughing or clearing their throats. That large crowd is poised expectantly at the ready, thinking, "Whatever the Buddha teaches, we shall listen to it." Even when disciples of the ascetic Gotama, having clashed with their spiritual companions, reject the training and return to a lesser life, they speak only praise of the teacher, the teaching, and the Saṅgha. They blame only themselves, not others: "We were unlucky, we had little merit. For even after going forth in such a well explained teaching and training we weren't able to practice for life the perfectly full and pure spiritual life." They become monastery workers or lay followers, and they proceed having undertaken the five precepts. That's how the ascetic Gotama is honored, respected, revered, and venerated by his disciples. And that's how his disciples, honoring and respecting him, remain loyal to him.'"

"But Udāyī, how many qualities do you see in me, because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me?"

"Sir, I see five such qualities in the Buddha. What five?

The Buddha eats little and praises eating little. This is the first such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of robe, and praises such contentment. This is the second such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of almsfood, and praises such contentment. This is the third such quality I see in the Buddha.

Furthermore, the Buddha is content with any kind of lodging, and praises such contentment. This is the fourth such quality I see in the Buddha.

Furthermore, the Buddha is secluded, and praises seclusion. This is the fifth such quality I see in the Buddha.

These are the five qualities I see in the Buddha, because of which his disciples honor, respect, revere, and venerate him; and after honoring and respecting him, they remain loyal to him."

"Suppose, Udāyī, my disciples were loyal to me because I eat little. Well, there are disciples of mine who eat a cupful of food, or half a cupful; they eat a wood apple, or half a wood apple. But sometimes I even eat this bowl full to the brim, or even more. So if it were the case that my disciples are loyal to me because I eat little, then those disciples who eat even less would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of robe. Well, there are disciples of mine who have rag robes, wearing shabby robes. They gather scraps from charnel grounds, rubbish dumps, and shops, make them into a patchwork robe and wear it. But sometimes I wear robes offered by householders that are strong, yet next to which bottle-gourd down is coarse. So if it were the case that my disciples are loyal to me because I'm content with any kind of robe, then those disciples who wear rag robes would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of almsfood. Well, there are disciples of mine who eat only almsfood, wander indiscriminately for almsfood, happy to eat whatever they glean. When they've entered an inhabited area, they don't consent when invited to sit down. But sometimes I even eat by invitation boiled fine rice with the dark grains picked out, served with many soups and sauces. So if it were the case that my disciples are loyal to me because I'm content with any kind of almsfood, then those disciples who eat only almsfood would not be loyal to me.

Suppose my disciples were loyal to me because I'm content with any kind of lodging. Well, there are disciples of mine who stay at the root of a tree, in the open air. For eight months they don't go under a roof. But sometimes I even stay in bungalows, plastered inside and out, draft-free, with latches fastened and windows shuttered. So if it were the case that my disciples are loyal to me because I'm content with any kind of lodging, then those disciples who stay at the root of a tree would not be loyal to me.

Suppose my disciples were loyal to me because I'm secluded and I praise seclusion. Well, there are disciples of mine who live in the wilderness, in remote lodgings. Having ventured deep into remote lodgings in the wilderness and the forest, they live there, coming down to the midst of the Saṅgha each fortnight for the recitation of the monastic code. But sometimes I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. So if it were the case that my disciples are loyal to me because I'm secluded and praise seclusion, then those disciples who live in the wilderness would not be loyal to me.

So, Udāyī, it's not because of these five qualities that my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me.

There are five other qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me. What five?

Firstly, my disciples esteem me for the higher ethics: ‘The ascetic Gotama is ethical. He possesses the entire spectrum of ethical conduct to the highest degree.’ Since this is so, this is the first quality because of which my disciples are loyal to me.

Furthermore, my disciples esteem me for my excellent knowledge and vision: ‘The ascetic Gotama only claims to know when he does in fact know. He only claims to see when he really does see. He teaches based on direct knowledge, not without direct knowledge. He teaches based on reason, not without reason. He teaches with a demonstrable basis, not without it.’ Since this is so, this is the second quality because of which my disciples are loyal to me.

Furthermore, my disciples esteem me for my higher wisdom: ‘The ascetic Gotama is wise. He possesses the entire spectrum of wisdom to the highest degree. It’s not possible that he would fail to foresee grounds for future criticism, or to legitimately and completely refute the doctrines of others that come up.’ What do you think, Udāyī? Would my disciples, knowing and seeing this, break in and interrupt me?”

“No, sir.”

“That’s because I don’t expect to be instructed by my disciples. Invariably, my disciples expect instruction from me.

Since this is so, this is the third quality because of which my disciples are loyal to me.

Furthermore, my disciples come to me and ask how the noble truth of suffering applies to the suffering in which they are swamped and mired. And I provide them with a satisfying answer to their question. They ask how the noble truths of the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering apply to the suffering in which they are swamped and mired. And I provide them with satisfying answers to their questions. Since this is so, this is the fourth quality because of which my disciples are loyal to me.

Furthermore, I have explained to my disciples a practice that they use to develop the four kinds of mindfulness meditation. It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four right efforts. It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four bases of psychic power. It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the five faculties. It's when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the five powers. It's when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the seven awakening factors. It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the noble eightfold path. It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the eight liberations.

Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They're focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the eight dimensions of mastery.

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally that are yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally that are red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. They're like the morning star that's white, with white color and white appearance. Or a cloth from Varanasi that's smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally that are white, with white color and white appearance. Mastering them, they perceive: 'I know and see.' This is the eighth dimension of mastery.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the ten universal dimensions of meditation.

Someone perceives the meditation on universal earth above, below, across, undivided and limitless.

They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness above, below, across, undivided and limitless.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to develop the four absorptions.

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a

mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to understand this: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.' Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with clear eyes were to take it in their hand and check it: 'This beryl gem is naturally beautiful, eight-faceted, well-worked, transparent and clear, endowed with all good qualities. And it's strung with a thread of blue, yellow, red, white, or golden brown.'

In the same way, I have explained to my disciples a practice that they use to understand this: 'This body of mine is physical. It's made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And this consciousness of mine is attached to it, tied to it.'

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty. Suppose a person was to draw a reed out from its sheath. They'd think: 'This is the reed, this is the sheath. The reed and the sheath are different things. The

reed has been drawn out from the sheath.' Or suppose a person was to draw a sword out from its scabbard. They'd think: 'This is the sword, this is the scabbard. The sword and the scabbard are different things. The sword has been drawn out from the scabbard.' Or suppose a person was to draw a snake out from its slough. They'd think: 'This is the snake, this is the slough. The snake and the slough are different things. The snake has been drawn out from the slough.' In the same way, I have explained to my disciples a practice that they use to create from this body another body, consisting of form, mind-made, complete in all its various parts, not deficient in any faculty.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm. Suppose a deft potter or their apprentice had some well-prepared clay. They could produce any kind of pot that they like. Or suppose a deft ivory-carver or their apprentice had some well-prepared ivory. They could produce any kind of ivory item that they like. Or suppose a deft goldsmith or their apprentice had some well-prepared gold. They could produce any kind of gold item that they like. In the same way, I have explained to my disciples a practice that they use to wield the many kinds of psychic power …

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, I have explained to my disciples a practice that they use so that, with clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate as 'mind with hate', and mind without hate as 'mind without hate'; mind with delusion as 'mind with delusion', and mind without delusion as 'mind without delusion'; constricted mind as 'constricted mind', and scattered mind as 'scattered mind'; expansive mind as 'expansive mind', and unexpansive mind as 'unexpansive mind'; mind that is not supreme as 'mind that is not supreme', and mind that is supreme as 'mind that is supreme'; mind immersed in samādhi as 'mind immersed in samādhi', and mind not immersed in samādhi as 'mind not immersed in samādhi'; freed mind as 'freed mind', and unfreed mind as 'unfreed mind'. Suppose there was a woman or

man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they had a spot they'd know 'I have a spot', and if they had no spots they'd know 'I have no spots'. In the same way, I have explained to my disciples a practice that they use to understand the minds of other beings and individuals, having comprehended them with their own mind …

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to recollect the many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. Suppose a person was to leave their home village and go to another village. From that village they'd go to yet another village. And from that village they'd return to their home village. They'd think: 'I went from my home village to another village. There I stood like this, sat like that, spoke like this, or kept silent like that. From that village I went to yet another village. There too I stood like this, sat like that, spoke like this, or kept silent like that. And from that village I returned to my home village.' In the same way, I have explained to my disciples a practice that they use to recollect the many kinds of past lives.

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. Suppose there were two houses with doors. A person with clear eyes standing in between them would see people entering and leaving a house and wandering to and fro. In the same way, I have explained to my disciples a practice that they use so that, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn …

And many of my disciples meditate on that having attained perfection and consummation of insight.

Furthermore, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. Suppose that in a mountain glen there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. They'd think: 'This lake is transparent, clear, and unclouded. And here are the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still.'

In the same way, I have explained to my disciples a practice that they use to realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

And many of my disciples meditate on that having attained perfection and consummation of insight.

This is the fifth quality because of which my disciples are loyal to me.

These are the five qualities because of which my disciples honor, respect, revere, and venerate me; and after honoring and respecting me, they remain loyal to me."

That is what the Buddha said. Satisfied, the wanderer Sakuludāyī was happy with what the Buddha said.

MN 78

MN 78
With Uggāhamāna Samaṇamaṇḍikāputta
Samaṇamuṇḍikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the wanderer Uggāhamāna Samaṇamaṇḍikāputta was residing together with around five hundred wanderers in Mallikā's single-halled monastery for philosophical debates, hedged by pale-moon ebony trees.

Then the chamberlain Pañcakaṅga left Sāvatthī in the middle of the day to see the Buddha. It occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I go to Mallikā's monastery to visit the wanderer Uggāhamāna?" So that's what he did.

Now at that time, Uggāhamāna was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Uggāhamāna saw Pañcakaṅga coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. Here comes Pañcakaṅga, a disciple of the ascetic Gotama. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then Pañcakaṅga approached Uggāhamāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Uggāhamāna said to him:

"Householder, when an individual has four qualities I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. What four? It's when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don't earn a living by bad livelihood. When an individual has these four qualities I describe them as an invincible ascetic."

Then Pañcakaṅga neither approved nor dismissed that mendicant's statement. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha

himself.”

Then he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all that had been discussed.

When he had spoken, the Buddha said to him, “Chamberlain, if what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment. For a little baby doesn’t even have a concept of ‘a body’, so how could they possibly do a bad deed with their body, aside from just wriggling? And a little baby doesn’t even have a concept of ‘speech’, so how could they possibly speak bad words, aside from just crying? And a little baby doesn’t even have a concept of ‘thought’, so how could they possibly think bad thoughts, aside from just whimpering? And a little baby doesn’t even have a concept of ‘livelihood’, so how could they possibly earn a living by bad livelihood, aside from their mother’s breast? If what Uggāhamāna says is true, a little baby boy is an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

When an individual has four qualities I describe them, not as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment—but as having achieved the same level as a little baby. What four? It’s when they do no bad deeds with their body; speak no bad words; think no bad thoughts; and don’t earn a living by bad livelihood. When an individual has these four qualities I describe them, not as an invincible ascetic, but as having achieved the same level as a little baby.

When an individual has ten qualities, chamberlain, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment.

The following things must be understood, I say. ‘These are unskillful behaviors.’ ‘Unskillful behaviors stem from this.’ ‘Here unskillful behaviors cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of unskillful behaviors.’

‘These are skillful behaviors.’ ‘Skillful behaviors stem from this.’ ‘Here skillful behaviors cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of skillful behaviors.’

‘These are unskillful thoughts.’ ‘Unskillful thoughts stem from this.’ ‘Here unskillful thoughts cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of unskillful thoughts.’

‘These are skillful thoughts.’ ‘Skillful thoughts stem from this.’ ‘Here skillful thoughts cease without anything left over.’ ‘Someone practicing like this is practicing for the cessation of skillful thoughts.’

And what, chamberlain, are unskillful behaviors? Unskillful deeds by way of body and speech, and bad livelihood. These are called unskillful behaviors.

And where do these unskillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many

and diverse forms. But unskillful behaviors stem from a mind that has greed, hate, and delusion.

And where do these unskillful behaviors cease without anything left over? Their cessation has also been stated. It's when a mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind; they give up wrong livelihood and earn a living by right livelihood. This is where these unskillful behaviors cease without anything left over.

And how is someone practicing for the cessation of unskillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. Someone practicing like this is practicing for the cessation of unskillful behaviors.

And what are skillful behaviors? Skillful deeds by way of body and speech, and purified livelihood are included in behavior, I say. These are called skillful behaviors.

And where do these skillful behaviors stem from? Where they stem from has been stated. You should say that they stem from the mind. What mind? The mind takes many and diverse forms. But skillful behaviors stem from a mind that is free from greed, hate, and delusion.

And where do these skillful behaviors cease without anything left over? Their cessation has also been stated. It's when a mendicant behaves ethically, but they are not determined by ethical behavior. And they truly understand the freedom of heart and freedom by wisdom where these skillful behaviors cease without anything left over.

And how is someone practicing for the cessation of skillful behaviors? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of skillful behaviors.

And what are unskillful thoughts? Thoughts of sensuality, of malice, and of cruelty. These are called unskillful thoughts.

And where do these unskillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of sensuality, malice, and cruelty—unskillful thoughts stem from this.

And where do these unskillful thoughts cease without anything left over? Their cessation has also been stated. It's when a mendicant, quite secluded from sensual pleasures,

secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is where these unskillful thoughts cease without anything left over.

And how is someone practicing for the cessation of unskillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of unskillful thoughts.

And what are skillful thoughts? Thoughts of renunciation, good will, and harmlessness. These are called skillful thoughts.

And where do these skillful thoughts stem from? Where they stem from has been stated. You should say that they stem from perception. What perception? Perception takes many and diverse forms. Perceptions of renunciation, good will, and harmlessness—skillful thoughts stem from this.

And where do these skillful thoughts cease without anything left over? Their cessation has also been stated. It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is where these skillful thoughts cease without anything left over.

And how is someone practicing for the cessation of skillful thoughts? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise … so that unskillful qualities are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. Someone practicing like this is practicing for the cessation of skillful thoughts.

Chamberlain, when an individual has what ten qualities do I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment? It's when a mendicant has an adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. When an individual has these ten qualities, I describe them as an invincible ascetic—accomplished in the skillful, excelling in the skillful, attained to the highest attainment."

That is what the Buddha said. Satisfied, Pañcakaṅga the chamberlain was happy with what the Buddha said.

MN 79

MN 79
The Shorter Discourse With Sakuludāyī
Cūḷasakuludāyisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sakuludāyī was residing together with a large assembly of wanderers in the monastery of the wanderers in the peacocks' feeding ground.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the wanderer Sakuludāyī at the monastery of the wanderers in the peacocks' feeding ground?" Then the Buddha went to the monastery of the wanderers.

Now at that time, Sakuludāyī was sitting together with a large assembly of wanderers making an uproar, a dreadful racket. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Sakuludāyī saw the Buddha coming off in the distance, and hushed his own assembly, "Be quiet, good sirs, don't make a sound. Here comes the ascetic Gotama. The venerable likes quiet and praises quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach." Then those wanderers fell silent.

Then the Buddha approached Sakuludāyī, who said to him, "Let the Blessed One come, sir! Welcome to the Blessed One, sir! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready." The Buddha sat on the seat spread out, while Sakuludāyī took a low seat and sat to one side. The Buddha said to him, "Udāyī, what were you sitting talking about just now? What conversation was left unfinished?"

"Sir, leave aside what we were sitting talking about just now. It won't be hard for you to hear about that later. When I don't come to the assembly, they sit and engage in all kinds of low talk. But when I have come to the assembly, they sit gazing up at my face alone, thinking, 'Whatever the ascetic Udāyī teaches, we shall listen to it.' But when the Buddha has come to the assembly, both myself and the assembly sit gazing up at your face, thinking, 'Whatever the Buddha teaches, we shall listen to it.'"

"Well then, Udāyī, suggest something for me to talk about."

“Mister Gotama, a few days ago someone was claiming to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ When I asked them a question about the past, they dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness. That reminded me of the Buddha: ‘Surely it must be the Blessed One, the Holy One who is so skilled in such matters.’”

“But Udāyī, who was it that made such a claim and behaved in such a way?”

“It was the Jain ascetic of the Ñātika clan, sir.”

“Udāyī, someone who can recollect their many kinds of past lives, with features and details, might ask me a question about the past, or I might ask them a question about the past. And they might satisfy me with their answer, or I might satisfy them with my answer.

Someone who, with clairvoyance that is purified and superhuman, understands how sentient beings are reborn according to their deeds might ask me a question about the future, or I might ask them a question about the future. And they might satisfy me with their answer, or I might satisfy them with my answer.

Nevertheless, Udāyī, leave aside the past and the future. I shall teach you the Dhamma: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.’”

“Well sir, I can’t even recall with features and details what I’ve undergone in this incarnation. How should I possibly recollect my many kinds of past lives with features and details, like the Buddha? For I can’t even see a mud-goblin right now. How should I possibly, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn, like the Buddha? But then the Buddha told me, ‘Nevertheless, Udāyī, leave aside the past and the future. I shall teach you the Dhamma:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.”’ But that is even more unclear to me. Perhaps I might satisfy the Buddha by answering a question about my own tradition.”

“But Udāyī, what is your own tradition?”

“Sir, it’s this: ‘This is the ultimate splendor, this is the ultimate splendor.’”

“But what is that ultimate splendor?”

“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“But what is that ultimate splendor compared to which no other splendor is finer?”

“Sir, the ultimate splendor is the splendor compared to which no other splendor is finer.”

“Udāyī, you could draw this out for a long time. You say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that

splendor. Suppose a man was to say, ‘Whoever the finest lady in the land is, it is her that I want, her I desire!’ They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know whether she’s an aristocrat, a brahmin, a peasant, or a menial?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she’s tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?’ Asked this, he’d say, ‘No.’ They’d say to him, ‘Mister, do you desire someone who you’ve never even known or seen?’ Asked this, he’d say, ‘Yes.’

What do you think, Udāyī? This being so, doesn’t that man’s statement turn out to have no demonstrable basis?”

“Clearly that’s the case, sir.”

“In the same way, you say, ‘The ultimate splendor is the splendor compared to which no other splendor is finer.’ But you don’t describe that splendor.”

“Sir, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is free of disease after death.”

“What do you think, Udāyī? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?”

“A firefly in the dark of night, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?”

“An oil lamp in the dark of night, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?”

“A bonfire in the dark of night, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?”

“The Morning Star in a clear and cloudless sky at the crack of dawn, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?”

“The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, sir.”

“What do you think, Udāyī? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?”

“The sun at midday in a clear and cloudless sky in the last month of the rainy season, sir.”

“Beyond this, Udāyī, I know very many gods on whom the light of the sun and moon make no impression. Nevertheless, I do not say: ‘The splendor compared to which no other splendor is finer.’ But of the splendor inferior to a firefly you say, ‘This is the ultimate splendor.’ And you don’t describe that splendor.”

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“But Udāyī, why do you say this?”

“Sir, it says this in our own tradition: ‘This is the ultimate splendor, this is the ultimate splendor.’ But when pursued, pressed, and grilled on our own tradition, we turned out to be void, hollow, and mistaken.”

“But Udāyī, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“Sir, it says this in our own tradition: ‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’”

“Well, what is that grounded path for realizing a world of perfect happiness?”

“Sir, it’s when someone gives up killing living creatures, stealing, sexual misconduct, and lying. And they proceed having undertaken some kind of mortification. This is the grounded path for realizing a world of perfect happiness.”

“What do you think, Udāyī? On an occasion when someone refrains from killing living creatures, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“It has both pleasure and pain.”

“What do you think, Udāyī? On an occasion when someone refrains from stealing … sexual misconduct … lying, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“It has both pleasure and pain.”

“What do you think, Udāyī? On an occasion when someone undertakes and follows some kind of mortification, is their self perfectly happy at that time, or does it have both pleasure and pain?”

“It has both pleasure and pain.”

“What do you think, Udāyī? Is a perfectly happy world realized by relying on a practice of mixed pleasure and pain?”

“The Blessed One has cut short the discussion! The Holy One has cut short the discussion!”

“But Udāyī, why do you say this?”

“Sir, it says this in our own tradition: ‘There is a world of perfect happiness. And there is a grounded path for realizing a world of perfect happiness.’ But when pursued, pressed, and grilled on our own tradition, we turned out to be void, hollow, and mistaken.

But sir, is there a world of perfect happiness? And is there a grounded path for realizing a world of perfect happiness?”

“There is a world of perfect happiness, Udāyī. And there is a grounded path for realizing a world of perfect happiness.”

“Well sir, what is that grounded path for realizing a world of perfect happiness?”

“It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. With the fading away of rapture, they enter and remain in the third absorption. This is the grounded path for realizing a world of perfect happiness.”

“Sir, that’s not the grounded path for realizing a world of perfect happiness. At that point a perfectly happy world has already been realized.”

“No, Udāyī, at that point a perfectly happy world has not been realized. This is the grounded path for realizing a world of perfect happiness.”

When he said this, Sakuludāyī’s assembly made an uproar, a dreadful racket, “In that case, we’re lost, and so are our traditional teachings! We’re lost, and so are our traditional teachings! We know nothing higher than this!”

Then Sakuludāyī, having quieted those wanderers, said to the Buddha, “Well sir, at what point is a perfectly happy world realized?”

“It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. There are deities who have been reborn in a perfectly happy world. That mendicant associates with them, converses, and engages in discussion. It’s at this point that a perfectly happy world has been realized.”

“Surely the mendicants must lead the spiritual life under the Buddha for the sake of realizing this perfectly happy world?”

“No, Udāyī, the mendicants don’t lead the spiritual life under me for the sake of realizing this perfectly happy world. There are other things that are finer, for the sake of which the mendicants lead the spiritual life under me.”

“But what are those finer things?”

“It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. …

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption. This is one of the finer things for the sake of which the mendicants lead the spiritual life under me.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This too is one of the finer things.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This too is one of the finer things. These are the finer things for the sake of which the mendicants lead the spiritual life under me.”

When he had spoken, Sakuludāyī said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

When he said this, Sakuludāyī’s assembly said to him, “Mister Udāyī, don’t lead the spiritual life under the ascetic Gotama. You have been a teacher; don’t live as a student.

You'll end up like a water jar that turns into a water ladle. Mister Udāyī, don't lead the spiritual life under the ascetic Gotama. You have been a teacher; don't live as a student." And that's how the wanderer Sakuludāyī's own assembly prevented him from leading the spiritual life under the Buddha.

MN 80

MN 80
With Vekhanasa
Vekhanasasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the wanderer Vekhanasa went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and expressed this heartfelt sentiment: "This is the ultimate splendor, this is the ultimate splendor."

"But Kaccāna, why do you say: 'This is the ultimate splendor, this is the ultimate splendor.' What is that ultimate splendor?"

"Mister Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

"But what is that ultimate splendor compared to which no other splendor is finer?"

"Mister Gotama, the ultimate splendor is the splendor compared to which no other splendor is finer."

"Kaccāna, you could draw this out for a long time. You say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor.

Suppose a man was to say, 'Whoever the finest lady in the land is, it is her that I want, her I desire!'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know whether she's an aristocrat, a brahmin, a peasant, or a menial?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, that finest lady in the land who you desire—do you know her name or clan? Whether she's tall or short or medium? Whether her skin is black, brown, or tawny? What village, town, or city she comes from?'

Asked this, he'd say, 'No.'

They'd say to him, 'Mister, do you desire someone who you've never even known or seen?'

Asked this, he'd say, 'Yes.'

What do you think, Kaccāna? This being so, doesn't that man's statement turn out to have no demonstrable basis?"

"Clearly that's the case, Mister Gotama."

"In the same way, you say, 'The ultimate splendor is the splendor compared to which no other splendor is finer.' But you don't describe that splendor."

"Mister Gotama, suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. Such is the splendor of the self that is free of disease after death."

"What do you think, Kaccāna? Which of these two has a finer splendor: such a beryl gem, or a firefly in the dark of night?"

"A firefly in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: a firefly in the dark of night, or an oil lamp in the dark of night?"

"An oil lamp in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: an oil lamp in the dark of night, or a bonfire in the dark of night?"

"A bonfire in the dark of night."

"What do you think, Kaccāna? Which of these two has a finer splendor: a bonfire in the dark of night, or the Morning Star in a clear and cloudless sky at the crack of dawn?"

"The Morning Star in a clear and cloudless sky at the crack of dawn."

"What do you think, Kaccāna? Which of these two has a finer splendor: the Morning Star in a clear and cloudless sky at the crack of dawn, or the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath?"

"The full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath."

"What do you think, Kaccāna? Which of these two has a finer splendor: the full moon at midnight in a clear and cloudless sky on the fifteenth day sabbath, or the sun at midday in a clear and cloudless sky in the last month of the rainy season?"

"The sun at midday in a clear and cloudless sky in the last month of the rainy season."

"Beyond this, Kaccāna, I know very many gods on whom the light of the sun and moon make no impression. Nevertheless, I do not say: 'The splendor compared to which no other splendor is finer.' But of the splendor inferior to a firefly you say, 'This is the ultimate splendor.' And you don't describe that splendor.

Kaccāna, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The pleasure and happiness that arises from these five kinds of sensual stimulation is called sensual pleasure. ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’

When he said this, Vekhanasa said to the Buddha, “It’s incredible, Mister Gotama, it’s amazing! How well said this was by Mister Gotama! ‘From the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.’ Mister Gotama, from the senses comes sensual pleasure. Beyond sensual pleasure is the pleasure that surmounts the sensual, which is said to be the best of these.”

“Kaccāna, since you have a different view, creed, and belief, then, unless you dedicate yourself to practice with the guidance of tradition, it’s hard for to understand the senses, sensual pleasure, and the pleasure that surmounts the sensual. There are mendicants who are perfected, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. They can understand the senses, sensual pleasure, and the pleasure that surmounts the sensual.”

When he said this, Vekhanasa became angry and upset. He even attacked and badmouthed the Buddha himself, saying, “The ascetic Gotama will be worsted!” He said to the Buddha, “This is exactly what happens with some ascetics and brahmins. Not knowing the past or seeing the future, they nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ Their statement turns out to be a joke—mere words, void and hollow.”

“Kaccāna, there are some ascetics and brahmins who, not knowing the past or seeing the future, nevertheless claim: ‘We understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ There is a legitimate refutation of them. Nevertheless, Kaccāna, leave aside the past and the future. Let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, ‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’ Suppose there was a little baby bound with swaddling up to the neck. As they grow up and their senses mature, they’re accordingly released from those bonds. They’d know ‘I’m released,’ and there would be no more bonds.

In the same way, let a sensible person come—neither devious nor deceitful, a person of integrity. I teach and instruct them. Practicing as instructed they will soon know and see for themselves, ‘So this is how to be rightly released from the bond, that is, the bond of ignorance.’”

When he said this, Vekhanasa said to the Buddha, “Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 81

MN 81
With Ghaṭīkāra
Ghaṭikārasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Then the Buddha left the road, and at a certain spot he smiled.

Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

So Ānanda arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous, full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.”

Then Ānanda spread out his outer robe folded in four and said to the Buddha, “Well then, sir, may the Blessed One sit here! Then this piece of land will have been occupied by two perfected ones, fully awakened Buddhas.” The Buddha sat on the seat spread out. When he was seated he said to Venerable Ānanda:

“Once upon a time, Ānanda, there was a market town in this spot named Vebhaliṅga. It was successful and prosperous, populous, full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by Vebhaliṅga. It was here, in fact, that he had his monastery, where he advised the mendicant Saṅgha while seated.

The Buddha Kassapa had as chief supporter in Vebhaliṅga a potter named Ghaṭīkāra. Ghaṭīkāra had a dear friend named Jotipāla, a brahmin student. Then Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Come, dear Jotipāla, let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

‘Well then, dear Jotipāla, let’s take some bathing cleanser and go to the river to bathe.’

‘Yes, dear,’ replied Jotipāla. So that’s what they did.

Then Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

When he said this, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

For a second time … and a third time, Ghaṭīkāra addressed Jotipāla, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

For a third time, Jotipāla said to him, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the skirt-hem and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

So Jotipāla undid his skirt-hem and said to Ghaṭīkāra, ‘Enough, dear Ghaṭīkāra. What’s the use of seeing that shaveling, that fake ascetic?’

Then Ghaṭīkāra grabbed Jotipāla by the hair of his freshly-washed head and said, ‘Dear Jotipāla, the Buddha Kassapa’s monastery is not far away. Let’s go to see the Blessed One Kassapa, the perfected one, the fully awakened Buddha. For I deem it holy to see that Blessed One.’

Then Jotipāla thought, ‘Oh, how incredible, how amazing, how this potter Ghaṭīkāra, though of low birth, should presume to grab me by the hair of my freshly-washed head! This must be no ordinary matter.’ He said to Ghaṭīkāra, ‘You’d even milk it to this extent, dear Ghaṭīkāra?’

‘I even milk it to this extent, dear Jotipāla. For that is how holy I deem it to see that Blessed One.’

‘Well then, dear Ghaṭīkāra, release me, we shall go.’

Then Ghaṭīkāra the potter and Jotipāla the brahmin student went to the Buddha Kassapa. Ghaṭīkāra bowed and sat down to one side, but Jotipāla exchanged greetings with the Buddha and sat down to one side.

Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is my dear friend Jotipāla, a brahmin student. Please teach him the Dhamma.’ Then the Buddha Kassapa educated, encouraged, fired up, and inspired Ghaṭīkāra and Jotipāla with a Dhamma talk. Then they got up from their seat, bowed, and respectfully circled the Buddha Kassapa, keeping him on their right, before leaving.

Then Jotipāla said to Ghatīkāra, ‘Dear Ghaṭīkāra, you have heard this teaching, so why don’t you go forth from the lay life to homelessness?’

‘Don’t you know, dear Jotipāla, that I look after my blind old parents?’

‘Well then, dear Ghaṭīkāra, I shall go forth from the lay life to homelessness.’

Then Ghaṭīkāra and Jotipāla went to the Buddha Kassapa, bowed and sat down to one side. Ghaṭīkāra said to the Buddha Kassapa, ‘Sir, this is my dear friend Jotipāla, a brahmin student. Please give him the going forth.’ And Jotipāla the brahmin student received the going forth, the ordination in the Buddha’s presence.

Not long after Jotipāla’s ordination, a fortnight later, the Buddha Kassapa—having stayed in Vebhaliṅga as long as he pleased—set out for Varanasi. Traveling stage by stage, he arrived at Varanasi, where he stayed near Varanasi, in the deer park at Isipatana. King Kikī of Kāsi heard that he had arrived. He had the finest carriages harnessed. He then mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Varanasi to see the Buddha Kassapa. He went by carriage as far as the terrain allowed, then descended and approached the Buddha Kassapa on foot. He bowed and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then King Kikī said to the Buddha, ‘Sir, would the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me?’ The Buddha Kassapa consented with silence.

Then, knowing that the Buddha had consented, King Kikī got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed, King Kikī had delicious fresh and cooked foods prepared in his own home—soft saffron rice with the dark grains picked out, served with many soups and sauces. Then he had the Buddha informed of the time, saying, ‘Sir, it’s time. The meal is ready.’

Then Kassapa Buddha robed up in the morning and, taking his bowl and robe, went to the home of King Kikī, where he sat on the seat spread out, together with the Saṅgha of mendicants. Then King Kikī served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

When the Buddha Kassapa had eaten and washed his hand and bowl, King Kikī took a low seat and sat to one side. There he said to the Buddha Kassapa, ‘Sir, may the Buddha please accept my invitation to reside in Varanasi for the rainy season. The Saṅgha will be looked after in the same style.’

‘Enough, great king. I have already accepted an invitation for the rains residence.’

For a second time … and a third time King Kikī said to the Buddha Kassapa, ‘Sir, may the Buddha please accept my invitation to reside in Varanasi for the rainy season. The Saṅgha will be looked after in the same style.’

‘Enough, Great King. I have already accepted an invitation for the rains residence.’

Then King Kikī, thinking, ‘The Buddha does not accept my invitation to reside for the rains in Varanasi,’ became sad and upset. Then King Kikī said to the Buddha Kassapa, ‘Sir, do you have another supporter better than me?’

‘Great king, there is a market town named Vebhaliṅga, where there is a potter named Ghaṭīkāra. He is my chief supporter. Now, great king, when you thought, “The Buddha does not accept my invitation to reside for the rains in Varanasi,” you became sad and upset. But Ghaṭīkāra doesn’t get upset, nor will he.

Ghaṭīkāra has gone for refuge to the Buddha, the teaching, and the Saṅgha. He doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. He has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. He is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. He eats in one part of the day; he’s celibate, ethical, and of good character. He has set aside gems and gold, and rejected gold and money. He has put down the shovel and doesn’t dig the earth with his own hands. He takes what has crumbled off by a riverbank or been dug up by mice, and brings it back in a carrier. When he has made a pot, he says, “Anyone may leave bagged sesame, mung beans, or chickpeas here and take what they wish.” He looks after his blind old parents. And since he has ended the five lower fetters, Ghaṭīkāra will be reborn spontaneously and will become extinguished there, not liable to return from that world.

This one time, great king, I was staying near the market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra’s parents, where I said to them, “Excuse me, where has Bhaggava gone?”

“Your supporter has gone out, sir. But take rice from the pot and sauce from the pan and eat.” So that’s what I did. And after eating I got up from my seat and left.

Then Ghaṭīkāra went up to his parents and said, “Who took rice from the pot and sauce from the pan, ate it, and left?”

“It was the Buddha Kassapa, my dear.”

Then Ghaṭīkāra thought, “I’m so fortunate, so very fortunate, in that the Buddha Kassapa trusts me so much!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Another time, great king, I was staying near that same market town of Vebhaliṅga. Then I robed up in the morning and, taking my bowl and robe, went to the home of Ghaṭīkāra’s parents, where I said to them, “Excuse me, where has Bhaggava gone?”

“Your supporter has gone out, sir. But take porridge from the pot and sauce from the pan and eat.” So that’s what I did. And after eating I got up from my seat and left.

Then Ghaṭīkāra went up to his parents and said, “Who took porridge from the pot and sauce from the pan, ate it, and left?”

“It was the Buddha Kassapa, my dear.”

Then Ghaṭīkāra thought, “I’m so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Another time, great king, I was staying near that same market town of Vebhaliṅga. Now at that time my hut leaked. So I addressed the mendicants,

“Mendicants, go to Ghaṭīkāra’s home and find some grass.”

When I said this, those mendicants said to me, “Sir, there’s no grass there, but his workshop has a grass roof.”

“Then go to the workshop and strip the grass.” So that’s what they did.

Then Ghaṭīkāra’s parents said to those mendicants, “Who’s stripping the grass from the workshop?”

“It’s the mendicants, sister. The Buddha’s hut is leaking.”

“Take it, sirs! Take it, dearest ones!”

Then Ghaṭīkāra went up to his parents and said, “Who stripped the grass from the workshop?”

“It was the mendicants, dear. It seems the Buddha’s hut is leaking.”

Then Ghaṭīkāra thought, “I’m so fortunate, so very fortunate, to be trusted so much by the Buddha Kassapa!” Then joy and happiness did not leave him for a fortnight, or his parents for a week.

Then the workshop remained with the sky for a roof for the whole three months, but no rain fell on it. And that, great king, is what Ghaṭīkāra the potter is like.’

‘Ghaṭīkāra the potter is fortunate, very fortunate, to be so trusted by the Buddha Kassapa.’

Then King Kikī sent around five hundred cartloads of rice, soft saffron rice, and suitable sauce to Ghaṭīkāra. Then one of the king’s men approached Ghaṭīkāra and said, ‘Sir, these five hundred cartloads of rice, soft saffron rice, and suitable sauce have been sent to you by King Kikī of Kāsi. Please accept them.’

‘The king has many duties, and much to do. I have enough. Let this be for the king himself.’

Ānanda, you might think: ‘Surely the brahmin student Jotipāla must have been someone else at that time?’ But you should not see it like this. I myself was the student Jotipāla at that time.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 82

MN 82
With Raṭṭhapāla
Raṭṭhapālasutta

So I have heard. At one time the Buddha was wandering in the land of the Kurus together with a large Saṅgha of mendicants when he arrived at a town of the Kurus named Thullakoṭṭhika.

The brahmins and householders of Thullakoṭṭhika heard:

"It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Thullakoṭṭhika, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Thullakoṭṭhika went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. When they were seated, the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Now at that time a gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, was sitting in the assembly. He thought, "As I understand the Buddha's teaching, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

Then, having approved and agreed with what the Buddha said, the brahmins and householders of Thullakoṭṭhika got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

Soon after they left, Raṭṭhapāla went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, as I understand the Buddha's teaching, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Sir, may I receive the going forth, the ordination in the Buddha's presence? May the Buddha please give me the going forth!"

“But, Raṭṭhapāla, do you have your parents’ permission?”

“No, sir.”

“Raṭṭhapāla, Buddhas don’t give the going forth to the child of parents who haven’t given their permission.”

“I’ll make sure, sir, to get my parents’ permission.”

Then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha. Then he went to his parents and said, “Mum and dad, as I understand the Buddha’s teachings, it’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. I wish to shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Please give me permission to go forth.”

When he said this, Raṭṭhapāla’s parents said to him, “But, dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort. You know nothing of suffering. Even when you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?”

For a second time, and a third time, Raṭṭhapāla asked his parents for permission, but got the same reply.

Then Raṭṭhapāla thought, “My parents don’t allow me to go forth.” He laid down right there on the bare ground, saying, “I’ll either die right here or go forth.” And he refused to eat, up to the seventh meal.

Then Raṭṭhapāla’s parents said to him, “Dear Raṭṭhapāla, you’re our only child. You’re dear to us and we love you. You’re dainty and raised in comfort. You know nothing of suffering. When you die we will lose you against our wishes. So how can we allow you to go forth from lay life to homelessness while you’re still living? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. We don’t allow you to go forth. When you die we will lose you against our wishes. So how can we allow you to go forth while you’re still alive?”

When they said this, Raṭṭhapāla kept silent.

For a second time, and a third time, Raṭṭhapāla’s parents made the same request.

And for a third time, Raṭṭhapāla kept silent. Raṭṭhapāla’s parents then went to see his friends. They told them of the situation and asked for their help.

Then Raṭṭhapāla’s friends went to him and said, “Our friend Raṭṭhapāla, you are your parents’ only child. You’re dear to them and they love you. You’re dainty and raised in comfort. You know nothing of suffering. When you die your parents will lose you against their wishes. So how can they allow you to go forth while you’re still alive? Get up, Raṭṭhapāla! Eat, drink, and amuse yourself. While enjoying sensual pleasures, delight in making merit. Your parents will not allow you to go forth. Even when you die your parents

will lose you against their wishes. So how can they allow you to go forth while you're still alive?"

When they said this, Raṭṭhapāla kept silent.

For a second time, and a third time, Raṭṭhapāla's friends made the same request. And for a third time, Raṭṭhapāla kept silent.

Then Raṭṭhapāla's friends went to his parents and said, "Mum and dad, Raṭṭhapāla is lying there on the bare ground saying: 'I'll either die right here or go forth.' If you don't allow him to go forth, he'll die there. But if you do allow him to go forth, you'll see him again afterwards. And if he doesn't enjoy the renunciate life, where else will he have to go? He'll come right back here. Please give Raṭṭhapāla permission to go forth."

"Then, dears, we give Raṭṭhapāla permission to go forth. But once gone forth he must visit his parents."

Then Raṭṭhapāla's friends went to him and said, "Get up, Raṭṭhapāla! Your parents have given you permission to go forth from lay life to homelessness. But once gone forth you must visit your parents."

Raṭṭhapāla got up and regained his strength. He went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have my parents' permission to go forth from the lay life to homelessness. May the Buddha please give me the going forth."

And Raṭṭhapāla received the going forth, the ordination in the Buddha's presence. Not long after Venerable Raṭṭhapāla's ordination, a fortnight later, the Buddha—having stayed in Thullakoṭṭhika as long as he pleased—set out for Sāvatthī. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Raṭṭhapāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Raṭṭhapāla became one of the perfected.

Then he went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I would like to visit my parents, if the Buddha allows it."

Then the Buddha focused on comprehending Raṭṭhapāla's mind. When he knew that it was impossible for Raṭṭhapāla to resign the training and return to a lesser life, he said, "Please, Raṭṭhapāla, go at your convenience."

And then Raṭṭhapāla got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Thullakoṭṭhika. Traveling stage by stage, he arrived at Thullakoṭṭhika, where he

stayed in King Koravya's deer range. Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, entered Thullakoṭṭhika for alms. Wandering indiscriminately for almsfood, he approached his own father's house.

Now at that time Raṭṭhapāla's father was having his hair dressed in the hall of the middle gate. He saw Raṭṭhapāla coming off in the distance and said,

"Our dear and beloved only son was made to go forth by these shavelings, these fake ascetics!" And at his own father's home Raṭṭhapāla received neither alms nor a polite refusal, but only abuse.

Now at that time a family bondservant wanted to throw away the previous night's porridge. So Raṭṭhapāla said to her, "If that's to be thrown away, sister, pour it here in my bowl." As she was pouring the porridge into his bowl, she recognized the features of his hands, feet, and voice.

She then went to his mother and said, "Please, madam, you should know this. Mister Raṭṭhapāla has arrived."

"If you speak the truth, wench, I'll make you a free woman!"

Then Raṭṭhapāla's mother went to his father and said, "Please householder, you should know this. It seems our son Raṭṭhapāla has arrived."

Now at that time Raṭṭhapāla was eating last night's porridge by a wall. Then Raṭṭhapāla's father went up to him and said, "Dear Raṭṭhapāla! How can you be eating last night's porridge? Why not go to your own home?"

"Householder, how could those of us who have gone forth from the lay life to homelessness have a house? We are homeless, householder. I came to your house, but there I received neither alms nor a polite refusal, but only abuse."

"Come, dear Raṭṭhapāla, let's go to the house."

"Enough, householder. My meal is finished for today."

"Well then, dear Raṭṭhapāla, please accept tomorrow's meal from me." Raṭṭhapāla consented with silence.

Then, knowing that Raṭṭhapāla had consented, his father went back to his own house. He made a heap of gold coins and bullion and hid it under mats. Then he addressed Raṭṭhapāla's former wives, "Please, daughters-in-law, adorn yourselves in the way that our son Raṭṭhapāla found you most adorable."

And when the night had passed Raṭṭhapāla's father had delicious fresh and cooked foods prepared in his own home, and announced the time to the Venerable Raṭṭhapāla, saying, "Sir, it's time. The meal is ready."

Then Raṭṭhapāla robed up in the morning and, taking his bowl and robe, went to his father's home, and sat down on the seat spread out. Raṭṭhapāla's father, revealing the heap

of gold coins and bullion, said to him, “Dear Raṭṭhapāla, this is your maternal fortune. There’s another paternal fortune, and an ancestral one. You can both enjoy your wealth and make merit. Come, return to a lesser life, enjoy wealth, and make merit!”

“If you’d follow my advice, householder, you’d have this heap of gold loaded on a cart and carried away to be dumped in the middle of the Ganges river. Why is that? Because this will bring you nothing but sorrow, lamentation, pain, sadness, and distress.”

Then Raṭṭhapāla’s former wives each clasped his feet and said, “What are they like, master, the nymphs for whom you lead the spiritual life?”

“Sisters, I don’t lead the spiritual life for the sake of nymphs.”

Saying, “Our master Raṭṭhapāla addresses us as sisters!” they fainted right away.

Then Raṭṭhapāla said to his father, “If there is food to be given, householder, please give it. But don’t harass me.”

“Eat, dear Raṭṭhapāla. The meal is ready.” Then Raṭṭhapāla’s father served and satisfied Venerable Raṭṭhapāla with his own hands with delicious fresh and cooked foods.

When he had eaten and washed his hand and bowl, he recited this verse while standing right there:

“See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all.

See this fancy figure, with its gems and earrings; it is bones encased in skin, made pretty by its clothes.

Rouged feet and powdered face may be enough to beguile a fool, but not a seeker of the far shore.

Hair in eight braids and eyeshadow may be enough to beguile a fool, but not a seeker of the far shore.

A rotting body all adorned like a freshly painted makeup box may be enough to beguile a fool, but not a seeker of the far shore.

The hunter laid his snare, but the deer didn’t spring the trap. I’ve eaten the bait and now I go, leaving the trapper to lament.”

Then Raṭṭhapāla, having recited this verse while standing, went to King Koravya’s deer range and sat at the root of a tree for the day’s meditation.

Then King Koravya addressed his gamekeeper, “My good gamekeeper, tidy up the park of the deer range. We will go to see the scenery.”

“Yes, Your Majesty,” replied the gamekeeper. While tidying the deer range he saw Raṭṭhapāla sitting in meditation. Seeing this, he went to the king, and said, “The deer range is tidy, sire. And the gentleman named Raṭṭhapāla, the son of the leading clan in Thullakoṭṭhika, of whom you have often spoken highly, is meditating there at the root of a tree.”

“Well then, my good gamekeeper, that’s enough of the park for today. Now I shall pay homage to the Mister Raṭṭhapāla.”

And then King Koravya said, “Give away the fresh and cooked foods that have been prepared there.” He had the finest carriages harnessed. Then he mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Thullakoṭṭhika to see Raṭṭhapāla. He went by carriage as far as the terrain allowed, then descended and approached Raṭṭhapāla on foot, together with a group of eminent officials. They exchanged greetings, and, when the greetings and polite conversation were over, he stood to one side, and said to Raṭṭhapāla:

“Here, Mister Raṭṭhapāla, sit on this elephant rug.”

“Enough, great king, you sit on it. I’m sitting on my own seat.”

So the king sat down on the seat spread out, and said:

“Mister Raṭṭhapāla, there are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. What four? Decay due to old age, decay due to sickness, decay of wealth, and decay of relatives.

And what is decay due to old age? It’s when someone is old, elderly, and senior, advanced in years, and has reached the final stage of life. They reflect: ‘I’m now old, elderly, and senior. I’m advanced in years and have reached the final stage of life. It’s not easy for me to acquire more wealth or to increase the wealth I’ve already acquired. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ So because of that decay due to old age they go forth. This is called decay due to old age. But Mister Raṭṭhapāla is now a youth, young, with pristine black hair, blessed with youth, in the prime of life. You have no decay due to old age. So what did you know or see or hear that made you go forth?

And what is decay due to sickness? It’s when someone is sick, suffering, gravely ill. They reflect: ‘I’m now sick, suffering, gravely ill. It’s not easy for me to acquire more wealth or to increase the wealth I’ve already acquired. Why don’t I go forth from the lay life to homelessness?’ So because of that decay due to sickness they go forth. This is called decay due to sickness. But Mister Raṭṭhapāla is now rarely ill or unwell. Your stomach digests well, being neither too hot nor too cold. You have no decay due to sickness. So what did you know or see or hear that made you go forth?

And what is decay of wealth? It’s when someone is rich, affluent, and wealthy. But gradually their wealth dwindles away. They reflect: ‘I used to be rich, affluent, and wealthy. But gradually my wealth has dwindled away. It’s not easy for me to acquire more

wealth or to increase the wealth I've already acquired. Why don't I go forth from the lay life to homelessness?' So because of that decay of wealth they go forth. This is called decay of wealth. But Mister Raṭṭhapāla is the son of the leading clan here in Thullakoṭṭhika. You have no decay of wealth. So what did you know or see or hear that made you go forth?

And what is decay of relatives? It's when someone has many friends and colleagues, relatives and kin. But gradually their relatives dwindle away. They reflect: 'I used to have many friends and colleagues, relatives and kin. But gradually they've dwindled away. It's not easy for me to acquire more wealth or to increase the wealth I've already acquired. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' So because of that decay of relatives they go forth. This is called decay of relatives. But Mister Raṭṭhapāla has many friends and colleagues, relatives and kin right here in Thullakoṭṭhika. You have no decay of relatives. So what did you know or see or hear that made you go forth?

There are these four kinds of decay. Because of these, some people shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Mister Raṭṭhapāla has none of these. So what did you know or see or hear that made you go forth?"

"Great king, the Blessed One who knows and sees, the perfected one, the fully awakened Buddha has taught these four summaries of the teaching for recitation. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness.

What four?

'The world is unstable and swept away.' This is the first summary.

'The world has no shelter and no savior.' This is the second summary.

'The world has no owner—you must leave it all behind and pass on.' This is the third summary.

'The world is wanting, insatiable, the slave of craving.' This is the fourth summary.

The Blessed One who knows and sees, the perfected one, the fully awakened Buddha taught these four summaries of the teaching. It was after knowing and seeing and hearing these that I went forth from the lay life to homelessness."

"'The world is unstable and swept away.' So Mister Raṭṭhapāla said. How should I see the meaning of this statement?"

"What do you think, great king? When you were twenty or twenty-five years of age, were you proficient at riding elephants, horses, and chariots, and at archery and swordsmanship? Were you strong in thigh and arm, capable, and battle-hardened?"

"I was, Mister Raṭṭhapāla. Sometimes it seems as if I had superpowers then. I don't see anyone who could have equalled me in strength."

“What do you think, great king? These days are you just as strong in thigh and arm, capable, and battle-hardened?”

“No, Mister Raṭṭhapāla. For now I am old, elderly, and senior, I’m advanced in years and have reached the final stage of life. I am eighty years old. Sometimes I intend to step in one place, but my foot goes somewhere else.”

“This is what the Buddha was referring to when he said: ‘The world is unstable and swept away.’”

“It’s incredible, Mister Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed unstable and swept away.

In this royal court you can find divisions of elephants, cavalry, chariots, and infantry. They will serve to defend us from any threats. Yet you said: ‘The world has no shelter and no savior.’ How should I see the meaning of this statement?”

“What do you think, great king? Do you have any chronic ailments?”

“Yes, I do. Sometimes my friends and colleagues, relatives and family members surround me, thinking: ‘Now the king will die! Now the king will die!’”

“What do you think, great king? Can you get your friends and colleagues, relatives and family members to help: ‘Please, my dear friends and colleagues, relatives and family members, all of you here share my pain so that I may feel less pain.’ Or must you alone feel that pain?”

“I can’t get my friends to share my pain. Rather, I alone must feel it.”

“This is what the Buddha was referring to when he said: ‘The world has no shelter and no savior.’”

“It’s incredible, Mister Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no shelter and no savior.

In this royal court you can find abundant gold coin and bullion stored in dungeons and towers. Yet you said: ‘The world has no owner—you must leave it all behind and pass on.’ How should I see the meaning of this statement?”

“What do you think, great king? These days you amuse yourself, supplied and provided with the five kinds of sensual stimulation. But is there any way to ensure that in the next life you will continue to amuse yourself in the same way, supplied and provided with the same five kinds of sensual stimulation? Or will others make use of this property, while you pass on according to your deeds?”

“There’s no way to ensure that I will continue to amuse myself in the same way. Rather, others will take over this property, while I pass on according to my deeds.”

“This is what the Buddha was referring to when he said: ‘The world has no owner—you must leave it all behind and pass on.’”

“It’s incredible, Mister Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world indeed has no owner—you must leave it all behind and pass on.

You also said this: ‘The world is wanting, insatiable, the slave of craving.’ How should I see the meaning of this statement?”

“What do you think, great king? Do you reign over the prosperous land of Kuru?”

“Indeed I do.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He’d approach you and say: ‘Please sir, you should know this. I come from the east. There I saw a large country that is successful and prosperous, populous, full of people. They have many divisions of elephants, cavalry, chariots, and infantry. And there’s plenty of money and grain, plenty of gold coins and bullion, both worked and unworked, and plenty of women for the taking. With your current forces you can conquer it. Conquer it, great king!’ What would you do?”

“I would conquer it and reign over it.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the west, north, south, or from over the ocean. He’d approach you and say the same thing. What would you do?”

“I would conquer it and reign over it.”

“This is what the Buddha was referring to when he said: ‘The world is wanting, insatiable, the slave of craving.’ And it was after knowing and seeing and hearing this that I went forth from the lay life to homelessness.”

“It’s incredible, Mister Raṭṭhapāla, it’s amazing, how well said this was by the Buddha. For the world is indeed wanting, insatiable, the slave of craving.”

This is what Venerable Raṭṭhapāla said. Then he went on to say:

“I see rich people in the world who, because of delusion, give not the wealth they’ve earned. Greedily, they hoard their riches, yearning for ever more sensual pleasures.

A king who conquered the earth by force, ruling the land from sea to sea, unsatisfied with the near shore of the ocean, would still yearn for the further shore.

Not just the king, but others too, reach death not rid of craving. They leave the body still wanting, for in this world sensual pleasures never satisfy.

Relatives lament, their hair disheveled, saying ‘Ah! Alas! They’re not immortal!’ They take out the body wrapped in a shroud, heap up a pyre, and burn it there.

It’s poked with stakes while being burnt, in just a single cloth, all wealth gone. Relatives, friends, and companions can’t help you when you’re dying.

Heirs take your riches, while beings fare on according to their deeds. Riches don’t follow you when you die; nor do children, wife, wealth, nor kingdom.

Longevity isn’t gained by riches, nor does wealth banish old age; for the wise say this life is short, it’s perishable and not eternal.

The rich and the poor feel its touch; the fool and the wise feel it too. But the fool lies stricken by their own folly, while the wise don’t tremble at the touch.

Therefore wisdom’s much better than wealth, since by wisdom you reach consummation in this life. But if because of delusion you don’t reach consummation, you’ll do evil deeds in life after life.

One who enters a womb and the world beyond, will transmigrate from one life to the next. While someone of little wisdom, placing faith in them, also enters a womb and the world beyond.

As a bandit caught in a window is punished for his own bad deeds; so after departing, in the world beyond, people are punished for their own bad deeds.

Sensual pleasures are diverse, sweet, delightful; appearing in disguise they disturb the mind. Seeing danger in sensual stimulations, I went forth, O King.

As fruit falls from a tree, so people fall, young and old, when the body breaks up. Seeing this, too, I went forth, O King; the ascetic life is unfailingly better.”

MN 83

MN 83
About King Maghadeva
Maghadevasutta

So I have heard. At one time the Buddha was staying near Mithilā in the Maghadeva Mango Grove. Then the Buddha smiled at a certain spot.

Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

So Ānanda arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

“Once upon a time, Ānanda, right here in Mithilā there was a just and principled king named Maghadeva, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Then, after many years, many hundred years, many thousand years had passed, King Maghadeva addressed his barber, ‘My dear barber, when you see grey hairs growing on my head, please tell me.’

‘Yes, Your Majesty,’ replied the barber.

When many thousands of years had passed, the barber saw grey hairs growing on the king’s head. He said to the king, ‘The messengers of the gods have shown themselves to you. Grey hairs can be seen growing on your head.’

‘Well then, my dear barber, carefully pull them out with tweezers and place them in my cupped hands.’

‘Yes, Your Majesty,’ replied the barber, and he did as the king said.

The king gave the barber a prize village, then summoned the crown prince and said, ‘Dear prince, the messengers of the gods have shown themselves to me. Grey hairs can be seen growing on my head. I have enjoyed human pleasures. Now it is time to seek heavenly pleasures. Come, dear prince, rule the realm. I shall shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

For dear prince, you too will one day see grey hairs growing on your head. When this happens, after giving a prize village to the barber and carefully instructing the crown prince in kingship, you should shave off your hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Keep up this good practice that I have founded. Do

not be my final man. When a pair of men are living, the one who breaks such good practice is their final man. Therefore I say to you, “Keep up this good practice that I have founded. Do not be my final man.”’

And so, after giving a prize village to the barber and carefully instructing the crown prince in kingship, King Maghadeva shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. He meditated spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. He meditated spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, he spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

For 84,000 years King Maghadeva played games as a child, for 84,000 years he acted as viceroy, for 84,000 years he ruled the realm, and for 84,000 years he led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when his body broke up, after death, he was reborn in a good place, a divine realm of Brahmā.

Then, after many years, many hundred years, many thousand years had passed, King Maghadeva’s son addressed his barber, ‘My dear barber, when you see grey hairs growing on my head, please tell me.’ And all unfolded as in the case of his father. And having developed the four divine meditations, when his body broke up, after death, Maghadeva’s son was reborn in a good place, a divine realm of Brahmā.

And a lineage of 84,000 kings, sons of sons of King Maghadeva, shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness here in this mango grove. They meditated spreading a heart full of love … compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. For 84,000 years they played games as a child, for 84,000 years they acted as viceroy, for 84,000 years they ruled the realm, and for 84,000 years they led the spiritual life after going forth here in this mango grove. And having developed the four divine meditations, when their bodies broke up, after death, they were reborn in a good place, a divine realm of Brahmā.

Nimi was the last of those kings, a just and principled king, a great king who stood by his duty. He justly treated brahmins and householders, and people of town and country. And he observed the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.

Once upon a time, Ānanda, while the gods of the Thirty-Three were sitting together in the Hall of Justice, this discussion came up among them: ‘The people of Videha are so fortunate, so very fortunate to have Nimi as their king. He is a just and principled king, a great king who stands by his duty. He justly treats brahmins and householders, and people of town and country. And he observes the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’

Then Sakka, lord of gods, addressed the gods of the Thirty-Three, ‘Good sirs, would you like to see King Nimi?’

‘We would.’

Now at that time it was the fifteenth day sabbath, and King Nimi had bathed his head and was sitting upstairs in the royal longhouse to observe the sabbath. Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the Thirty-Three gods and reappeared in front of King Nimi. He said to the king, ‘You’re fortunate, great king, so very fortunate. The gods of the Thirty-Three were sitting together in the Hall of Justice, where they were singing your praises. They would like to see you. I shall send a chariot harnessed with a thousand thoroughbreds for you, great king. Mount the heavenly chariot, great king, without wavering!’ King Nimi consented with silence.

Then, knowing that the king had consented, as easily as a strong person would extend or contract their arm, Sakka vanished from King Nimi and reappeared among the Thirty-Three gods.

Then Sakka, lord of gods, addressed his charioteer Mātali, ‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds. Then go to King Nimi and say, “Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, great king, without wavering!”’

‘Yes, lord,’ replied Mātali. He did as Sakka asked, and said to the king, ‘Great king, this chariot has been sent for you by Sakka, lord of gods. Mount the heavenly chariot, great king, without wavering! But which way should we go—the way of those who experience the result of bad deeds, or the way of those who experience the result of good deeds?’

‘Take me both ways, Mātali.’

Mātali brought King Nimi to the Hall of Justice. Sakka saw King Nimi coming off in the distance, and said to him: ‘Come, great king! Welcome, great king! The gods of the Thirty-Three who wanted to see you were sitting together in the Hall of Justice, where they were singing your praises. The gods of the Thirty-Three would like to see you. Enjoy divine glory among the gods!’

‘Enough, good sir. Send me back to Mithilā right away. That way I shall justly treat brahmins and householders, and people of town and country. And I shall observe the sabbath on the fourteenth, fifteenth, and eighth of the fortnight.’

Then Sakka, lord of gods, addressed his charioteer Mātali, ‘Come, dear Mātali, harness the chariot with a thousand thoroughbreds and send King Nimi back to Mithilā right away.’

‘Yes, lord,’ replied Mātali, and did as Sakka asked. And there King Nimi justly treated his people, and observed the sabbath.

Then, after many years, many hundred years, many thousand years had passed, King Nimi addressed his barber, ‘My dear barber, when you see grey hairs growing on my head, please tell me.’ And all unfolded as before.

And having developed the four divine meditations, when his body broke up, after death, King Nimi was reborn in a good place, a divine realm of Brahmā.

But King Nimi had a son named Kaḷārajanaka. He didn't go forth from the lay life to homelessness. He broke that good practice. He was their final man.

Ānanda, you might think, 'Surely King Maghadeva, by whom that good practice was founded, must have been someone else at that time?' But you should not see it like this. I myself was King Maghadeva at that time. I was the one who founded that good practice, which was kept up by those who came after.

But that good practice doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the Brahmā realm. But now I have founded a good practice that does lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that good practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the good practice I have now founded that leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

Ānanda, I say to you: 'You all should keep up this good practice that I have founded. Do not be my final men.' When a pair of men are living, the one who breaks such good practice is their final man. Ānanda, I say to you: 'You all should keep up this good practice that I have founded. Do not be my final men.'"

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 84

MN 84
At Madhurā
Madhurasutta

So I have heard. At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

King Avantiputta of Madhurā heard, "It seems the ascetic Kaccāna is staying near Madhurā, in Gunda's Grove. He has this good reputation: 'He is astute, competent, clever, learned, a brilliant speaker, eloquent, mature, a perfected one.' It's good to see such perfected ones."

And then King Avantiputta had the finest carriages harnessed. He mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Madhurā to see Mahākaccāna. He went by carriage as far as the terrain allowed, then descended and approached Mahākaccāna on foot. They exchanged greetings, and when the greetings and polite conversation were over, the king sat down to one side and said to Mahākaccāna:

"Mister Kaccāna, the brahmins say: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.' What does Mister Kaccāna have to say about this?"

"Great king, that's just something noised about in the world. And here's a way to understand that it's just hearsay in the world.

What do you think, great king? Suppose an aristocrat prospers in money, grain, silver, or gold. Wouldn't there be aristocrats, brahmins, peasants, and menials who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

"There would, Mister Kaccāna."

"What do you think, great king? Suppose a brahmin … a peasant … a menial prospers in money, grain, silver, or gold. Wouldn't there be menials, aristocrats, brahmins, and peasants who would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely?"

"There would, Mister Kaccāna."

"What do you think, great king? If this is so, are the four classes equal or not? Or how do you see this?"

“Certainly, Mister Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

“And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

What do you think, great king? Take an aristocrat who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?”

“Such an aristocrat would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.”

“Good, good, great king! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, great king? Take a brahmin … a peasant … a menial who kills living creatures, steals, and commits sexual misconduct; uses speech that’s false, divisive, harsh, or nonsensical; and is covetous, malicious, and has wrong view. When their body breaks up, after death, would they be reborn in a place of loss, a bad place, the underworld, hell, or not? Or how do you see this?”

“Such a brahmin, peasant, or menial would be reborn in a bad place. That’s what I think, but I’ve also heard it from the perfected ones.”

“Good, good, great king! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, great king? If this is so, are the four classes equal or not? Or how do you see this?”

“Certainly, Mister Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

“And here’s another way to understand that the claims of the brahmins are just hearsay in the world.

What do you think, great king? Take an aristocrat who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?”

“Such an aristocrat would be reborn in a good place. That’s what I think, but I’ve also heard it from the perfected ones.”

“Good, good, great king! It’s good that you think so, and it’s good that you’ve heard it from the perfected ones. What do you think, great king? Take a brahmin, peasant, or menial who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-

hearted, with right view. When their body breaks up, after death, would they be reborn in a good place, a heavenly realm, or not? Or how do you see this?"

"Such a brahmin, peasant, or menial would be reborn in a good place. That's what I think, but I've also heard it from the perfected ones."

"Good, good, great king! It's good that you think so, and it's good that you've heard it from the perfected ones. What do you think, great king? If this is so, are the four classes equal or not? Or how do you see this?"

"Certainly, Mister Kaccāna, in this case these four classes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just hearsay in the world.

What do you think, great king? Take an aristocrat who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: 'Your Majesty, this man is a bandit, a criminal. Punish him as you will.' What would you do to him?"

"I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he's lost his former status as an aristocrat, and is just reckoned as a bandit."

"What do you think, great king? Take a brahmin, peasant, or menial who breaks into houses, plunders wealth, steals from isolated buildings, commits highway robbery, and commits adultery. Suppose your men arrest him and present him to you, saying: 'Your Majesty, this man is a bandit, a criminal. Punish him as you will.' What would you do to him?"

"I would have him executed, fined, or banished, or dealt with as befits the crime. Why is that? Because he's lost his former status as a brahmin, peasant, or menial, and is just reckoned as a bandit."

"What do you think, great king? If this is so, are the four classes equal or not? Or how do you see this?"

"Certainly, Mister Kaccāna, in this case these four classes are equal. I can't see any difference between them."

"And here's another way to understand that the claims of the brahmins are just hearsay in the world.

What do you think, great king? Take an aristocrat who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character. How would you treat them?"

“I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I’d organize their lawful guarding and protection. Why is that? Because they’ve lost their former status as an aristocrat, and are just reckoned as an ascetic.”

“What do you think, great king? Take a brahmin, peasant, or menial who shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness. They refrain from killing living creatures, stealing, and lying. They abstain from eating at night, eat in one part of the day, and are celibate, ethical, and of good character. How would you treat them?”

“I would bow to them, rise in their presence, or offer them a seat. I’d invite them to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I’d organize their lawful guarding and protection. Why is that? Because they’ve lost their former status as a brahmin, peasant, or menial, and are just reckoned as an ascetic.”

“What do you think, great king? If this is so, are the four classes equal or not? Or how do you see this?”

“Certainly, Mister Kaccāna, in this case these four classes are equal. I can’t see any difference between them.”

“This is another way to understand that this is just hearsay in the world: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’”

When he had spoken, King Avantiputta of Madhurā said to Mahākaccāna, “Excellent, Mister Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Kaccāna has made the teaching clear in many ways. I go for refuge to Mister Kaccāna, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Kaccāna remember me as a lay follower who has gone for refuge for life.”

“Great king, don’t go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge.”

“But where is that Blessed One at present, the perfected one, the fully awakened Buddha?”

“Great king, the Buddha has already become fully extinguished.”

“Mister Kaccāna, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I’d go a hundred leagues to see him. But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Kaccāna remember me as a lay follower who has gone for refuge for life.”

MN 85

MN 85
With Prince Bodhi
Bodhirājakumārasutta

So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Now at that time a new stilt longhouse named Pink Lotus had recently been constructed for Prince Bodhi. It had not yet been occupied by an ascetic or brahmin or any person at all.

Then Prince Bodhi addressed the brahmin student Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then ask him whether he might accept tomorrow's meal from me together with the mendicant Saṅgha."

"Yes, sir," Sañjikāputta replied. He did as Prince Bodhi asked, and the Buddha consented with silence.

Then, knowing that the Buddha had consented, Sañjikāputta got up from his seat, went to Prince Bodhi, and said, "I gave the ascetic Gotama your message, and he accepted."

And when the night had passed Prince Bodhi had delicious fresh and cooked foods prepared in his own home. He also had the Pink Lotus longhouse spread with white cloth down to the last step of the staircase. Then he said to Sañjikāputta, "Please, dear Sañjikāputta, go to the Buddha, and announce the time, saying, 'Sir, it's time. The meal is ready.'"

"Yes, sir," Sañjikāputta replied, and he did as he was asked.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Prince Bodhi's home.

Now at that time Prince Bodhi was standing outside the gates waiting for the Buddha. Seeing the Buddha coming off in the distance, he went out to greet him. After bowing and inviting the Buddha to go first, he approached the Pink Lotus longhouse. But the Buddha stopped by the last step of the staircase.

Then Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting welfare and happiness." But when he said this, the Buddha kept silent.

For a second time … and a third time, Prince Bodhi said to him, "Sir, let the Blessed One ascend on the cloth! Let the Holy One ascend on the cloth! It will be for my lasting

welfare and happiness.”

Then the Buddha glanced at Venerable Ānanda. So Ānanda said to Prince Bodhi, “Fold up the cloth, Prince. The Buddha will not step upon white cloth. The Realized One has compassion for future generations.”

So Prince Bodhi had the cloth folded up and the seats spread out upstairs in the longhouse. Then the Buddha ascended the longhouse and sat on the seats spread out together with the Saṅgha of mendicants.

Then Prince Bodhi served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Prince Bodhi took a low seat, sat to one side, and said to him, “Sir, this is what I think: ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’”

“Prince, before my awakening—when I was still unawakened but intent on awakening—I too thought: ‘Pleasure is not gained through pleasure; pleasure is gained through pain.’

Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.’

Āḷāra Kālāma replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others. Then it occurred to me, ‘It is not solely by mere faith that Āḷāra Kālāma declares: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditates knowing and seeing this teaching.’

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, to what extent do you say you’ve realized this teaching with your own insight?’ When I said this, he declared the dimension of nothingness.

Then it occurred to me, ‘It’s not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, ‘Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?’

‘I have, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’ And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you've realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a teacher and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senānigama in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village for alms.

Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking, ‘This is good enough for striving.’

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me.

Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

“No, sir. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me.

Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No, sir. Why is that? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings because of their efforts, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me.

Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Prince? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Yes, sir. Why is that? Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings because of their efforts, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and crush mind with mind.’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then I got a severe headache, like a strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose and ears. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then some deities saw me and said, ‘The ascetic Gotama is dead.’ Others said, ‘He’s not dead, but he’s dying.’ Others said, ‘He’s not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.’

Then it occurred to me, ‘Why don’t I practice completely cutting off food?’ But deities came to me and said, ‘Good sir, don’t practice totally cutting off food. If you do, we’ll infuse divine nectar into your pores and you will live on that.’ Then it occurred to me, ‘If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.’ So I dismissed those deities, saying, ‘There’s no need.’

Then it occurred to me, ‘Why don’t I just take a little bit of food each time, a cup of broth made from mung beans, horse gram, chickpeas, or green gram.’ So that’s what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel’s hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said, ‘The ascetic Gotama is black.’ Some said, ‘He’s not black, he’s brown.’ Some said, ‘He’s neither black nor brown. The ascetic Gotama has tawny skin.’ That’s how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then it occurred to me, ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, gruelling work. Could there be another path to awakening?’

Then it occurred to me, ‘I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?’ Stemming from that memory came the realization: ‘That is the path to awakening!’

Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ Then it occurred to me, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

Then it occurred to me, ‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food. Now at that time the group of five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption … second absorption … third absorption … fourth absorption. When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details. This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. I truly understood: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Then it occurred to me, ‘This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It’s hard for them to see this topic; that is, specific conditionality, dependent origination. It’s also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach the Dhamma, others might not understand me, which would be wearying and troublesome for me.’ And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to me:

‘I’ve struggled hard to realize this, enough with trying to explain it! Those mired in greed and hate can’t really understand this teaching.

It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they’re shrouded in a mass of darkness.’

And as I reflected like this, my mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing my train of thought, thought, ‘Alas! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma.’

Then Brahmā Sahampati, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. He arranged his robe over one shoulder, raised his joined palms toward me, and said, ‘Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!’

That's what Brahmā Sahampati said. Then he went on to say:

'Among the Magadhans there appeared in the past an impure teaching thought up by those still stained. Fling open the door to freedom from death! Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth,

rid of sorrow, look upon the people swamped with sorrow, oppressed by rebirth and old age. Rise, hero! Victor in battle, leader of the caravan, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!'

Then, understanding Brahmā's invitation, I surveyed the world with the eye of a Buddha, because of my compassion for sentient beings. And I saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water's surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them. Then I replied in verse to Brahmā Sahampati:

'Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Brahmā, I did not teach the sophisticated, sublime Dhamma among humans.'

Then Brahmā Sahampati, knowing that his request for me to teach the Dhamma had been granted, bowed and respectfully circled me, keeping me on his right, before vanishing right there.

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'That Āḷāra Kālāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly understand the teaching.' But a deity came to me and said, 'Sir, Āḷāra Kālāma passed away seven days ago.'

And knowledge and vision arose in me, 'Āḷāra Kālāma passed away seven days ago.' Then it occurred to me, 'This is a great loss for Āḷāra Kālāma. If he had heard the teaching, he would have understood it quickly.'

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'That Uddaka son of Rāma is astute, competent, clever, and has long had little dust in his eyes. Why don't I teach him first of all? He'll quickly

understand the teaching.' But a deity came to me and said, 'Sir, Uddaka son of Rāma, passed away just last night.'

And knowledge and vision arose in me, 'Uddaka son of Rāma, passed away just last night.' Then it occurred to me, 'This is a great loss for Uddaka. If he had heard the teaching, he would have understood it quickly.'

Then it occurred to me, 'Who should I teach first of all? Who will quickly understand the teaching?' Then it occurred to me, 'The group of five mendicants were very helpful to me. They looked after me during my time of resolute striving. Why don't I teach them first of all?' Then it occurred to me, 'Where are the group of five mendicants staying these days?' With clairvoyance that is purified and superhuman I saw that the group of five mendicants were staying near Varanasi, in the deer park at Isipatana.

So, when I had stayed in Uruvelā as long as I pleased, I set out for Varanasi.

While I was traveling along the road between Gayā and Bodhgaya, the Ājīvaka ascetic Upaka saw me and said, 'Reverend, your faculties are so very clear, and your complexion is pure and bright. In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?'

I replied to Upaka in verse:

'I am the champion, the knower of all, unsullied in the midst of all things. I've given up all, freed in the ending of craving. Since I know for myself, whose follower should I be?

I have no teacher. There is no-one like me. In the world with its gods, I have no rival.

For in this world, I am the perfected one; I am the supreme Teacher. I alone am fully awakened, cooled, extinguished.

I am going to the city of Kāsi to roll forth the Wheel of Dhamma. In this world that is so blind, I'll beat the drum of freedom from death!'

'According to what you claim, reverend, you ought to be the Infinite Victor.'

'The victors are those who, like me, have reached the ending of defilements. I have conquered bad qualities, Upaka—that's why I'm a victor.'

When I had spoken, Upaka said: 'If you say so, reverend.' Shaking his head, he took a wrong turn and left.

Traveling stage by stage, I arrived at Varanasi, and went to see the group of five mendicants in the deer park at Isipatana. The group of five mendicants saw me coming off in the distance and stopped each other, saying, 'Here comes the ascetic Gotama. He's so

indulgent; he strayed from the struggle and returned to indulgence. We shouldn't bow to him or rise for him or receive his bowl and robe. But we can set out a seat; he can sit if he likes.'

Yet as I drew closer, the group of five mendicants were unable to stop themselves as they had agreed. Some came out to greet me and receive my bowl and robe, some spread out a seat, while others set out water for washing my feet. But they still addressed me by name and as 'reverend'.

So I said to them, 'Mendicants, don't address me by name and as "reverend". The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

But they said to me, 'Reverend Gotama, even by that conduct, that practice, that grueling work you did not achieve any superhuman distinction in knowledge and vision worthy of the noble ones. How could you have achieved such a state now that you've become indulgent, strayed from the struggle and fallen into indulgence?'

So I said to them, 'The Realized One has not become indulgent, strayed from the struggle and fallen into indulgence. The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

But for a second time they said to me, 'Reverend Gotama … you've fallen into indulgence.'

So for a second time I said to them, 'The Realized One has not become indulgent …'

But for a third time they said to me, 'Reverend Gotama … you've fallen into indulgence.'

So I said to them, 'Mendicants, have you ever known me to speak like this before?'

'No, sir.'

'The Realized One is Perfected, a fully awakened Buddha. Listen up, mendicants: I have achieved freedom from death! I shall instruct you, I will teach you the Dhamma. By practicing as instructed you will soon realize the supreme end of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.'

I was able to persuade the group of five mendicants. Then sometimes I advised two mendicants, while the other three went for alms. Then those three would feed all six of us with what they brought back. Sometimes I advised three mendicants, while the other two went for alms. Then those two would feed all six of us with what they brought back.

As the group of five mendicants were being advised and instructed by me like this, they soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

When he had spoken, Prince Bodhi said to the Buddha, "Sir, when a mendicant has the Realized One as trainer, how long would it take for them to realize the supreme end of the spiritual path in this very life?"

"Well then, prince, I'll ask you about this in return, and you can answer as you like. What do you think, prince? Are you skilled in the art of wielding a hooked goad while riding an elephant?"

"Yes, sir."

"What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithless, he wouldn't achieve what he could with faith. If he's unhealthy, he wouldn't achieve what he could with good health. If he's devious or deceitful, he wouldn't achieve what he could with honesty and integrity. If he's lazy, he wouldn't achieve what he could with energy. If he's stupid, he wouldn't achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

"Sir, if he had even a single one of these factors he couldn't train under me, let alone all five."

"What do you think, prince? Suppose a man were to come along thinking, 'Prince Bodhi knows the art of wielding a hooked goad while riding an elephant. I'll train in that art under him.' If he's faithful, he'd achieve what he could with faith. If he's healthy, he'd achieve what he could with good health. If he's honest and has integrity, he'd achieve what he could with honesty and integrity. If he's energetic, he'd achieve what he could with energy. If he's wise, he'd achieve what he could with wisdom. What do you think, prince? Could that man still train under you in the art of wielding a hooked goad while riding an elephant?"

"Sir, if he had even a single one of these factors he could train under me, let alone all five."

"In the same way, prince, there are these five factors that support meditation. What five? It's when a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They're not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They're wise. They have the wisdom of arising and

passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation.

When a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme end of the spiritual path in seven years. Let alone seven years, they could realize the supreme end of the spiritual path in six years, or as little as one year. Let alone one year, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could realize the supreme end of the spiritual path in seven months, or as little as one day. Let alone one day, when a mendicant with these five factors that support meditation has the Realized One as trainer, they could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening."

When he had spoken, Prince Bodhi said to the Buddha, "Oh, the Buddha! Oh, the teaching! Oh, how well explained is the teaching! For someone could be instructed in the evening and achieve distinction in the morning, or be instructed in the morning and achieve distinction in the evening."

When he said this, Sañjikāputta said to Prince Bodhi, "Though Mister Bodhi speaks like this, you don't go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha."

"Don't say that, dear Sañjikāputta, don't say that! I have heard and learned this in the presence of my lady mother. This one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Then my pregnant lady mother went up to the Buddha, bowed, sat down to one side, and said to him, 'Sir, the prince or princess in my womb goes for refuge to the Buddha, the teaching, and the mendicant Saṅgha. From this day forth, may the Buddha remember them as a lay follower who has gone for refuge for life.'

Another time the Buddha was staying here in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then my nursemaid, carrying me on her hip, went to the Buddha, bowed, stood to one side, and said to him, 'Sir, this Prince Bodhi goes for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember him as a lay follower who has gone for refuge for life.'

Now for a third time I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

MN 86

MN 86
With Aṅgulimāla
Aṅgulimālasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time in the realm of King Pasenadi of Kosala there was a bandit named Aṅgulimāla. He was violent, bloody-handed, a hardened killer, merciless to living beings. He laid waste to villages, towns, and countries. He was constantly murdering people, and he wore their fingers as a necklace.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from almsround, he set his lodgings in order and, taking his bowl and robe, he walked down the road that led to Aṅgulimāla.

The cowherds, shepherds, farmers, and travelers saw him on the road, and said to him, "Don't take this road, ascetic. On this road there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering people, and he wears their fingers as a necklace. People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by Aṅgulimāla's hand." But when they said this, the Buddha went on in silence.

For a second time … and a third time, they urged the Buddha to turn back.

But when they said this, the Buddha went on in silence.

The bandit Aṅgulimāla saw the Buddha coming off in the distance, and thought, "Oh, how incredible, how amazing! People travel along this road only after banding closely together in groups of ten, twenty, thirty, forty, or fifty. Still they meet their end by my hand. But still this ascetic comes along alone and unaccompanied, like a conqueror. Why don't I take his life?"

Then Aṅgulimāla donned his sword and shield, fastened his bow and arrows, and followed behind the Buddha. But the Buddha used his psychic power to will that Aṅgulimāla could not catch up with him no matter how hard he tried, even though the Buddha kept walking at a normal speed.

Then Aṅgulimāla thought, "Oh, how incredible, how amazing! Previously, even when I've chased a speeding elephant, horse, chariot or deer, I've always caught up with them. But I can't catch up with this ascetic no matter how hard I try, even though he's walking at a normal speed."

He stood still and said, “Stop, stop, ascetic!”

“I’ve stopped, Aṅgulimāla—now you stop.”

Then Aṅgulimāla thought, “These Sakyan ascetics speak the truth. Yet while walking the ascetic Gotama says: ‘I’ve stopped, Aṅgulimāla—now you stop.’ Why don’t I ask him about this?”

Then he addressed the Buddha in verse:

“While walking, ascetic, you say ‘I’ve stopped.’ And I have stopped, but you tell me I’ve not. I’m asking you this, ascetic: how is it you’ve stopped and I have not?”

“Aṅgulimāla, I have forever stopped—I’ve laid aside violence towards all creatures. But you can’t stop yourself from harming living creatures; that’s why I’ve stopped, but you have not.”

“Oh, at long last a renowned great seer, an ascetic has followed me into this deep wood. Now that I’ve heard your verse on Dhamma, I shall live without evil.”

With these words, the bandit hurled his sword and weapons down a cliff into an abyss. He venerated the Holy One’s feet, and asked him for the going forth right away.

Then the Buddha, the compassionate great seer, the teacher of the world with its gods, said to him, “Come, monk!” And with that he became a monk.

Then the Buddha set out for Sāvatthī with Venerable Aṅgulimāla as his second monk. Traveling stage by stage, he arrived at Sāvatthī, where he stayed in Jeta’s Grove, Anāthapiṇḍika’s monastery.

Now at that time a crowd had gathered by the gate of King Pasenadi’s royal compound making a dreadful racket, “In your realm, Your Majesty, there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. He has laid waste to villages, towns, and countries. He is constantly murdering people, and he wears their fingers as a necklace. Your Majesty must put a stop to him!”

Then King Pasenadi drove out from Sāvatthī in the middle of the day with around five hundred horses, heading for the monastery. He went by carriage as far as the terrain allowed, then descended and approached the Buddha on foot. He bowed and sat down to one side. The Buddha said to him,

“What is it, great king? Is King Seniya Bimbisāra of Magadha angry with you, or the Licchavis of Vesālī, or some other opposing ruler?”

“No, sir. In my realm there is a bandit named Aṅgulimāla. He is violent, bloody-handed, a hardened killer, merciless to living beings. … I shall put a stop to him.”

“But great king, suppose you were to see that Aṅgulimāla had shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. And that he was refraining from killing living creatures, stealing, and lying; that he was eating in one part of the day, and was celibate, ethical, and of good character. What would you do to him?”

“I would bow to him, rise in his presence, or offer him a seat. I’d invite him to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And I’d organize his lawful guarding and protection. But sir, how could such an immoral, evil man ever have such virtue and restraint?”

Now at that time Venerable Aṅgulimāla was sitting not far from the Buddha. Then the Buddha pointed with his right arm and said to the king, “Great king, this is Aṅgulimāla.”

Then the king became frightened, scared, his hair standing on end. Knowing this, the Buddha said to him, “Do not fear, great king. You have nothing to fear from him.” Then the king’s fear died down.

Then the king went over to Aṅgulimāla and said, “Sir, is the venerable really Aṅgulimāla?”

“Yes, great king.”

“What clans were your father and mother from?”

“My father was a Gagga, and my mother a Mantāṇī.”

“May the venerable Gagga son of Mantāṇī be happy. I’ll make sure that you’re provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

But at that time Venerable Aṅgulimāla lived in the wilderness, ate only almsfood, and owned just three robes. So he said to the king, “Enough, great king. My robes are complete.”

Then the king went back to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing! How the Buddha tames those who are wild, pacifies those who are violent, and extinguishes those who are unextinguished! For I was not able to tame him with the rod and the sword, but the Buddha tamed him without rod or sword. Well, now, sir, I must go. I have many duties, and much to do.”

“Please, great king, go at your convenience.” Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then as he was wandering indiscriminately for almsfood he saw a woman undergoing a distressing obstructed labor. Seeing this, it occurred to him, “Oh, beings undergo such travail! Oh, beings undergo such travail!”

Then after wandering for alms in Sāvatthī, after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said to him, “Well then, Aṅgulimāla, go to that woman and say this:

‘Ever since I was born, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“But sir, wouldn’t that be telling a deliberate lie? For I have intentionally killed many living creatures.”

“In that case, Aṅgulimāla, go to that woman and say this:

‘Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.’”

“Yes, sir,” replied Aṅgulimāla. He went to that woman and said:

“Ever since I was born in the noble birth, sister, I don’t recall having intentionally taken the life of a living creature. By this truth, may both you and your baby be safe.”

Then that woman was safe, and so was her baby.

Then Aṅgulimāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Aṅgulimāla became one of the perfected.

Then Venerable Aṅgulimāla robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Now at that time someone threw a stone that hit Aṅgulimāla, someone else threw a stick, and someone else threw gravel. Then Aṅgulimāla—with cracked head, bleeding, his bowl broken, and his outer robe torn—went to the Buddha.

The Buddha saw him coming off in the distance, and said to him, “Endure it, brahmin! Endure it, brahmin! You’re experiencing in this life the result of deeds that might have caused you to be tormented in hell for many years, many hundreds or thousands of years.”

Later, Venerable Aṅgulimāla was experiencing the bliss of release while in private retreat. On that occasion he expressed this heartfelt sentiment:

“He who once was heedless, but turned to heedfulness, lights up the world, like the moon freed from a cloud.

Someone whose bad deed is supplanted by the good, lights up the world, like the moon freed from a cloud.

A young mendicant devoted to the Buddha's teaching, lights up the world, like the moon freed from a cloud.

May even my enemies hear a Dhamma talk! May even my enemies devote themselves to the Buddha's teaching! May even my enemies associate with those good people who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time, from those who teach acceptance, praising acquiescence; and may they follow that path!

For then they'd never wish harm upon myself or others. Having arrived at ultimate peace, they'd look after creatures firm and frail.

For irrigators guide the water, and fletchers straighten arrows; carpenters carve timber—but the astute tame themselves.

Some tame by using the rod, some with goads, and some with whips. But the poised one tamed me without rod or sword.

My name is 'Harmless', though I used to be harmful. The name I bear today is true, for I do no harm to anyone.

I used to be a bandit, the notorious Aṅgulimāla. Swept away in a great flood, I went to the Buddha as a refuge.

I used to have blood on my hands, the notorious Aṅgulimāla. See the refuge I've found—the conduit to rebirth is eradicated.

I've done many of the sort of deeds that lead to a bad destination. The result of my deeds has already struck me, so I enjoy my food free of debt.

Fools and half-wits devote themselves to negligence. But the wise protect diligence as their best treasure.

Don't devote yourself to negligence, or delight in sexual intimacy. For if you're diligent and practice absorption, you'll attain abundant happiness.

It was welcome, not unwelcome, the advice I got was good. Of the well-explained teachings, I arrived at the best.

It was welcome, not unwelcome, the advice I got was good. I've attained the three knowledges and fulfilled the Buddha's instructions."

MN 87

MN 87
Born From the Beloved
Piyajātikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a certain householder's dear and beloved only child passed away. After their death he didn't feel like working or eating. He would go to the cremation ground and wail, "Where are you, my only child? Where are you, my only child?"

Then he went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Your faculties, householder, are those of one who is unstable in their own mind; there is a deterioration in your faculties."

"And how, sir, could there be no deterioration of my faculties? For my dear and beloved only child has passed away. Since their death I haven't felt like working or eating. I go to the cremation ground and wail: 'Where are you, my only child? Where are you, my only child?'"

"That's so true, householder! That's so true, householder! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress."

"Sir, who on earth could ever think such a thing! For our loved ones are a source of joy and happiness." Disagreeing with the Buddha's statement, rejecting it, he got up from his seat and left.

Now at that time several gamblers were playing dice not far from the Buddha. That householder approached them and told them what had happened.

"That's so true, householder! That's so true, householder! For our loved ones are a source of joy and happiness."

Thinking, "The gamblers and I are in agreement," the householder left.

Eventually that topic of discussion reached the royal compound. Then King Pasenadi addressed Queen Mallikā, "Mallika, your ascetic Gotama said this: 'Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.'"

"If that's what the Buddha said, great king, then that's how it is."

"No matter what the ascetic Gotama says, Mallikā agrees with him: 'If that's what the Buddha said, great king, then that's how it is.' You're just like a student who agrees with everything their teacher says. Go away, Mallikā, get out of here!"

Then Queen Mallikā addressed the brahmin Nāḷijaṅgha, “Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, did the Buddha make this statement: “Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress”?’ Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so.”

“Yes, ma’am,” he replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, Queen Mallikā bows with her head to your feet. She asks if you are healthy and well, nimble, strong, and living comfortably. And she asks whether the Buddha made this statement: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“That’s right, brahmin, that’s right! For our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

And here’s a way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress. Once upon a time right here in Sāvatthī a certain woman’s mother passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, ‘Has anyone seen my mother? Has anyone seen my mother?’

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman’s father … brother … sister … son … daughter … husband passed away. And because of that she went mad and lost her mind. She went from street to street and from square to square saying, ‘Has anyone seen my husband? Has anyone seen my husband?’

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain man’s mother … father … brother … sister … son … daughter … wife passed away. And because of that he went mad and lost his mind. He went from street to street and from square to square saying, ‘Has anyone seen my wife? Has anyone seen my wife?’

And here’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.

Once upon a time right here in Sāvatthī a certain woman went to live with her relative’s family. But her relatives wanted to divorce her from her husband and give her to another, who she didn’t want. So she told her husband about this. But he cut her in two and disemboweled himself, thinking, ‘We shall be together after death.’ That’s another way to understand how our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.”

Then Nāḷijaṅgha the brahmin, having approved and agreed with what the Buddha said, got up from his seat, went to Queen Mallikā, and told her of all they had discussed. Then Queen Mallikā approached King Pasenadi and said to him, “What do you think, great king? Do you love Princess Vajirī?”

“Indeed I do, Mallikā.”

“What do you think, great king? If she were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“If she were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

What do you think, great king? Do you love Lady Vāsabhā? …

Do you love your son, General Viḍūḍabha? …

Do you love me?”

“Indeed I do love you, Mallikā.”

“What do you think, great king? If I were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“If you were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’

What do you think, great king? Do you love the realms of Kāsi and Kosala?”

“Indeed I do, Mallikā. It’s due to the bounty of Kāsi and Kosala that we use sandalwood imported from Kāsi and wear garlands, perfumes, and makeup.”

“What do you think, great king? If these realms were to decay and perish, would sorrow, lamentation, pain, sadness, and distress arise in you?”

“If they were to decay and perish, my life would fall apart. How could sorrow, lamentation, pain, sadness, and distress not arise in me?”

“This is what the Buddha was referring to when he said: ‘Our loved ones are a source of sorrow, lamentation, pain, sadness, and distress.’”

“It’s incredible, Mallikā, it’s amazing, how far the Buddha sees with penetrating wisdom, it seems to me. Come, Mallikā, rinse my hands.”

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

MN 88

MN 88
The Imported Cloth
Bāhitikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Eastern Monastery, the stilt longhouse of Migāra's mother, for the day's meditation.

Now at that time King Pasenadi of Kosala mounted the Single Lotus Elephant and drove out from Sāvatthī in the middle of the day. He saw Ānanda coming off in the distance and said to the minister Sirivaḍḍha, "My dear Sirivaḍḍha, isn't that Venerable Ānanda?"

"Indeed it is, great king."

Then King Pasenadi addressed a man, "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, King Pasenadi of Kosala bows with his head at your feet.' And then say: 'Sir, if you have no urgent business, please wait a moment out of compassion.'"

"Yes, Your Majesty," that man replied. He did as the king asked.

Ānanda consented with silence.

Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Sir, if you have no urgent business, it would be nice of you to go to the bank of the Aciravatī river out of compassion."

Ānanda consented with silence.

He went to the river bank and sat at the root of a certain tree on a seat spread out. Then King Pasenadi rode on the elephant as far as the terrain allowed, then descended and approached Ānanda on foot. He bowed, stood to one side, and said to Ānanda, "Here, Venerable Ānanda, sit on this elephant rug."

"Enough, great king, you sit on it. I'm sitting on my own seat."

So the king sat down on the seat spread out, and said, "Honorable Ānanda, would the Buddha engage in the sort of behavior—by way of body, speech, or mind—that is faulted by ascetics and brahmins?"

“No, great king, the Buddha would not engage in the sort of behavior that is faulted by sensible ascetics and brahmins.”

“It’s incredible, sir, it’s amazing! For I couldn’t fully express the question, but Venerable Ānanda’s answer completed it for me. I don’t believe that praise or criticism of others spoken by incompetent fools, without examining or scrutinizing, is the most important thing. Rather, I believe that praise or criticism of others spoken by competent and intelligent people after examining and scrutinizing is the most important thing.

But Honorable Ānanda, what kind of bodily behavior is faulted by sensible ascetics and brahmins?”

“Unskillful behavior.”

“But what kind of bodily behavior is unskillful?”

“Blameworthy behavior.”

“But what kind of bodily behavior is blameworthy?”

“Hurtful behavior.”

“But what kind of bodily behavior is hurtful?”

“Behavior that results in suffering.”

“But what kind of bodily behavior results in suffering?”

“Bodily behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of bodily behavior is faulted by sensible ascetics and brahmins.”

“But what kind of verbal behavior … mental behavior is faulted by sensible ascetics and brahmins?” …

“Mental behavior that leads to hurting yourself, hurting others, and hurting both, and which makes unskillful qualities grow while skillful qualities decline. That kind of mental behavior is faulted by sensible ascetics and brahmins.”

“Sir, does the Buddha praise giving up all these unskillful things?”

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“But sir, what kind of bodily behavior is not faulted by sensible ascetics and brahmins?”

“Skillful behavior.”

“But what kind of bodily behavior is skillful?”

“Blameless behavior.”

“But what kind of bodily behavior is blameless?”

“Pleasing behavior.”

“But what kind of bodily behavior is pleasing?”

“Behavior that results in happiness.”

“But what kind of bodily behavior results in happiness?”

“Bodily behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of bodily behavior is not faulted by sensible ascetics and brahmins.”

“But what kind of verbal behavior … mental behavior is not faulted by sensible ascetics and brahmins?” …

“Mental behavior that leads to pleasing yourself, pleasing others, and pleasing both, and which makes unskillful qualities decline while skillful qualities grow. That kind of mental behavior is not faulted by sensible ascetics and brahmins.”

“Sir, does the Buddha praise embracing all these skillful things?”

“Great king, the Realized One has given up all unskillful things and possesses skillful things.”

“It’s incredible, sir, it’s amazing! How well this was said by Venerable Ānanda! I’m delighted and satisfied with what you’ve expressed so well. So much so that if an elephant-treasure was suitable for you, I would give you one. If a horse-treasure was suitable for you, I would give you one. If a prize village was suitable for you, I would give you one. But, sir, I know that these things are not suitable for you. This imported cloth was sent to me by King Ajātasattu of Magadha, son of the princess of Videha, packed in a parasol case. It’s exactly sixteen measures long and eight wide. May Venerable Ānanda please accept it out of compassion.”

“Enough, great king. My three robes are complete.”

“Sir, we have both seen this river Aciravatī when it has rained heavily in the mountains, and the river overflows both its banks. In the same way, Venerable Ānanda can make a set of three robes for himself from this imported cloak, and you can share your old robes with your fellow monks. In this way my religious donation will come to overflow, it seems to me. Please accept the imported cloth.”

So Ānanda accepted it.

Then King Pasenadi said to him, “Well, now, sir, I must go. I have many duties, and much to do.”

“Please, great king, go at your convenience.” Then King Pasenadi approved and agreed with what Ānanda said. He got up from his seat, bowed, and respectfully circled Ānanda, keeping him on his right, before leaving.

Soon after he left, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened. He presented the cloth to the Buddha.

Then the Buddha said to the mendicants,

“Mendicants, King Pasenadi is lucky, so very lucky, to get to see Ānanda and pay homage to him.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 89

MN 89
Shrines to the Teaching
Dhammacetiyasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Medaḷumpa.

Now at that time King Pasenadi of Kosala had arrived at Townsville on some business.

Then he addressed Dīgha Kārāyana, “My good Kārāyana, harness the finest chariots. We will go to a park and see the scenery.”

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Sire, the finest chariots are harnessed. Please go at your convenience.”

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out in full royal pomp from Townsville, heading for the park grounds. He went by carriage as far as the terrain allowed, then descended and entered the park on foot.

As he was going for a walk in the park he saw roots of trees that were impressive and inspiring, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. The sight reminded him right away of the Buddha: “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha.”

He addressed Dīgha Kārāyana, “These roots of trees, so impressive and inspiring, are like those where we used to pay homage to the Blessed One, the perfected one, the fully awakened Buddha. My good Kārāyana, where is that Buddha at present?”

“Great king, there is a Sakyan town named Medaḷumpa. That’s where the Buddha is now staying.”

“But how far away is that town?”

“Not far, great king, it’s three leagues. We can get there while it’s still light.”

“Well then, harness the chariots, and we shall go to see the Buddha.”

“Yes, Your Majesty,” replied Dīgha Kārāyana. He harnessed the chariots and informed the king, “Sire, the finest chariots are harnessed. Please go at your convenience.”

Then King Pasenadi mounted a fine carriage and, along with other fine carriages, set out from Townsville to Medaḷumpa. He reached the town while it was still light and headed

for the monastery grounds. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking mindfully in the open air. King Pasenadi of Kosala went up to them and said, “Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him.”

“Great king, that’s his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door.” The king right away presented his sword and turban to Dīgha Kārāyana, who thought, “Now the king seeks privacy. I should wait here.”

Then the king approached the Buddha’s dwelling, cleared his throat and knocked, and the Buddha opened the door.

King Pasenadi entered the dwelling, and bowed with his head at the Buddha’s feet, caressing them and covering them with kisses, and pronounced his name: “Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!”

“But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?”

“Sir, I infer about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’ It happens, sir, that I see some ascetics and brahmins leading the spiritual life only for a limited period: ten, twenty, thirty, or forty years. Some time later—nicely bathed and anointed, with hair and beard dressed—they amuse themselves, supplied and provided with the five kinds of sensual stimulation. But here I see the mendicants leading the spiritual life entirely full and pure as long as they live, to their last breath. I don’t see any other spiritual life elsewhere so full and pure. That’s why I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, kings fight with kings, aristocrats fight with aristocrats, brahmins fight with brahmins, householders fight with householders. A mother fights with her child, child with mother, father with child, and child with father. Brother fights with brother, brother with sister, sister with brother, and friend fights with friend. But here I see the mendicants living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. I don’t see any other assembly elsewhere so harmonious. So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, I have walked and wandered from monastery to monastery and from park to park. There I’ve seen some ascetics and brahmins who are thin, haggard, pale, and veiny—hardly a captivating sight for people, you’d think. It occurred to me: ‘Clearly these venerables lead the spiritual life dissatisfied, or they’re hiding some bad deed they’ve done. That’s why they’re thin, haggard, pale, and veiny—hardly a captivating sight for people, you’d think.’ I went up to them and said: ‘Venerables, why are you so thin, haggard, pale, and veiny—hardly a captivating sight for people, you’d think?’ They say:

‘We have jaundice, great king.’ But here I see mendicants always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer. It occurred to me: ‘Clearly these venerables have realized a higher distinction in the Buddha’s instructions than they had before. That’s why these venerables are always smiling and joyful, obviously happy, with cheerful faces, living relaxed, unruffled, surviving on charity, their hearts free as a wild deer.’ So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, as an anointed aristocratic king I am able to execute, fine, or banish those who are guilty. Yet when I’m sitting in judgment they interrupt me. And I can’t get them to stop interrupting me and wait until I’ve finished speaking. But here I’ve seen the mendicants while the Buddha is teaching an assembly of many hundreds, and there is no sound of his disciples coughing or clearing their throats. Once it so happened that the Buddha was teaching an assembly of many hundreds. Then one of his disciples cleared their throat. And one of their spiritual companions nudged them with their knee, to indicate: ‘Hush, venerable, don’t make a sound! Our teacher, the Blessed One, is teaching!’ It occurred to me: ‘Oh, how incredible, how amazing, how an assembly can be so well trained without rod or sword!’ I don’t see any other assembly elsewhere so well trained. So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, I’ve seen some clever aristocrats who are subtle, accomplished in the doctrines of others, hair-splitters. You’d think they live to demolish convictions with their intellect. They hear: ‘So, gentlemen, that ascetic Gotama will come down to such and such village or town.’ They formulate a question, thinking: ‘We’ll approach the ascetic Gotama and ask him this question. If he answers like this, we’ll refute him like that; and if he answers like that, we’ll refute him like this.’ When they hear that he has come down they approach him. The Buddha educates, encourages, fires up, and inspires them with a Dhamma talk. They don’t even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they become his disciples. So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, I see some clever brahmins … some clever householders … some clever ascetics who are subtle, accomplished in the doctrines of others, hair-splitters. … They don’t even get around to asking their question to the Buddha, so how could they refute his answer? Invariably, they ask the ascetic Gotama for the chance to go forth. And he gives them the going-forth. Soon after going forth, living withdrawn, diligent, keen, and resolute, they realize the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. They say: ‘We were almost lost! We almost perished! For we used to claim that we were ascetics, brahmins, and perfected ones, but we were none of these things. But now we really are ascetics, brahmins, and perfected ones!’ So I infer this about the Buddha from the teaching: ‘The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.’

Furthermore, these chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don't show me the same level of devotion that they show to the Buddha. Once it so happened that while I was leading a military campaign and testing Isidatta and Purāṇa I took up residence in a cramped house. They spent much of the night discussing the teaching, then they lay down with their heads towards where the Buddha was and their feet towards me. It occurred to me: 'Oh, how incredible, how amazing! These chamberlains Isidatta and Purāṇa share my meals and my carriages. I give them a livelihood and bring them renown. And yet they don't show me the same level of devotion that they show to the Buddha. Clearly these venerables have realized a higher distinction in the Buddha's instructions than they had before.' So I infer this about the Buddha from the teaching: 'The Blessed One is a fully awakened Buddha. The teaching is well explained. The Saṅgha is practicing well.'

Furthermore, the Buddha is an aristocrat, and so am I. The Buddha is Kosalan, and so am I. The Buddha is eighty years old, and so am I. Since this is so, it's proper for me to show the Buddha such utmost devotion and demonstrate such friendship.

Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience." Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Soon after the king had left, the Buddha addressed the mendicants: "Mendicants, before he got up and left, King Pasenadi spoke shrines to the teaching. Learn these shrines to the teaching! Memorize these shrines to the teaching! Remember these shrines to the teaching! These shrines to the teaching are beneficial and relate to the fundamentals of the spiritual life."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 90

MN 90
At Kaṇṇakatthala
Kaṇṇakatthalasutta

So I have heard. At one time the Buddha was staying near Ujuññā, in the deer park at Kaṇṇakatthala.

Now at that time King Pasenadi of Kosala had arrived at Ujuññā on some business. Then he addressed a man, “Please, mister, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Sir, King Pasenadi of Kosala will come to see you today when he has finished breakfast.’”

“Yes, Your Majesty,” that man replied. He did as the king asked.

The sisters Somā and Sakulā heard this. While the meal was being served, they approached the king and said, “Great king, since you are going to the Buddha, please bow in our name with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably.”

When he had finished breakfast, King Pasenadi went to the Buddha, bowed, sat down to one side, and said to him, “Sir, the sisters Somā and Sakulā bow with their heads to your feet. They ask if you are healthy and well, nimble, strong, and living comfortably.”

“But, great king, couldn’t they get any other messenger?”

So Pasenadi explained the circumstances of the message. The Buddha said, “May the sisters Somā and Sakulā be happy, great king.”

Then the king said to the Buddha, “I have heard, sir, that the ascetic Gotama says this: ‘There is no ascetic or brahmin who will ever claim to be all-knowing and all-seeing, to know and see everything without exception: that is not possible.’ Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Great king, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.”

Then King Pasenadi addressed General Viḍūḍabha, “General, who introduced this topic of discussion to the royal compound?”

“It was Sañjaya, great king, the brahmin of the Ākāsa clan.”

Then the king addressed a man, “Please, mister, in my name tell Sañjaya that King Pasenadi summons him.”

“Yes, Your Majesty,” that man replied. He did as the king asked.

Then the king said to the Buddha, “Sir, might the Buddha have spoken in reference to one thing, but that person believed it was something else? How then do you recall making this statement?”

“Great king, I recall making this statement: ‘There is no ascetic or brahmin who will ever know all and see all simultaneously: that is not possible.’”

“What the Buddha says appears reasonable.

Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. Is there any difference between them?”

“Of the four classes, two are said to be preeminent—the aristocrats and the brahmins. That is, when it comes to bowing down, rising up, greeting with joined palms, and observing proper etiquette.”

“Sir, I am not asking you about the present life, but about the life to come.”

“Great king, there are these five factors that support meditation. What five? It’s when a mendicant has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. These are the five factors that support meditation. There are these four classes: aristocrats, brahmins, peasants, and menials. If they had these five factors that support meditation, that would be for their lasting welfare and happiness.”

“Sir, there are these four classes: aristocrats, brahmins, peasants, and menials. If they had these five factors that support meditation, would there be any difference between them?”

“In that case, I say it is the diversity of their efforts in meditation. Suppose there was a pair of elephants or horses or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, great king? Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed, and reach the level of the tamed?”

“Yes, sir.”

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No, sir.”

“In the same way, there are things that must be attained by someone with faith, health, integrity, energy, and wisdom. It’s not possible for a faithless, unhealthy, deceitful, lazy, witless person to attain them.”

“What the Buddha says appears reasonable. Sir, there are these four classes: aristocrats, brahmins, peasants, and workers. If they had these five factors that support meditation, and if they practiced rightly, would there be any difference between them?”

“In that case, I say that there is no difference between the freedom of one and the freedom of the other. Suppose a person took dry teak wood and lit a fire and produced heat. Then another person did the same using sāl wood, another used mango wood, while another used wood of the cluster fig. What do you think, great king? Would there be any difference between the fires produced by these different kinds of wood, that is, in the flame, color, or light?”

“No, sir.”

“In the same way, when fire has been churned by energy and produced by effort, I say that there is no difference between the freedom of one and the freedom of the other.”

“What the Buddha says appears reasonable. But sir, do gods survive?”

“But what exactly are you asking?”

“Whether those gods come back to this state of existence or not.”

“Those gods who are afflicted come back to this state of existence, but those who are unafflicted do not come back.”

When he said this, General Viḍūḍabha said to the Buddha, “Sir, will the gods who are afflicted topple or expel from their place the gods who are unafflicted?”

Then Venerable Ānanda thought, “This General Viḍūḍabha is King Pasenadi’s son, and I am the Buddha’s son. Now is the time for one son to confer with another.” So Ānanda addressed General Viḍūḍabha, “Well then, general, I’ll ask you about this in return, and you can answer as you like. What do you think, general? As far as the dominion of King Pasenadi of Kosala extends, where he rules as sovereign lord, can he topple or expel from that place any ascetic or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?”

“He can, mister.”

“What do you think, general? As far as the dominion of King Pasenadi does not extend, where he does not rule as sovereign lord, can he topple or expel from that place any ascetic

or brahmin, regardless of whether they are good or bad, or whether or not they are genuine spiritual practitioners?"

"He cannot, mister."

"What do you think, general? Have you heard of the gods of the Thirty-Three?"

"Yes, mister, I've heard of them, and so has the good King Pasenadi."

"What do you think, general? Can King Pasenadi topple or expel from their place the gods of the Thirty-Three?"

"King Pasenadi can't even see the gods of the Thirty-Three, so how could he possibly topple or expel them from their place?"

"In the same way, general, the gods who are afflicted can't even see the gods who are unafflicted, so how could they possibly topple or expel them from their place?"

Then the king said to the Buddha, "Sir, what is this mendicant's name?"

"Ānanda, great king."

"A joy he is, and a joy he seems! What Venerable Ānanda says seems reasonable. But sir, does Brahmā survive?"

"But what exactly are you asking?"

"Whether that Brahmā comes back to this state of existence or not."

"A Brahmā who is afflicted comes back to this state of existence, but one who is unafflicted does not come back."

Then a certain man said to the king, "Great king, Sañjaya, the brahmin of the Ākāsa clan, has come."

Then King Pasenadi asked Sañjaya, "Brahmin, who introduced this topic of discussion to the royal compound?"

"It was General Viḍūḍabha, great king."

But Viḍūḍabha said, "It was Sañjaya, great king, the brahmin of the Ākāsa clan."

Then a certain man said to the king, "It's time to depart, great king."

So the king said to the Buddha, "Sir, I asked you about omniscience, and you answered. I endorse and accept this, and am satisfied with it. I asked you about purification in the four classes, about the gods, and about Brahmā, and you answered in each case. Whatever I asked the Buddha about, he answered. I endorse and accept this, and am satisfied with it. Well, now, sir, I must go. I have many duties, and much to do."

“Please, great king, go at your convenience.”

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

MN 91

MN 91
With Brahmāyu
Brahmāyusutta

So I have heard. At one time the Buddha was wandering in the land of the Videhans together with a large Saṅgha of five hundred mendicants.

Now at that time the brahmin Brahmāyu was residing in Mithilā. He was old, elderly, and senior, advanced in years, having reached the final stage of life; he was a hundred and twenty years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

He heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is wandering in the land of the Videhans, together with a large Saṅgha of five hundred mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He explains a teaching that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Now at that time the brahmin Brahmāyu had a student named Uttara. He too had mastered the Vedic curriculum. Brahmāyu told Uttara of the Buddha's presence in the land of the Videhans, and added: "Please, dear Uttara, go to the ascetic Gotama and find out whether or not he lives up to his reputation. Through you I shall learn about Mister Gotama."

"But sir, how shall I find out whether or not the ascetic Gotama lives up to his reputation?"

"Dear Uttara, the thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. But, dear Uttara, I am the one who gives the hymns, and you are the one who receives them."

“Yes, sir,” replied Uttara. He got up from his seat, bowed, and respectfully circled Brahmāyu before setting out for the land of the Videhans where the Buddha was wandering. Traveling stage by stage, he came to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized his body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, “This brahmin student Uttara sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.”

So the Buddha used his psychic power to will that Uttara would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Uttara thought, “The ascetic Gotama possesses the thirty-two marks. Why don’t I follow him and observe his deportment?” So Uttara followed the Buddha like a shadow for seven months.

When seven months had passed he set out wandering towards Mithilā. There he approached the brahmin Brahmāyu, bowed, and sat down to one side. Brahmāyu said to him, “Well, dear Uttara, does Mister Gotama live up to his reputation or not?”

“He does, sir. Mister Gotama possesses the thirty-two marks.

He has well-planted feet.

On the soles of his feet there are thousand-spoked wheels, with rims and hubs, complete in every detail.

He has stretched heels.

He has long fingers.

His hands and feet are tender.

He has serried hands and feet.

The tops of his feet are arched.

His calves are like those of an antelope.

When standing upright and not bending over, the palms of both hands touch the knees.

His private parts are covered in a foreskin.

He is gold colored; his skin has a golden sheen.

He has delicate skin, so delicate that dust and dirt don’t stick to his body.

His hairs grow one per pore.

His hairs stand up; they're blue-black and curl clockwise.

His body is tall and straight-limbed.

He is rounded in seven places.

His chest is like that of a lion.

He is filled out between the shoulders.

He has the proportional circumference of a banyan tree: the span of his arms equals the height of his body.

His torso is cylindrical.

He has ridged taste buds.

His jaw is like that of a lion.

He has forty teeth.

His teeth are even.

His teeth have no gaps.

His teeth are perfectly white.

He has a large tongue.

He has the voice of Brahmā, like a cuckoo's call.

His eyes are indigo.

He has eyelashes like a cow's.

Between his eyebrows there grows a tuft, soft and white like cotton-wool.

The crown of his head is like a turban.

These are the thirty-two marks of a great man possessed by Mister Gotama.

When he's walking he takes the first step with the right foot. He doesn't lift his foot too far or place it too near. He doesn't walk too slow or too fast. He walks without knocking his knees or ankles together. When he's walking he keeps his thighs neither too straight nor too bent, neither too tight nor too loose. When he walks, only the lower half of his body moves, and he walks effortlessly. When he turns to look he does so with the whole body. He doesn't look directly up or down. He doesn't look all around while walking, but focuses a plough's length in front. Beyond that he has unhindered knowledge and vision.

When entering an inhabited area he keeps his body neither too straight nor too bent, neither too tight nor too loose.

He turns around neither too far nor too close to the seat. He doesn't lean on his hand when sitting down. And he doesn't just plonk his body down on the seat. When sitting in inhabited areas he doesn't fidget with his hands or feet. He doesn't sit with his knees or ankles crossed. He doesn't sit with his hand holding his chin. When sitting in inhabited areas he doesn't shake, tremble, quake, or get nervous, and so he is not nervous at all. When sitting in inhabited areas he still practices seclusion.

When receiving water for rinsing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose.

He receives neither too little nor too much water. He rinses the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to rinse his hands; his hands and bowl are rinsed at the same time. He doesn't throw the bowl rinsing water away too far or too near, or splash it about. When receiving rice, he holds the bowl neither too straight nor too bent, neither too close nor too loose. He receives neither too little nor too much rice. He eats sauce in a moderate proportion, and doesn't put too much sauce on his portions. He chews over each portion two or three times before swallowing. But no grain of rice enters his body unchewed, and none remain in his mouth. Only then does he raise another portion to his lips. He eats experiencing the taste, but without experiencing greed for the taste.

He eats food thinking of eight reasons: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

After eating, when receiving water for washing the bowl, he holds the bowl neither too straight nor too bent, neither too tight nor too loose. He receives neither too little nor too much water. He washes the bowl without making a sloshing noise, or spinning it around. He doesn't put the bowl on the ground to wash his hands; his hands and bowl are washed at the same time. He doesn't throw the bowl washing water away too far or too near, or splash it about.

After eating he doesn't put the bowl on the ground too far away or too close. He's not careless with his bowl, nor does he spend too much time on it.

After eating he sits for a while in silence, but doesn't wait too long to give the verses of appreciation. After eating he expresses appreciation without criticizing the meal or expecting another one. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk. Then he gets up from his seat and leaves.

He walks neither too fast nor too slow, without wanting to get out of there.

He wears his robe on his body neither too high nor too low, neither too tight nor too loose. The wind doesn't blow his robe off his body. And dust and dirt don't stick to his body.

When he has gone to the monastery he sits on a seat spread out and washes his feet. But he doesn't waste time with pedicures. When he has washed his feet, he sits down cross-legged, sets his body straight, and establishes mindfulness in his presence. He has no intention to hurt himself, hurt others, or hurt both. He only wishes for the welfare of himself, of others, of both, and of the whole world. In the monastery when he teaches Dhamma to an assembly, he neither flatters them nor rebukes them. Invariably, he educates, encourages, fires up, and inspires that assembly with a Dhamma talk.

The sound of his voice has eight qualities: it is clear, comprehensible, charming, audible, lucid, undistorted, deep, and resonant. He makes sure his voice is intelligible as far as the assembly goes, but the sound doesn't extend outside the assembly. And when they've been inspired with a Dhamma talk by Mister Gotama they get up from their seats and leave looking back at him alone, and not forgetting their lesson.

I have seen Mister Gotama walking and standing; entering inhabited areas, and sitting and eating there; sitting silently after eating, and expressing appreciation; going to the monastery, sitting silently there, and teaching Dhamma to an assembly there. Such is Mister Gotama; such he is and more than that."

When he had spoken, the brahmin Brahmāyu got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and uttered this aphorism three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Hopefully, some time or other I'll get to meet him, and we can have a discussion."

And then the Buddha, traveling stage by stage in the Videhan lands, arrived at Mithilā, where he stayed in the Maghadeva Mango Grove.

The brahmins and householders of Mithilā heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Mithilā, where he is staying in the Maghadeva Mango Grove. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Mithilā went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some

held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent.

The brahmin Brahmāyu also heard that the Buddha had arrived. So he went to the Maghadeva Mango Grove together with several disciples.

Not far from the grove he thought, “It wouldn’t be appropriate for me to go to see the ascetic Gotama without first letting him know.”

So he addressed one of his students: “Here, student, go to the ascetic Gotama and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Mister Gotama, the brahmin Brahmāyu is old, elderly, and senior, advanced in years, having reached the final stage of life; he is a hundred and twenty years old. He has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. Of all the brahmins and householders residing in Mithilā, Brahmāyu is said to be the foremost in wealth, hymns, lifespan, and fame. He wants to see Mister Gotama.’”

“Yes, sir,” that student replied. He did as he was asked, and the Buddha said, “Please, student, let Brahmāyu come when he’s ready.”

The student went back to Brahmāyu and said to him, “Your request for an audience with the ascetic Gotama has been granted. Please go at your convenience.”

Then the brahmin Brahmāyu went up to the Buddha. The assembly saw him coming off in the distance, and made way for him, as he was well-known and famous.

Brahmāyu said to that retinue, “Enough, gentlemen. Please sit on your own seats. I shall sit here by the ascetic Gotama.”

Then the brahmin Brahmāyu went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha’s body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue. Then Brahmāyu addressed the Buddha in verse:

“I have learned of the thirty-two marks of a great man. There are two that I don’t see on the body of the ascetic Gotama.

Are the private parts covered in a foreskin, O supreme person? Though called by a word of the feminine gender, perhaps your tongue is a manly one?

Perhaps your tongue is large, as we have been informed. Please stick it out in its full extent, and so, O seer, dispel my doubt.

For my welfare and benefit in this life, and happiness in the next. And I ask you to grant the opportunity to ask whatever I desire.”

Then the Buddha thought, “Brahmāyu sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.”

So the Buddha used his psychic power to will that Brahmāyu would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then the Buddha replied to Brahmāyu in verse:

“The thirty-two marks of a great man that you have learned are all found on my body: so do not doubt, brahmin.

I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha.

For your welfare and benefit in this life, and happiness in the next: I grant you the opportunity to ask whatever you desire.”

Then Brahmāyu thought:

“My request has been granted. Should I ask him about what is beneficial in this life or the next?” Then he thought, “I’m well versed in the benefits that apply to this life, and others ask me about this. Why don’t I ask the ascetic Gotama about the benefit that specifically applies to lives to come?”

So Brahmāyu addressed the Buddha in verse:

“How do you become a brahmin? And how do you become a knowledge master? How a master of the three knowledges? And how is one called a scholar?

How do you become a perfected one? And how a consummate one? How do you become a sage? And how is one declared to be awakened?”

Then the Buddha replied to Brahmāyu in verse:

“One who knows their past lives, and sees heaven and places of loss, and has attained the end of rebirth: that sage has perfect insight.

They know their mind is pure, completely freed from greed; they’ve given up birth and death, and have completed the spiritual journey. Gone beyond all things, such a one is declared to be awakened.”

When he said this, Brahmāyu got up from his seat and arranged his robe on one shoulder. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am the brahmin Brahmāyu, Mister Gotama! I am the brahmin Brahmāyu!"

Then that assembly, their minds full of wonder and amazement, thought, "Oh, how incredible, how amazing, that Brahmāyu, who is so well-known and famous, should show the Buddha such utmost devotion." Then the Buddha said to Brahmāyu, "Enough, brahmin. Get up, and sit in your own seat, since your mind has such confidence in me." So Brahmāyu got up and sat in his own seat.

Then the Buddha taught him step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Brahmāyu's mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in the brahmin Brahmāyu: "Everything that has a beginning has an end."

Then Brahmāyu saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha:

"Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life. Would you and the mendicant Saṅgha please accept a meal from me tomorrow?" The Buddha consented with silence. Then, knowing that the Buddha had consented, Brahmāyu got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And when the night had passed Brahmāyu had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "It's time, Mister Gotama, the meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Brahmāyu, where he sat on the seat spread out, together with the Saṅgha of mendicants. For seven days, Brahmāyu served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods.

When the seven days had passed, the Buddha departed to wander in the Videhan lands. Not long after the Buddha left, Brahmāyu passed away.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Brahmāyu has passed away. Where has he been reborn in his next life?"

“Mendicants, the brahmin Brahmāyu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 92

MN 92
With Sela
Selasutta

So I have heard. At one time the Buddha was wandering together with a large Saṅgha of 1,250 mendicants in the land of the Aṅguttarāpans when he arrived at a town of theirs named Āpaṇa.

The matted-hair ascetic Keṇiya heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then he said to the Buddha, “Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?”

When he said this, the Buddha said to him, “The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

For a second time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” And for a second time, the Buddha gave the same reply. For a third time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence.

Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members, “My friends and colleagues, relatives and family members: please listen! The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal. Please help me out with the manual preparations.”

“Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

And at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya’s hermitage. He saw the preparations going on, and said to Keṇiya, “Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow’s meal?”

“There is no marriage, Sela, and the king is not coming. Rather, I am setting up a big sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has been invited by me for tomorrow’s meal together with the mendicant Saṅgha.”

“Mister Keṇiya, did you say ‘the awakened one’?”

“I said ‘the awakened one’.”

“Did you say ‘the awakened one’?”

“I said ‘the awakened one’.”

Then Sela thought, “It’s hard to even find the word ‘awakened one’ in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world.”

“But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

When he said this, Keṇiya pointed with his right arm and said, “There, Mister Sela, at that line of blue forest.”

Then Sela, together with his students, approached the Buddha. He said to his students, “Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I’m consulting with the ascetic Gotama, don’t interrupt. Wait until I’ve finished speaking.”

Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and scrutinized the Buddha’s body for the thirty-two marks of a great man.

He saw all of them except for two, which he had doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, “Sela sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue.”

The Buddha used his psychic power to will that Sela would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Sela thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don’t know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said, ‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’ Why don’t I extoll him in his presence with fitting verses?”

Then Sela extolled the Buddha in his presence with fitting verses:

“O Blessed One, your body’s perfect, you’re radiant, handsome, lovely to behold; golden colored, with teeth so white; you’re strong.

The characteristics of a handsome man, the marks of a great man, are all found on your body.

Your eyes are clear, your face is fair, you’re formidable, upright, majestic. In the midst of the Saṅgha of ascetics, you shine like the sun.

You’re a mendicant fine to see, with skin of golden sheen. But with such excellent appearance, what do you want with the ascetic life?

You’re fit to be a king, a wheel-turning monarch, chief of charioteers, victorious in the four quarters, lord of all India.

Aristocrats, nobles, and kings ought follow your rule. Gotama, may you reign as king of kings, lord of men!”

“I am a king, Sela, the supreme king of the teaching. By the teaching I roll forth the wheel which cannot be rolled back.”

“You claim to be awakened, the supreme king of the teaching. ‘I roll forth the teaching’: so you say, Gotama.

Then who is your general, the disciple who follows the Teacher’s way? Who keeps rolling the wheel of teaching you rolled forth?”

“By me the wheel was rolled forth,” said the Buddha, “the supreme wheel of teaching. Sāriputta, taking after the Realized One, keeps it rolling on.

I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha.

Dispel your doubt in me—make up your mind, brahmin! The sight of a Buddha is hard to find again.

I am a Buddha, brahmin, the supreme surgeon, one of those whose appearance in the world is hard to find again.

A manifestation of divinity, unequaled, crusher of Māra’s army; having subdued all my opponents, I rejoice, fearing nothing from any quarter.”

“Pay heed, sirs, to what is spoken by the Clear-eyed One. The surgeon, the great hero, roars like a lion in the jungle.

Holy, unequaled, crusher of Māra’s army; who would not be inspired by him, even one born in a dark class?

Those who wish may follow me; those who don’t may go. Right here, I’ll go forth in his presence, the one of such splendid wisdom.”

“Sir, if you endorse the teaching of the Buddha, we’ll also go forth in his presence, the one of such splendid wisdom.”

“These three hundred brahmins with joined palms held up, ask: ‘May we lead the spiritual life in your presence, Blessed One?’”

“The spiritual life is well explained,” said the Buddha, “apparent in the present life, immediately effective. Here the going forth isn’t in vain for one who trains with diligence.”

And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha’s presence.

And when the night had passed Keṇiya had delicious fresh and cooked foods prepared in his own hermitage. Then he had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya’s hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

“The foremost of sacrifices is the offering to the sacred flame; the Sāvitrī Mantra is the foremost of poetic meters; of humans, the king is the foremost; the ocean’s the foremost of rivers;

the foremost of stars is the moon; the sun is the foremost of lights; for those who sacrifice seeking merit, the Saṅgha is the foremost.”

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left.

Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Sela together with his assembly became perfected.

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“This is the eighth day since we went for refuge, O Clear-eyed One. In these seven days, Blessed One, we’ve become tamed in your teaching.

You are the Buddha, you are the Teacher, you are the sage who has overcome Māra; you have cut off the underlying tendencies, you’ve crossed over, and you bring humanity across.

You have transcended attachments, your defilements are shattered; by not grasping, like a lion, you’ve given up fear and dread.

These three hundred mendicants stand with joined palms raised. Stretch out your feet, great hero: let these giants bow to the Teacher.”

MN 93

MN 93
With Assalāyana
Assalāyanasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time around five hundred brahmins from abroad were residing in Sāvatthī on some business. Then those brahmins thought, "This ascetic Gotama advocates purification for all four classes. Who is capable of debating with him about this?"

Now at that time the brahmin student Assalāyana was residing in Sāvatthī. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Then those brahmins thought, "This Assalāyana is capable of debating with the ascetic Gotama about this."

So they approached Assalāyana and said to him, "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, debate with the ascetic Gotama about this."

When they said this, Assalāyana said to them, "They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I'm not capable of debating with the ascetic Gotama about this."

For a second time, those brahmins said to him "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer." And for a second time, Assalāyana refused.

For a third time, those brahmins said to him, "This ascetic Gotama advocates purification for all four classes. Please, Mister Assalāyana, debate with the ascetic Gotama about this. For you have lived as a wanderer. Don't admit defeat before going into battle!"

When they said this, Assalāyana said to them, "Clearly, gentlemen, I'm not getting through to you when I say: 'They say that the ascetic Gotama is a speaker of principle. But speakers of principle are hard to debate. I'm not capable of debating with the ascetic Gotama about this.' Nevertheless, I shall go at your bidding."

Then Assalāyana together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, the brahmins say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’ What do you say about this?”

“But Assalāyana, brahmin women are seen menstruating, being pregnant, giving birth, and breastfeeding. Yet even though they’re born from a brahmin womb they say: ‘Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā’s true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.’”

“Even though you say this, still the brahmins maintain their belief.”

“What do you think, Assalāyana? Have you heard that in Greece and Persia and other foreign lands there are only two classes, masters and bonded servants; and that masters may become servants, and servants masters?”

“Yes, I have heard that.”

“Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

“Even though you say this, still the brahmins maintain their belief.”

“What do you think, Assalāyana? Suppose an aristocrat were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view. When their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell. Would this happen only to an aristocrat, and not to a brahmin? Or suppose a peasant, or a menial were to act in the same way. Would that result befall only a peasant or a menial, and not to a brahmin?”

“No, Mister Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to kill living creatures, steal, and commit sexual misconduct; to use speech that’s false, divisive, harsh, or nonsensical; and to be covetous, malicious, with wrong view, then, when their body breaks up, after death, they’d be reborn in a place of loss, a bad place, the underworld, hell.”

“Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

“Even though you say this, still the brahmins maintain their belief.”

“What do you think, Assalāyana? Suppose a brahmin were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that’s false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view. When

their body breaks up, after death, they'd be reborn in a good place, a heavenly realm. Would this happen only to an brahmin, and not to an aristocrat, a peasant, or a menial?"

"No, Mister Gotama. If they acted the same way, the same result would befall an aristocrat, a brahmin, a peasant, or a menial. For if any of the four classes were to refrain from killing living creatures, stealing, and committing sexual misconduct; from using speech that's false, divisive, harsh, or nonsensical; and from covetousness, malice, and wrong view, then, when their body breaks up, after death, they'd be reborn in a good place, a heavenly realm."

"Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Is only a brahmin capable of developing a heart of love, free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?"

"No, Mister Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of developing a heart of love, free of enmity and ill will for this region."

"Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Is only a brahmin capable of taking some bathing cleanser, going to the river, and washing off dust and dirt, and not an aristocrat, peasant, or menial?"

"No, Mister Gotama. All four classes are capable of doing this."

"Then what is the source of the brahmins' certainty and forcefulness in this matter that they make this claim?"

"Even though you say this, still the brahmins maintain their belief."

"What do you think, Assalāyana? Suppose an anointed aristocratic king were to gather a hundred people of various births and say to them: 'Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a dog's drinking trough, a pig's trough, a dustbin, or castor-oil wood, light a fire and produce heat.'

What do you think, Assalāyana? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

“No, Mister Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire.”

“Then what is the source of the brahmins’ certainty and forcefulness in this matter that they make this claim?”

“Even though you say this, still the brahmins maintain their belief.”

“What do you think, Assalāyana? Suppose an aristocrat boy was to sleep with a brahmin girl, and they had a child. Would that child be called an aristocrat after the father or a brahmin after the mother?”

“They could be called either.”

“What do you think, Assalāyana? Suppose a brahmin boy was to sleep with an aristocrat girl, and they had a child. Would that child be called an aristocrat after the mother or a brahmin after the father?”

“They could be called either.”

“What do you think, Assalāyana? Suppose a mare were to mate with a donkey, and she gave birth to a mule. Would that mule be called a horse after the mother or a donkey after the father?”

“It’s a mule, as it is a crossbreed. I see the difference in this case, but not in the previous cases.”

“What do you think, Assalāyana? Suppose there were two brahmin students who were brothers who had shared a womb. One was an educated reciter, while the other was not an educated reciter. Who would the brahmins feed first at an offering of food for ancestors, an offering of a dish of milk-rice, a sacrifice, or a feast for guests?”

“They’d first feed the student who was an educated reciter. For how could an offering to someone who not an educated reciter be very fruitful?”

“What do you think, Assalāyana? Suppose there were two brahmin students who were brothers who had shared a womb. One was an educated reciter, but was unethical, of bad character, while the other was not an educated reciter, but was ethical and of good character. Who would the brahmins feed first?”

“They’d first feed the student who was not an educated reciter, but was ethical and of good character. For how could an offering to someone who is unethical and of bad character be very fruitful?”

“Firstly you relied on birth, Assalāyana, then you switched to education, then you switched to abstemious behavior. Now you’ve come around to believing in purification for the four

classes, just as I advocate." When he said this, Assalāyana sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him:

"Once upon a time, Assalāyana, seven brahmin seers settled in leaf huts in a wilderness region. They had the following harmful misconception: 'Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā.'

The seer Devala the Dark heard about this. So he did up his hair and beard, dressed in magenta robes, put on his boots, grasped a golden staff, and appeared in the courtyard of the seven brahmin seers. Then he wandered about the yard saying, 'Where, oh where have those brahmin seers gone? Where, oh where have those brahmin seers gone?'

Then those brahmin seers said, 'Who's this wandering about our courtyard like a village lout? Let's curse him!'

So they cursed Devala the Dark, 'Be ashes, lowlife! Be ashes, lowlife!' But the more the seers cursed him, the more attractive, good-looking, and lovely Devala the Dark became.

Then those brahmin seers said, 'Our fervor is in vain! Our spiritual path is fruitless! For when we used to curse someone to become ashes, ashes they became. But the more we curse this one, the more attractive, good-looking, and lovely he becomes.'

'Gentlemen, your fervor is not in vain; your spiritual path is not fruitless. Please let go of your malevolence towards me.'

'We let go of our malevolence towards you. But who are you, sir?'

'Have you heard of the seer Devala the Dark?'

'Yes, sir.'

'I am he, sirs.' Then they approached Devala and bowed to him.

Devala said to them, 'I heard that when the seven brahmin seers had settled in leaf huts in a wilderness region, they had the following harmful misconception: "Only brahmins are the best class; other classes are inferior. Only brahmins are the light class; other classes are dark. Only brahmins are purified, not others. Only brahmins are Brahmā's true-born sons, born from his mouth, born of Brahmā, created by Brahmā, heirs of Brahmā."'

'That's right, sir.'

'But do you know whether your birth mother only had relations with a brahmin and not with a non-brahmin?'

'We don't know that.'

‘But do you know whether your birth mother’s mothers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

‘We don’t know that.’

‘But do you know whether your birth father only had relations with a brahmin woman and not with a non-brahmin?’

‘We don’t know that.’

‘But do you know whether your birth father’s fathers back to the seventh generation only had relations with brahmins and not with non-brahmins?’

‘We don’t know that.’

‘But do you know how an embryo is conceived?’

‘We do know that, sir. An embryo is conceived when these three things come together—the mother and father come together, the mother is in the fertile phase of her menstrual cycle, and the virile spirit is ready.’

‘But do you know for sure whether that virile spirit is an aristocrat, a brahmin, a peasant, or a menial?’

‘We don’t know that.’

‘In that case, sirs, don’t you know what you are?’

‘In that case, sir, we don’t know what we are.’

Given that even those seven brahmin seers could not prevail when pursued, pressed, and grilled by the seer Devala on their own genealogy, how could you prevail now being grilled by me on your own genealogy when you and your tradition do not so much as pick up the last spoonful?”

When he had spoken, Assalāyana said to him, “Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 94

MN 94
With Ghoṭamukha
Ghoṭamukhasutta

So I have heard. At one time Venerable Udena was staying near Varanasi in the Khemiya Mango Grove.

Now at that time the brahmin Ghoṭamukha had arrived at Varanasi on some business. Then as he was going for a walk he went to the Khemiya Mango Grove. At that time Venerable Udena was walking mindfully in the open air. Ghoṭamukha approached and exchanged greetings with him.

Walking alongside Udena, he said, “Mister ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.”

When he said this, Udena stepped down from the walking path, entered his dwelling, and sat down on the seat spread out. Ghoṭamukha also stepped down from the walking path and entered the dwelling, where he stood to one side. Udena said to him, “There are seats, brahmin. Please sit if you wish.”

“I was just waiting for you to sit down. For how could one such as I presume to sit first without being invited?”

Then he took a low seat and sat to one side, where he said, “Mister ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.”

“Brahmin, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying: ‘Sir, why is this? What does that mean?’”

“Let us discuss this. I will do as you say.”

“Brahmin, these four people are found in the world. What four?

One person mortifies themselves, committed to the practice of mortifying themselves.
One person mortifies others, committed to the practice of mortifying others.
One person mortifies themselves and others, committed to the practice of mortifying themselves and others.
One person doesn’t mortify either themselves or others, committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

Which one of these four people do you like the sound of?”

“Sir, I don’t like the sound of the first three people. I only like the sound of the last person, who doesn’t mortify either themselves or others.”

“But why don’t you like the sound of those three people?”

“Sir, the person who mortifies themselves does so even though they want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who mortifies others does so even though others want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who mortifies themselves and others does so even though both themselves and others want to be happy and recoil from pain. That’s why I don’t like the sound of that person. The person who doesn’t mortify either themselves or others—living without wishes, extinguished, cooled, experiencing bliss, with self become divine—does not torment themselves or others, both of whom want to be happy and recoil from pain. That’s why I like the sound of that person.”

“There are, brahmin, these two groups of people. What two? There’s one group of people who, being obsessed with jeweled earrings, seeks partners and children, male and female bondservants, fields and lands, and gold and money.

And there’s another group of people who, not being obsessed with jeweled earrings, has given up partner and children, male and female bondservants, fields and lands, and gold and money, and goes forth from the lay life to homelessness.

Now, brahmin, that person who doesn’t mortify either themselves or others—in which of these two groups of people do you usually find such a person?”

“I usually find such a person in the group that has gone forth from the lay life to homelessness.”

“Just now I understood you to say: ‘Mister ascetic, there is no such thing as a principled renunciate life; that’s what I think. Yet I have not seen honorable ones such as yourself, or a relevant teaching.”

“Well, I obviously had my reasons for saying that, master Udena. But there is such a thing as a principled renunciate life. That’s what I think, and that’s how you should remember me. Now, these four kinds of people that you’ve spoken of in a brief summary: please explain them to me in detail, out of compassion.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes, sir,” replied Ghoṭamukha. Udena said this:

“What person mortifies themselves, committed to the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or

bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there's a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live committed to the practice of eating food at set intervals. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls' wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They're committed to the practice of immersion in water three times a day, including the evening. And so they live committed to practicing these various ways of mortifying and tormenting the body. This is called a person who mortifies themselves, being committed to the practice of mortifying themselves.

And what person mortifies others, committed to the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. This is called a person who mortifies others, being committed to the practice of mortifying others.

And what person mortifies themselves and others, being committed to the practice of mortifying themselves and others? It's when a person is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping with tearful faces. This is called a person who mortifies themselves and others, being committed to the practice of mortifying themselves and others.

And what person doesn't mortify either themselves or others, committed to the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine?

It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized

with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it

flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this noble spectrum of ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of

which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is called a person who neither mortifies themselves or others, being committed to the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine."

When he had spoken, Ghoṭamukha said to him, "Excellent, Mister Udena! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Udena has made the teaching clear in many ways. I go for refuge to Mister Udena, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Udena remember me as a lay follower who has gone for refuge for life."

"Brahmin, don't go for refuge to me. You should go for refuge to that same Blessed One to whom I have gone for refuge."

"But Mister Udena, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

"Brahmin, the Buddha has already become fully extinguished."

"Mister Udena, if I heard that the Buddha was within ten leagues, or twenty, or even up to a hundred leagues away, I'd go a hundred leagues to see him.

But since the Buddha has become fully extinguished, I go for refuge to that fully extinguished Buddha, to the teaching, and to the Saṅgha. From this day forth, may Mister Udena remember me as a lay follower who has gone for refuge for life. Mister Udena, the king of Aṅga gives me a regular daily allowance. I will give you one portion of that."

"But brahmin, what does the king of Aṅga give you as a regular daily allowance?"

"Five hundred dollars."

"It's not proper for us to receive gold and money."

"If that's not proper, I will have a dwelling built for Mister Udena."

"If you want to build me a dwelling, then build an assembly hall for the Saṅgha at Pāṭaliputta."

"Now I'm even more delighted and satisfied with Mister Udena, since he encourages me to give to the Saṅgha. So with this allowance and another one I will have an assembly hall built for the Saṅgha at Pāṭaliputta."

And so he had that hall built. And these days it's called the "Ghoṭamukhī".

MN 95

MN 95
With Caṅkī
Caṅkīsutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Opāsāda. He stayed in the Godswood of sal trees to the north of Opāsāda.

Now at that time the brahmin Caṅkī was living in Opāsāda. It was a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

The brahmins and householders of Opāsāda heard: "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then, having departed Opāsāda, they formed into companies and headed north to the Godswood.

Now at that time the brahmin Caṅkī had retired to the upper floor of his stilt longhouse for his midday nap. He saw the brahmins and householders heading for the Godswood, and addressed his butler, "My butler, why are the brahmins and householders heading north for the Godswood?"

"The ascetic Gotama has arrived at Opāsāda together with a large Saṅgha of mendicants. He is staying in the Godswood to the north. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' They're going to see that Mister Gotama."

"Well then, go to the brahmins and householders and say to them: 'Sirs, the brahmin Caṅkī asks you to wait, as he will also go to see the ascetic Gotama.'"

"Yes, sir," replied the butler, and did as he was asked.

Now at that time around five hundred brahmins from abroad were residing in Opāsāda on some business. They heard that the brahmin Caṅkī was going to see the ascetic Gotama. They approached Caṅkī and said to him, “Is it really true that you are going to see the ascetic Gotama?”

“Yes, gentlemen, it is true.”

“Please don’t! It’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You are well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.

You’re rich, affluent, and wealthy. …

You recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. You know philology and grammar, and are well versed in cosmology and the marks of a great man. …

You are attractive, good-looking, lovely, of surpassing beauty. You are magnificent and splendid as Brahmā, remarkable to behold. …

You are ethical, mature in ethical conduct. …

You’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

You teach the teachers of many, and teach three hundred students to recite the hymns. …

You’re honored, respected, revered, venerated, and esteemed by King Pasenadi of Kosala and the brahmin Pokkharasādi. …

You live in Opāsāda, a crown property given by King Pasenadi of Kosala, teeming with living creatures, full of hay, wood, water, and grain, a royal park endowed to a brahmin.

For all these reasons it’s not appropriate for you to go to see the ascetic Gotama; it’s appropriate that he comes to see you.”

When they had spoken, Caṅkī said to those brahmins:

“Well then, gentlemen, listen to why it’s appropriate for me to go to see the ascetic Gotama, and it’s not appropriate for him to come to see me.

He is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. For this reason it’s not appropriate for the ascetic Gotama to come to see me; rather, it’s appropriate for me to go to see him.

When he went forth he abandoned abundant gold coin and bullion stored in dungeons and towers. …

He went forth from the lay life to homelessness while still a youth, young, with pristine black hair, blessed with youth, in the prime of life. …

Though his mother and father wished otherwise, weeping with tearful faces, he shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. …

He is attractive, good-looking, lovely, of surpassing beauty. He is magnificent and splendid as Brahmā, remarkable to behold. …

He is ethical, possessing ethical conduct that is noble and skillful. …

He's a good speaker, with a polished, clear, and articulate voice that expresses the meaning. …

He's a teacher of teachers. …

He has ended sensual desire, and is rid of caprice. …

He teaches the efficacy of deeds and action. He doesn't wish any harm upon the community of brahmins. …

He went forth from an eminent family of unbroken aristocratic lineage. …

He went forth from a rich, affluent, and wealthy family. …

People come from distant lands and distant countries to question him. …

Many thousands of deities have gone for refuge for life to him. …

He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' …

He has the thirty-two marks of a great man. …

King Seniya Bimbisāra of Magadha and his wives and children have gone for refuge for life to the ascetic Gotama. …

King Pasenadi of Kosala and his wives and children have gone for refuge for life to the ascetic Gotama. …

The brahmin Pokkharasādi and his wives and children have gone for refuge for life to the ascetic Gotama. …

The ascetic Gotama has arrived to stay in the Godswood to the north of Opāsāda. Any ascetic or brahmin who comes to stay in our village district is our guest, and should be

honored and respected as such. For this reason, too, it's not appropriate for Mister Gotama to come to see me, rather, it's appropriate for me to go to see him.

This is the extent of Mister Gotama's praise that I have learned. But his praises are not confined to this, for the praise of Mister Gotama is limitless. The possession of even a single one of these factors makes it inappropriate for Mister Gotama to come to see me, rather, it's appropriate for me to go to see him. Well then, gentlemen, let's all go to see the ascetic Gotama."

Then Caṅkī together with a large group of brahmins went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side.

Now at that time the Buddha was sitting engaged in some polite conversation together with some very senior brahmins. And the brahmin student Kāpaṭika was sitting in that assembly. He was young, tonsured, and sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. While the senior brahmins were conversing together with the Buddha, he interrupted.

Then the Buddha rebuked Kāpaṭika, "Venerable Bhāradvāja, don't interrupt the senior brahmins. Wait until they've finished speaking."

When he had spoken, Caṅkī said to the Buddha, "Mister Gotama, don't rebuke the student Kāpaṭika. He's a gentleman, learned, astute, a good speaker. He is capable of debating with Mister Gotama about this."

Then it occurred to the Buddha, "Clearly the student Kāpaṭika will talk about the scriptural heritage of the three Vedas. That's why the brahmins put him at the front."

Then Kāpaṭika thought, "When the ascetic Gotama looks at me, I'll ask him a question." Then the Buddha, knowing Kāpaṭika's train of thought, looked at him.

Then Kāpaṭika thought, "The ascetic Gotama is engaging with me. Why don't I ask him a question?" Then he said, "Mister Gotama, regarding that which by the lineage of testament and by canonical authority is the ancient hymnal of the brahmins, the brahmins come to the categorical conclusion: 'This is the only truth, other ideas are silly.' What do you say about this?"

"Well, Bhāradvāja, is there even a single one of the brahmins who says this: 'I know this, I see this: this is the only truth, other ideas are silly'?"

"No, Mister Gotama."

"Well, is there even a single teacher of the brahmins, or a teacher's teacher, or anyone back to the seventh generation of teachers, who says this: 'I know this, I see this: this is the only truth, other ideas are silly'?"

“No, Mister Gotama.”

“Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: ‘We know this, we see this: this is the only truth, other ideas are silly’?”

“No, Mister Gotama.”

“So, Bhāradvāja, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of teachers, nor even the ancient seers of the brahmins who say: ‘We know this, we see this: this is the only truth, other ideas are silly.’

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it seems to me that the brahmins’ statement turns out to be like a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see. What do you think, Bhāradvāja? This being so, doesn’t the brahmins’ faith turn out to be baseless?”

“The brahmins don’t just honor this because of faith, but also because of oral transmission.”

“First you relied on faith, now you speak of oral transmission. These five things can be seen to turn out in two different ways. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. Even though you have full faith in something, it may be void, hollow, and false. And even if you don’t have full faith in something, it may be true and real, not otherwise. Even though you fully endorse something … something may be well transmitted … something may be well thought out … something may be well deliberated, it may be void, hollow, and false. And even if something is not well deliberated, it may be true and real, not otherwise. For a sensible person who is preserving truth this is not sufficient to come to the categorical conclusion: ‘This is the only truth, other ideas are silly.’”

“But Mister Gotama, how do you define the preservation of truth?”

“If a person has faith, they preserve truth by saying, ‘Such is my faith.’ But they don’t yet come to the categorical conclusion: ‘This is the only truth, other ideas are silly.’ If a person has a belief … or has received an oral transmission … or has a reasoned reflection about something … or has accepted a view after contemplation, they preserve truth by saying, ‘Such is the view I have accepted after contemplation.’ But they don’t yet come to the categorical conclusion: ‘This is the only truth, other ideas are silly.’ That’s how the preservation of truth is defined, Bhāradvāja. I describe the preservation of truth as defined in this way. But this is not yet the awakening to the truth.”

“That’s how the preservation of truth is defined, Mister Gotama. We regard the preservation of truth as defined in this way. But Mister Gotama, how do you define awakening to the truth?”

“Bhāradvāja, take the case of a mendicant living supported by a town or village. A householder or their child approaches and scrutinizes them for three kinds of things: things that arouse greed, things that provoke hate, and things that promote delusion. ‘Does this venerable have any qualities that arouse greed? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that arouse greed. Rather, that venerable has bodily and verbal behavior like that of someone without greed. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with greed to teach this.’

Scrutinizing them in this way they see that they are purified of qualities that arouse greed. Next, they search them for qualities that provoke hate. ‘Does this venerable have any qualities that provoke hate? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that provoke hate. Rather, that venerable has bodily and verbal behavior like that of someone without hate. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with hate to teach this.’

Scrutinizing them in this way they see that they are purified of qualities that provoke hate. Next, they scrutinize them for qualities that promote delusion. ‘Does this venerable have any qualities that promote delusion? Such qualities that, were their mind to be overwhelmed by them, they might say that they know, even though they don’t know, or that they see, even though they don’t see; or that they might encourage others to do what is for their lasting harm and suffering?’ Scrutinizing them they find: ‘This venerable has no such qualities that promote delusion. Rather, that venerable has bodily and verbal behavior like that of someone without delusion. And the principle that they teach is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. It’s not easy for someone with delusion to teach this.’

Scrutinizing them in this way they see that they are purified of qualities that promote delusion. Next, they place faith in them. When faith has arisen they approach the teacher. They pay homage, actively listen, hear the teachings, remember the teachings, reflect on their meaning, and accept them after deliberation. Then enthusiasm springs up; they apply zeal, weigh up, and strive. Striving, they directly realize the ultimate truth, and see it with penetrating wisdom. That’s how the awakening to truth is defined, Bhāradvāja. I describe the awakening to truth as defined in this way. But this is not yet the attainment of truth.”

“That’s how the awakening to truth is defined, Mister Gotama. I regard the awakening to truth as defined in this way. But Mister Gotama, how do you define the attainment of truth?”

“By the cultivation, development, and making much of these very same things there is the attainment of truth. That’s how the attainment of truth is defined, Bhāradvāja. I describe the attainment of truth as defined in this way.”

“That’s how the attainment of truth is defined, Mister Gotama. I regard the attainment of truth as defined in this way. But what quality is helpful for arriving at the truth?”

“Striving is helpful for arriving at the truth. If you don’t strive, you won’t arrive at the truth. You arrive at the truth because you strive. That’s why striving is helpful for arriving at the truth.”

“But what quality is helpful for striving?”

“Weighing up the teachings is helpful for striving …

Zeal is helpful for weighing up the teachings …

Enthusiasm is helpful for zeal …

Acceptance of the teachings after deliberation is helpful for enthusiasm …

Reflecting on the meaning of the teachings is helpful for accepting them after deliberation …

Remembering the teachings is helpful for reflecting on their meaning …

Hearing the teachings is helpful for remembering the teachings …

Active listening is helpful for hearing the teachings …

Paying homage is helpful for active listening …

Approaching is helpful for paying homage …

Faith is helpful for approaching a teacher. If you don’t give rise to faith, you won’t approach a teacher. You approach a teacher because you have faith. That’s why faith is helpful for approaching a teacher.”

“I’ve asked Mister Gotama about the preservation of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I’ve asked Mister Gotama about awakening to the truth, and he has answered me. I endorse and accept this, and am satisfied with it. I’ve asked Mister Gotama about the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. I’ve asked Mister Gotama about the things that are helpful for the attainment of truth, and he has answered me. I endorse and accept this, and am satisfied with it. Whatever I have asked Mister Gotama about he has answered me. I endorse and accept this, and am satisfied with it.

Mister Gotama, I used to think this: ‘Who are these shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman next to those who understand the teaching?’ The Buddha has inspired me to have love, confidence, and respect for ascetics!

Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

MN 96

MN 96
With Esukārī
Esukārīsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Esukārī the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, the brahmins prescribe four kinds of service: for a brahmin, an aristocrat, a peasant, and a menial. This is the service they prescribe for a brahmin: 'A brahmin, an aristocrat, a peasant, and a menial may all serve a brahmin.' This is the service they prescribe for an aristocrat: 'An aristocrat, a peasant, and a menial may all serve an aristocrat.' This is the service they prescribe for a peasant: 'A peasant or a menial may serve a peasant.' This is the service they prescribe for a menial: 'Only a menial may serve a menial. For who else will serve a menial?' These are the four kinds of service that the brahmins prescribe. What do you say about this?"

"But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of service?"

"No, Mister Gotama."

"It's as if they were to force a chop on a poor, penniless person, telling them, "Eat this meat and pay for it!" In the same way, the brahmins have prescribed these four kinds of service without the consent of those ascetics and brahmins.

Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. I say that you shouldn't serve someone if serving them makes you worse, not better. And I say that you should serve someone if serving them makes you better, not worse.

If they were to ask an aristocrat this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, an aristocrat would say, 'Someone in whose service I get better.'

If they were to ask a brahmin … a peasant … or a menial this, 'Who should you serve? Someone in whose service you get worse, or someone in whose service you get better?' Answering rightly, a menial would say, 'Someone in whose service I get better.'

Brahmin, I don't say that coming from an eminent family makes you a better or worse person. I don't say that being very beautiful makes you a better or worse person. I don't

say that being very wealthy makes you a better or worse person.

For some people from eminent families kill living creatures, steal, and commit sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, with wrong view. That's why I don't say that coming from an eminent family makes you an even truer person.

But some people from eminent families also refrain from killing living creatures, stealing, and committing sexual misconduct. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. That's why I don't say that coming from an eminent family makes you a worse person.

People who are very beautiful, or not very beautiful, who are very wealthy, or not very wealthy, may also behave in the same ways. That's why I don't say that any of these things makes you a better or worse person.

Brahmin, I don't say that you should serve everyone, nor do I say that you shouldn't serve anyone. And I say that you should serve someone if serving them makes you grow in faith, ethics, learning, generosity, and wisdom. I say that you shouldn't serve someone if serving them doesn't make you grow in faith, ethics, learning, generosity, and wisdom."

When he had spoken, Esukārī said to him:

"Mister Gotama, the brahmins prescribe four kinds of wealth: for a brahmin, an aristocrat, a peasant, and a menial. The wealth they prescribe for a brahmin is living on alms. A brahmin who scorns his own wealth, living on alms, fails in his duty like a guard who steals. The wealth they prescribe for an aristocrat is the bow and quiver. An aristocrat who scorns his own wealth, the bow and quiver, fails in his duty like a guard who steals. The wealth they prescribe for a peasant is farming and animal husbandry. A peasant who scorns his own wealth, farming and animal husbandry, fails in his duty like a guard who steals. The wealth they prescribe for a menial is the scythe and flail. A menial who scorns his own wealth, the scythe and flail, fails in his duty like a guard who steals. These are the four kinds of wealth that the brahmins prescribe. What do you say about this?"

"But brahmin, did the whole world authorize the brahmins to prescribe these four kinds of wealth?"

"No, Mister Gotama."

"It's as if they were to force a chop on a poor, penniless person, telling them, "Eat this meat and pay for it!"

In the same way, the brahmins have prescribed these four kinds of wealth without the consent of these ascetics and brahmins.

I declare that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated. If they incarnate in a family of aristocrats they are reckoned as an aristocrat. If they incarnate in a family of brahmins they are reckoned as a brahmin. If they

incarnate in a family of peasants they are reckoned as a peasant. If they incarnate in a family of menials they are reckoned as a menial.

It's like fire, which is reckoned according to the very same condition dependent upon which it burns. A fire that burns dependent on logs is reckoned as a log fire. A fire that burns dependent on twigs is reckoned as a twig fire. A fire that burns dependent on grass is reckoned as a grass fire. A fire that burns dependent on cow-dung is reckoned as a cow-dung fire.

In the same way, I declare that a person's own wealth is the noble, transcendent teaching. But they are reckoned by recollecting the traditional family lineage of their mother and father wherever they are incarnated.

Suppose someone from a family of aristocrats goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. They succeed in the system of the skillful teaching.

Suppose someone from a family of brahmins … peasants … menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the system of the skillful teaching.

What do you think, brahmin? Is only a brahmin capable of developing a heart of love free of enmity and ill will for this region, and not an aristocrat, peasant, or menial?"

"No, Mister Gotama. Aristocrats, brahmins, peasants, and menials can all do so. For all four classes are capable of developing a heart of love free of enmity and ill will for this region."

"In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the system of the skillful teaching.

What do you think, brahmin? Is only a brahmin capable of taking some bathing cleanser, going to the river, and washing off dust and dirt, and not an aristocrat, peasant, or menial?"

"No, Mister Gotama. All four classes are capable of doing this."

"In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One … they succeed in the system of the skillful teaching.

What do you think, brahmin? Suppose an anointed aristocratic king were to gather a hundred people born in different classes and say to them: 'Please gentlemen, let anyone here who was born in a family of aristocrats, brahmins, or chieftains take a drill-stick made of teak, sal, frankincense wood, sandalwood, or cherry wood, light a fire and produce heat. And let anyone here who was born in a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers take a drill-stick made from a dog's

drinking trough, a pig's trough, a dustbin, or castor-oil wood, light a fire and produce heat.'

What do you think, brahmin? Would only the fire produced by the high class people with good quality wood have flames, color, and radiance, and be usable as fire, and not the fire produced by the low class people with poor quality wood?"

"No, Mister Gotama. The fire produced by the high class people with good quality wood would have flames, color, and radiance, and be usable as fire, and so would the fire produced by the low class people with poor quality wood. For all fire has flames, color, and radiance, and is usable as fire."

"In the same way, suppose someone from a family of aristocrats, brahmins, peasants, or menials goes forth from the lay life to homelessness. Relying on the teaching and training proclaimed by the Realized One they refrain from killing living creatures, stealing, and sex. They refrain from using speech that's false, divisive, harsh, or nonsensical. And they're not covetous or malicious, and they have right view. They succeed in the system of the skillful teaching."

When he had spoken, Esukārī said to him, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 97

MN 97
With Dhanañjāni
Dhanañjānisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Sāriputta was wandering in the Southern Hills together with a large Saṅgha of mendicants. Then a certain mendicant who had completed the rainy season residence in Rājagaha went to the Southern Hills, where he approached Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, "Reverend, I hope the Buddha is healthy and well?"

"He is, reverend."

"And I hope that the mendicant Saṅgha is healthy and well."

"It is."

"Reverend, at the rice checkpoint at the city gate there is a brahmin named Dhanañjāni. I hope that he is healthy and well?"

"He too is well."

"But is he diligent?"

"How could he possibly be diligent? Dhanañjāni robs the brahmins and householders in the name of the king, and he robs the king in the name of the brahmins and householders. His wife, a lady of faith who he married from a family of faith, has passed away. And he has taken a new wife who has no faith."

"Oh, it's bad news to hear that Dhanañjāni is negligent. Hopefully, some time or other I'll get to meet him, and we can have a discussion."

When Sāriputta had stayed in the Southern Hills as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, where he stayed in the Bamboo Grove, the squirrels' feeding ground.

Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Now at that time Dhanañjāni was having his cows milked in a cow-shed outside the city. Then Sāriputta wandered for alms in Rājagaha. After the meal, on his return from almsround, he approached Dhanañjāni.

Seeing Sāriputta coming off in the distance, Dhanañjāni went to him and said, “Here, Mister Sāriputta, drink some fresh milk before the meal time.”

“Enough, brahmin, I’ve finished eating for today. I shall be at the root of that tree for the day’s meditation. Come see me there.”

“Yes, sir,” replied Dhanañjāni.

When Dhanañjāni had finished breakfast he went to Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Sāriputta said to him, “I hope you’re diligent, Dhanañjāni?”

“How can I possibly be diligent, Mister Sāriputta? I have to provide for my mother and father, my wives and children, and my bondservants and workers. And I have to make the proper offerings to friends and colleagues, relatives and kin, guests, ancestors, deities, and king. And then this body must also be fattened and built up.”

“What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and unjust way for the sake of their parents. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of their parents? Or could their parents save them by pleading that the acts had been done for their sake?”

“No, Mister Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

“What do you think, Dhanañjāni? Suppose someone was to behave in an unprincipled and unjust way for the sake of their wives and children … bondservants and workers … friends and colleagues … relatives and kin … guests … ancestors … deities … king … fattening and building up their body. Because of this the wardens of hell would drag them to hell. Could they get out of being dragged to hell by pleading that they had acted for the sake of fattening and building up their body? Or could anyone else save them by pleading that the acts had been done for that reason?”

“No, Mister Sāriputta. Rather, even as they were wailing the wardens of hell would cast them down into hell.”

“Who do you think is better, Dhanañjāni? Someone who, for the sake of their parents, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?”

“Someone who behaves in a principled and just manner for the sake of their parents. For principled and moral conduct is better than unprincipled and immoral conduct.”

“Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it’s possible to provide for your parents, avoid bad deeds, and practice the path of goodness.

Who do you think is better, Dhanañjāni? Someone who, for the sake of their wives and children … bondservants and workers … friends and colleagues … relatives and kin … guests … ancestors … deities … king … fattening and building up their body, behaves in an unprincipled and unjust manner, or someone who behaves in a principled and just manner?"

"Someone who behaves in a principled and just manner. For principled and moral conduct is better than unprincipled and immoral conduct."

"Dhanañjāni, others have livelihoods that are both profitable and legitimate. By means of these it's possible to fatten and build up your body, avoid bad deeds, and practice the path of goodness."

Then Dhanañjāni the brahmin, having approved and agreed with what Venerable Sāriputta said, got up from his seat and left.

Some time later Dhanañjāni became sick, suffering, gravely ill. Then he addressed a man, "Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit Dhanañjāni at his home out of compassion.'"

"Yes, sir," that man replied. He did as Dhanañjāni asked. Sāriputta consented with silence.

He robed up, and, taking his bowl and robe, went to Dhanañjāni's home, where he sat on the seat spread out and said to Dhanañjāni, "I hope you're keeping well, Dhanañjāni; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"I'm not keeping well, Mister Sāriputta, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I'm not keeping well. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. I'm not keeping well. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows's belly with a meat cleaver. I'm not keeping well. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, Mister Sāriputta, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Dhanañjāni, which do you think is better: hell or the animal realm?"

"The animal realm is better."

"Which do you think is better: the animal realm or the ghost realm?"

"The ghost realm is better."

“Which do you think is better: the ghost realm or human life?”

“Human life is better.”

“Which do you think is better: human life or as one of the Gods of the Four Great Kings?”

“The Gods of the Four Great Kings.”

“Which do you think is better: the Gods of the Four Great Kings or the Gods of the Thirty-Three?”

“The Gods of the Thirty-Three.”

“Which do you think is better: the Gods of the Thirty-Three or the Gods of Yama?”

“The Gods of Yama.”

“Which do you think is better: the Gods of Yama or the Joyful Gods?”

“The Joyful Gods.”

“Which do you think is better: the Joyful Gods or the Gods Who Love to Imagine?”

“The Gods Who Love to Imagine.”

“Which do you think is better: the Gods Who Love to Imagine or the Gods Who Control what is Imagined by Others?”

“The Gods Who Control what is Imagined by Others.”

“Which do you think is better: the Gods Who Control what is Imagined by Others or the Brahmā realm?”

“Mister Sāriputta speaks of the Brahmā realm! Mister Sāriputta speaks of the Brahmā realm!”

Then Sāriputta thought:

“These brahmins are devoted to the Brahmā realm. Why don’t I teach him a path to the company of Brahmā?”

“Dhanañjāni, I shall teach you a path to the company of Brahmā. Listen and apply your mind well, I will speak.”

“Yes, sir,” replied Dhanañjāni. Venerable Sāriputta said this:

“And what is a path to company with Brahmā? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love

to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion …

They meditate spreading a heart full of rejoicing …

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is a path to company with Brahmā."

"Well then, Mister Sāriputta, in my name bow with your head at the Buddha's feet. Say to him: 'Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet.'" Then Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do. Not long after Sāriputta had departed, Dhanañjāni passed away and was reborn in the Brahmā realm.

Then the Buddha said to the mendicants, "Mendicants, Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, got up from his seat and left while there was still more left to do."

Then Sāriputta went to the Buddha, bowed, sat down to one side, and said, "Sir, the brahmin Dhanañjāni is sick, suffering, gravely ill. He bows with his head to your feet."

"But Sāriputta, after establishing Dhanañjāni in the inferior Brahmā realm, why did you get up from your seat and leave while there was still more left to do?"

"Sir, I thought: 'These brahmins are devoted to the Brahmā realm. Why don't I teach him a path to the company of Brahmā?'"

"And Sāriputta, the brahmin Dhanañjāni has passed away and been reborn in the Brahmā realm."

MN 98

MN 98
With Vāseṭṭha
Vāseṭṭhasutta

So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala.

Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasādi, Jānussoṇi, Todeyya, and others.

Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question: “How do you become a brahmin?”

Bhāradvāja said this: “When you’re well born on both your mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation— then you’re a brahmin.”

Vāseṭṭha said this: “When you’re ethical and accomplished in doing your duties— then you’re a brahmin.”

But neither was able to persuade the other.

So Vāseṭṭha said to Bhāradvāja, “Mister Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Come, let’s go to see him and ask him about this matter. As he answers, so we’ll remember it.”

“Yes, sir,” replied Bhāradvāja.

So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

“We’re both authorized masters of the three Vedas. I’m a student of Pokkharasādi, and he of Tārukkha.

We’re fully qualified in all the Vedic experts teach. As philologists and grammarians, we match our teachers in recitation. We have a dispute regarding genealogy.

For Bhāradvāja says that one is a brahmin due to birth, but I declare it’s because of one’s deeds. Oh Clear-eyed One, know this as our debate.

Since neither of us was able to convince the other, we've come to ask you, sir, renowned as the awakened one.

As people honor with joined palms the moon on the cusp of waxing, bowing, they revere Gotama in the world.

We ask this of Gotama, the Eye arisen in the world: is one a brahmin due to birth, or else because of deeds? We don't know, please tell us, so we can recognize a brahmin."

"I shall explain to you," said the Buddha, "accurately and in sequence, the taxonomy of living creatures, for species are indeed diverse.

Know the grass and trees, though they lack self-awareness. They're defined by birth, for species are indeed diverse.

Next there are bugs and moths, and so on, to ants and termites. They're defined by birth, for species are indeed diverse.

Know the quadrupeds, too, both small and large. They're defined by birth, for species are indeed diverse.

Know, too, the long-backed snakes, crawling on their bellies. They're defined by birth, for species are indeed diverse.

Next know the fish, whose habitat is the water. They're defined by birth, for species are indeed diverse.

Next know the birds, winged chariots in flight. They're defined by birth, for species are indeed diverse.

While the differences between these species are defined by birth, the differences between humans are not defined by birth.

Not by hair nor by head, not by ear nor by eye, not by mouth nor by nose, not by lips nor by eyebrow,

not by shoulder nor by neck, not by belly nor by back, not by buttocks nor by breast, not by groin nor by genitals,

not by hands nor by feet, not by fingers nor by nails, not by knees nor by thighs, not by color nor by voice: none of these are defined by birth as it is for other species.

In individual human bodies you can't find such distinctions. The distinctions among humans are spoken of by convention.

Anyone among humans who lives off keeping cattle: know them, Vāseṭṭha, as a farmer, not a brahmin.

Anyone among humans who lives off various professions: know them, Vāseṭṭha, as a professional, not a brahmin.

Anyone among humans who lives off trade: know them, Vāseṭṭha, as a trader, not a brahmin.

Anyone among humans who lives off serving others: know them, Vāseṭṭha, as a servant, not a brahmin.

Anyone among humans who lives off stealing: know them, Vāseṭṭha, as a bandit, not a brahmin.

Anyone among humans who lives off archery: know them, Vāseṭṭha, as a soldier, not a brahmin.

Anyone among humans who lives off priesthood: know them, Vāseṭṭha, as a sacrificer, not a brahmin.

Anyone among humans who taxes village and nation, know them, Vāseṭṭha, as a ruler, not a brahmin.

I don’t call someone a brahmin after the mother’s womb they’re born from. If they still have attachments, they’re just someone who says ‘mister’. Having nothing, taking nothing: that’s who I call a brahmin.

Having cut off all fetters they have no anxiety; they’ve slipped their chains and are detached: that’s who I call a brahmin.

They’ve cut the strap and harness, the reins and bridle too; with cross-bar lifted, they’re awakened: that’s who I call a brahmin.

Abuse, killing, caging: they endure these without anger. Patience is their powerful army: that’s who I call a brahmin.

Not irritable or stuck up, dutiful in precepts and observances, tamed, bearing their final body: that’s who I call a brahmin.

Like rain off a lotus leaf, like a mustard seed off the point of a pin, sensual pleasures slip off them: that’s who I call a brahmin.

They understand for themselves the end of suffering in this life; with burden put down, detached: that’s who I call a brahmin.

Deep in wisdom, intelligent, expert in what is the path and what is not the path; arrived at the highest goal: that’s who I call a brahmin.

mixing with neither householders nor the homeless; a migrant with no shelter, few in wishes: that’s who I call a brahmin.

They’ve laid aside violence against creatures firm and frail; not killing or making others kill: that’s who I call a brahmin.

Not fighting among those who fight, extinguished among those who are armed, not taking among those who take: that's who I call a brahmin.

They've discarded greed and hate, along with conceit and contempt, like a mustard seed off the point of a pin: that's who I call a brahmin.

The words they utter are sweet, informative, and true, and don't offend anyone: that's who I call a brahmin.

They don't steal anything in the world, long or short, fine or coarse, beautiful or ugly: that's who I call a brahmin.

They have no hope for this world or the next; with no need for hope, detached: that's who I call a brahmin.

They have no clinging, knowledge has freed them of indecision, they've arrived at the culmination of freedom from death: that's who I call a brahmin.

They've escaped the snare of both good and bad deeds; sorrowless, stainless, pure: that's who I call a brahmin.

Pure as the spotless moon, clear and undisturbed, they've ended desire to be reborn: that's who I call a brahmin.

They've got past this grueling swamp of delusion, transmigration. Meditating in stillness, free of indecision, they have crossed over to the far shore. They're extinguished by not grasping: that's who I call a brahmin.

They've given up sensual stimulations, and have gone forth from lay life; they've ended rebirth in the sensual realm: that's who I call a brahmin.

They've given up craving, and have gone forth from lay life; they've ended craving to be reborn: that's who I call a brahmin.

They've thrown off the human yoke, and slipped out of the heavenly yoke; unyoked from all yokes: that's who I call a brahmin.

Giving up discontent and desire, they're cooled and free of attachments; a hero, master of the whole world: that's who I call a brahmin.

They know the passing away and rebirth of all beings; unattached, holy, awakened: that's who I call a brahmin.

Gods, centaurs, and humans don't know their destiny; the perfected ones with defilements ended: that's who I call a brahmin.

They have nothing before or after, or even in between. Having nothing, taking nothing: that's who I call a brahmin.

Leader of the herd, excellent hero, great seer and victor; unstirred, washed, awakened: that's who I call a brahmin.

They know their past lives, and see heaven and places of loss, and have attained the end of rebirth: that's who I call a brahmin.

For name and clan are formulated as mere convention in the world. Produced by mutual agreement, they're formulated for each individual.

For a long time this misconception has prejudiced those who don't understand. Ignorant, they declare that one is a brahmin by birth.

You're not a brahmin by birth, nor by birth a non-brahmin. You're a brahmin by your deeds, and by deeds a non-brahmin.

You're a farmer by your deeds, by deeds you're a professional; you're a trader by your deeds, by deeds are you a servant;

you're a bandit by your deeds, by deeds you're a soldier; you're a sacrificer by your deeds, by deeds you're a ruler.

In this way the astute regard deeds in accord with truth. Seeing dependent origination, they're expert in deeds and their results.

Deeds make the world go on, deeds make people go on; sentient beings are bound by deeds, like a moving chariot's linchpin.

By fervor and spiritual practice, by restraint and by self-control: that's how to become a brahmin, this is the supreme brahmin.

Accomplished in the three knowledges, peaceful, with rebirth ended, know them, Vāseṭṭha, as Brahmā and Sakka to the wise."

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life."

MN 99

MN 99
With Subha
Subhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the brahmin student Subha, Todeyya's son, was residing in Sāvatthī at a certain householder's home on some business. Then Subha said to that householder, "Householder, I have heard that Sāvatthī does not lack for perfected ones. What ascetic or brahmin might we pay homage to today?"

"Sir, the Buddha is staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. You can pay homage to him."

Acknowledging that householder, Subha went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, the brahmins say: 'Laypeople succeed in the system of the skillful teaching, not renunciates.' What do you say about this?"

"On this point, student, I speak after analyzing the question, not one-sidedly. I don't praise wrong practice for either laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching. I praise right practice for both laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching."

"Mister Gotama, the brahmins say: 'Since the work of the lay life has many requirements, duties, issues, and undertakings it is very fruitful. But since the work of the renunciate has few requirements, duties, issues, and undertakings it is not very fruitful.' What do you say about this?"

"On this point, too, I speak after analyzing the question, not one-sidedly. Some work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful. Some work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful. Some work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful.

And what work has many requirements, duties, issues, and undertakings, and when it fails it's not very fruitful? Farming. And what work has many requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it is farming. And what work

has few requirements, duties, issues, and undertakings, and when it fails it's not very fruitful? Trade. And what work has few requirements, duties, issues, and undertakings, and when it succeeds it is very fruitful? Again, it's trade.

The lay life is like farming in that it's work with many requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful. The renunciate life is like trade in that it's work with few requirements and when it fails it's not very fruitful; but when it succeeds it is very fruitful."

"Mister Gotama, the brahmins prescribe five things for making merit and succeeding in the skillful."

"If you don't mind, please explain these in this assembly."

"It's no trouble when gentlemen such as yourself are sitting here."

"Well, speak then, student."

"Mister Gotama, truth is the first thing. Fervor is the second thing. Celibacy is the third thing. Recitation is the fourth thing. Generosity is the fifth thing. These are the five things that the brahmins prescribe for making merit and succeeding in the skillful. What do you say about this?"

"Well, student, is there even a single one of the brahmins who says this: 'I declare the result of these five things after realizing it with my own insight'?"

"No, Mister Gotama."

"Well, is there even a single teacher of the brahmins, or a teacher's teacher, or anyone back to the seventh generation of teachers, who says this: 'I declare the result of these five things after realizing it with my own insight'?"

"No, Mister Gotama."

"Well, what of the ancient seers of the brahmins, namely Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu? They were the authors and propagators of the hymns. Their hymnal was sung and propagated and compiled in ancient times; and these days, brahmins continue to sing and chant it, chanting what was chanted and teaching what was taught. Did even they say: 'We declare the result of these five things after realizing it with our own insight'?"

"No, Mister Gotama."

"So, student, it seems that there is not a single one of the brahmins, not even anyone back to the seventh generation of teachers, nor even the ancient seers of the brahmins who says: 'We declare the result of these five things after realizing it with our own insight.'

Suppose there was a queue of blind men, each holding the one in front: the first one does not see, the middle one does not see, and the last one does not see. In the same way, it

seems to me that the brahmins' statement turns out to be comparable to a queue of blind men: the first one does not see, the middle one does not see, and the last one does not see."

When he said this, Subha became angry and upset with the Buddha because of the simile of the queue of blind men. He even attacked and badmouthed the Buddha himself, saying, "The ascetic Gotama will be worsted!" He said to the Buddha:

"Mister Gotama, the brahmin Pokkharasādi Upamañña of the Subhaga Forest says: 'This is exactly what happens with some ascetics and brahmins. They claim to have a superhuman distinction in knowledge and vision worthy of the noble ones. But their statement turns out to be a joke—mere words, void and hollow. For how on earth can a human being know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones? That is not possible.'"

"But student, does Pokkharasādi understand the minds of all these ascetics and brahmins, having comprehended them with his mind?"

"Mister Gotama, Pokkharasādi doesn't even know the mind of his own bonded maid Puṇṇikā, so how could he know all those ascetics and brahmins?"

"Suppose there was a person blind from birth. They couldn't see sights that are dark or bright, or blue, yellow, red, or magenta. They couldn't see even and uneven ground, or the stars, or the moon and sun. They'd say: 'There's no such thing as dark and bright sights, and no-one who sees them. There's no such thing as blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and no-one who sees these things. I don't know it or see it, therefore it doesn't exist.' Would they be speaking rightly?"

"No, Mister Gotama. There are such things as dark and bright sights, and one who sees them. There is blue, yellow, red, magenta, even and uneven ground, stars, moon and sun, and one who sees these things. So it's not right to say this: 'I don't know it or see it, therefore it doesn't exist.'"

"In the same way, Pokkharasādi is blind and sightless. It's quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? There are well-to-do brahmins of Kosala such as the brahmins Caṅkī, Tārukkha, Pokkharasādi, Jānussoṇi, and your father Todeyya. What's better for them: that their speech agrees or disagrees with the consensus of opinion?"

"That it agrees, Mister Gotama."

"What's better for them: that their speech is thoughtful or thoughtless?"

"That it is thoughtful."

"What's better for them: that their speech follows reflection or is unreflective?"

"That it follows reflection."

“What’s better for them: that their speech is beneficial or worthless?”

“That it’s beneficial.”

“What do you think, student? If this is so, does Pokkharasādi’s speech agree or disagree with the consensus of opinion?”

“It disagrees, Mister Gotama.”

“Is it thoughtful or thoughtless?”

“Thoughtless.”

“Is it reflective or unreflective?”

“Unreflective.”

“Is it beneficial or worthless?”

“Worthless.”

“Student, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances. Pokkharasādi is veiled, shrouded, covered, and engulfed by these five hindrances. It’s quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

There are these five kinds of sensual stimulation. What five? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

Pokkharasādi enjoys himself with these five kinds of sensual stimulation, tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. It’s quite impossible for him to know or see or realize a superhuman distinction in knowledge and vision worthy of the noble ones.

What do you think, student? Which would have better flames, color, and radiance: a fire that depends on grass and logs as fuel, or one that does not?”

“If it were possible for a fire to burn without depending on grass and logs as fuel, that would have better flames, color, and radiance.”

“But it isn’t possible, except by psychic power. Rapture that depends on the five kinds of sensual stimulation is like a fire that depends on grass and logs as fuel. Rapture that’s apart from sensual pleasures and unskillful qualities is like a fire that doesn’t depend on grass and logs as fuel.

And what is rapture that's apart from sensual pleasures and unskillful qualities? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is rapture that's apart from sensual pleasures and unskillful qualities.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This too is rapture that's apart from sensual pleasures and unskillful qualities.

Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, which do they say is the most fruitful?"

"Generosity."

"What do you think, student? Suppose a brahmin was setting up a big sacrifice. Then two brahmins came along, thinking to participate. Then one of those brahmins thought: 'Oh, I hope that I alone get the best seat, the best drink, and the best almsfood in the refectory, not some other brahmin.' But it's possible that some other brahmin gets the best seat, the best drink, and the best almsfood in the refectory. Thinking, 'Some other brahmin has got the best seat, the best drink, the best almsfood,' they get angry and bitter. What do the brahmins say is the result of this?"

"Mister Gotama, brahmins don't give gifts so that others will get angry and upset. Rather, they give only out of compassion."

"In that case, isn't compassion a sixth ground for making merit?"

"In that case, compassion is a sixth ground for making merit."

"Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, where do you usually find them: among laypeople or renunciates?"

"Mostly among renunciates, and less so among lay people. For a lay person has many requirements, duties, issues, and undertakings, and they can't always tell the truth, be fervent, be celibate, do lots of recitation, or be very generous. But a renunciate has few requirements, duties, issues, and undertakings, and they can always tell the truth, be fervent, be celibate, do lots of recitation, and be very generous. Of the five things that the brahmins prescribe for making merit and succeeding in the skillful, I usually find them among renunciates, and less so among laypeople."

"I say that the five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will.

Take a mendicant who speaks the truth. Thinking, 'I'm truthful,' they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will.

Take a mendicant who is fervent … is celibate … does lots of recitation … and is very generous. Thinking, 'I'm very generous,' they find inspiration in the meaning and the teaching, and find joy connected with the teaching. And I say that joy connected with the skillful is a prerequisite of the mind for developing a mind free of enmity and ill will. I say that these five things prescribed by the brahmins for making merit are prerequisites of the mind for developing a mind free of enmity and ill will."

When he had spoken, Subha said to him, "Mister Gotama, I have heard that the ascetic Gotama knows a path to company with Brahmā."

"What do you think, student? Is the village of Naḷakāra nearby?"

"Yes it is, sir."

"What do you think, student? Suppose a person was born and raised in Naḷakāra. And as soon as they left the town some people asked them for the road to Naḷakāra. Would they be slow or hesitant to answer?"

"No, Mister Gotama. Why is that? Because they were born and raised in Naḷakāra. They're well acquainted with all the roads to the village."

"Still, it's possible they might be slow or hesitant to answer. But the Realized One is never slow or hesitant when questioned about the Brahmā realm or the practice that leads to the Brahmā realm. I understand Brahmā, the Brahmā realm, and the practice that leads to the Brahmā realm, practicing in accordance with which one is reborn in the Brahmā realm."

"Mister Gotama, I have heard that the ascetic Gotama teaches a path to company with Brahmā. Please teach me that path."

"Well then, student, listen and apply your mind well, I will speak."

"Yes, sir," replied Subha. The Buddha said this:

"And what is a path to company with Brahmā? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed like this, any limited deeds they've done don't remain or persist there. This is a path to company with Brahmā.

Furthermore, a mendicant meditates spreading a heart full of compassion …

They meditate spreading a heart full of rejoicing …

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all

around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there. This too is a path to company with Brahmā."

When he had spoken, Subha said to him, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life. Well, now, Mister Gotama, I must go. I have many duties, and much to do."

"Please, student, go at your convenience." And then Subha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Now at that time the brahmin Jānussoṇi drove out from Sāvatthī in the middle of the day in an all-white chariot drawn by mares. He saw the student Subha coming off in the distance, and said to him, "So, Mister Bhāradvāja, where are you coming from in the middle of the day?"

"Just now, good sir, I've come from the presence of the ascetic Gotama."

"What do you think of the ascetic Gotama's lucidity of wisdom? Do you think he's astute?"

"My good man, who am I to judge the ascetic Gotama's lucidity of wisdom? You'd really have to be on the same level to judge his lucidity of wisdom."

"Mister Bhāradvāja praises the ascetic Gotama with lofty praise indeed."

"Who am I to praise the ascetic Gotama? He is praised by the praised as the best among gods and humans. The five things that the brahmins prescribe for making merit and succeeding in the skillful he says are prerequisites of the mind for developing a mind free of enmity and ill will."

When he had spoken, Jānussoṇi got down from his chariot, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times, "King Pasenadi of Kosala is lucky, so very lucky that the Realized One, the perfected one, the fully awakened Buddha is living in his realm!"

MN 100

MN 100
With Saṅgārava
Saṅgāravasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time a brahmin lady named Dhanañjānī was residing at Caṇḍalakappa. She was devoted to the Buddha, the teaching, and the Saṅgha. Once, she tripped and expressed this heartfelt sentiment three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!”

Now at that time the brahmin student Saṅgārava was residing in Caṇḍalakappa. He was young, newly tonsured; he was sixteen years old. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man.

Hearing Dhanañjānī’s exclamation, he said to her, “The brahmin lady Dhanañjānī is a disgrace! Though brahmins proficient in the three Vedas are found, she praises that shaveling, that fake ascetic.”

“But dearest boy, you don’t understand the Buddha’s ethics and wisdom. If you did, you’d never think of abusing or insulting him.”

“Well then, ma’am, let me know when the Buddha arrives in Caṇḍalakappa.”

“I will, dearest,” she replied.

And then the Buddha, traveling stage by stage in the Kosalan lands, arrived at Caṇḍalakappa, where he stayed in the mango grove of the Todeyya brahmins.

Dhanañjānī heard that he had arrived. So she went to Saṅgārava and told him, adding, “Please, dearest boy, go at your convenience.”

“Yes, ma’am,” replied Saṅgārava. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, there are some ascetics and brahmins who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight

in the present life. Where do you stand regarding these?"

"I say there is a diversity among those who claim to have mastered the fundamentals of the spiritual life having attained perfection and consummation of insight in the present life. There are some ascetics and brahmins who are oral transmitters. Through oral transmission they claim to have mastered the fundamentals of the spiritual life. For example, the brahmins who are proficient in the three Vedas. There are some ascetics and brahmins who solely by mere faith claim to have mastered the fundamentals of the spiritual life. For example, those who rely on logic and inquiry. There are some ascetics and brahmins who, having directly known for themselves the principle regarding teachings not learned before from another, claim to have mastered the fundamentals of the spiritual life. I am one of those. And here's a way to understand that I am one of them.

Before my awakening—when I was still unawakened but intent on awakening—I thought: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' Some time later, while still with pristine black hair, blessed with youth, in the prime of life—though my mother and father wished otherwise, weeping with tearful faces—I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

Once I had gone forth I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, I wish to lead the spiritual life in this teaching and training.'

Āḷāra Kālāma replied, 'Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.'

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, 'It is not solely by mere faith that Āḷāra Kālāma declares: "I realize this teaching with my own insight, and live having achieved it." Surely he meditates knowing and seeing this teaching.'

So I approached Āḷāra Kālāma and said to him: 'Reverend Kālāma, to what extent do you say you've realized this teaching with your own insight?' When I said this, he declared the dimension of nothingness.

Then it occurred to me, 'It's not just Āḷāra Kālāma who has faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don't I make an effort to realize the same teaching that Āḷāra Kālāma says he has realized with his own insight?' I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Āḷāra Kālāma and said to him, 'Reverend Kālāma, is it up to this point that you realized this teaching with your own insight, and declare having achieved it?'

‘I have, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that I’ve realized with my own insight, and declare having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, I’ve realized with my own insight, and declare having achieved it. So the teaching that I know, you know, and the teaching you know, I know. I am like you and you are like me. Come now, reverend! We should both lead this community together.’

And that is how my teacher Āḷāra Kālāma placed me, his student, on the same position as him, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in the dimension of nothingness.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. I approached Uddaka son of Rāma and said to him, ‘Reverend, I wish to lead the spiritual life in this teaching and training.’

Uddaka replied, ‘Stay, venerable. This teaching is such that a sensible person can soon realize their own tradition with their own insight and live having achieved it.’

I quickly memorized that teaching. As far as lip-recital and oral recitation went, I spoke the doctrine of knowledge, the elder doctrine. I claimed to know and see, and so did others.

Then it occurred to me, ‘It is not solely by mere faith that Rāma declared: “I realize this teaching with my own insight, and live having achieved it.” Surely he meditated knowing and seeing this teaching.’

So I approached Uddaka son of Rāma and said to him, ‘Reverend, to what extent did Rāma say he’d realized this teaching with his own insight?’ When I said this, Uddaka son of Rāma declared the dimension of neither perception nor non-perception.

Then it occurred to me, ‘It’s not just Rāma who had faith, energy, mindfulness, immersion, and wisdom; I too have these things. Why don’t I make an effort to realize the same teaching that Rāma said he had realized with his own insight?’ I quickly realized that teaching with my own insight, and lived having achieved it.

So I approached Uddaka son of Rāma and said to him, ‘Reverend, had Rāma realized this teaching with his own insight up to this point, and declared having achieved it?’

‘He had, reverend.’

‘I too have realized this teaching with my own insight up to this point, and live having achieved it.’

‘We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions! So the teaching that Rāma had realized with his own insight, and declared having achieved it, you’ve realized with your own insight, and dwell having achieved it. The teaching that you’ve realized with your own insight, and dwell having achieved it, Rāma had realized with his own insight, and declared having achieved it. So the teaching that Rāma directly knew, you know, and the teaching you know, Rāma directly knew. Rāma was like you and you are like Rāma. Come now, reverend! You should lead this community.’ And that is how my spiritual companion Uddaka son of Rāma placed me in the position of a teacher, and honored me with lofty praise.

Then it occurred to me, ‘This teaching doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. It only leads as far as rebirth in dimension of neither perception nor non-perception.’ Realizing that this teaching was inadequate, I left disappointed.

I set out to discover what is skillful, seeking the supreme state of sublime peace. Traveling stage by stage in the Magadhan lands, I arrived at Senānigama in Uruvelā. There I saw a delightful park, a lovely grove with a flowing river that was clean and charming, with smooth banks. And nearby was a village for alms. Then it occurred to me, ‘This park is truly delightful, a lovely grove with a flowing river that’s clean and charming, with smooth banks. And nearby there’s a village to go for alms. This is good enough for striving for a gentleman wanting to strive.’ So I sat down right there, thinking: ‘This is good enough for striving.’

And then these three examples, which were neither supernaturally inspired, nor learned before in the past, occurred to me. Suppose there was a green, sappy log, and it was lying in water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log lying in water, could they light a fire and produce heat?”

“No, Mister Gotama. Why is that? Because it’s a green, sappy log, and it’s lying in the water. That person will eventually get weary and frustrated.”

“In the same way, there are ascetics and brahmins who don’t live withdrawn in body and mind from sensual pleasures. They haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the first example that occurred to me.

Then a second example occurred to me. Suppose there was a green, sappy log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?”

“No, Mister Gotama. Why is that? Because it’s still a green, sappy log, despite the fact that it’s lying on dry land far from water. That person will eventually get weary and frustrated.”
“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. But they haven’t internally given up or stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to overexertion, they are incapable of knowledge and vision, of supreme awakening. This was the second example that occurred to me.

Then a third example occurred to me. Suppose there was a dried up, withered log, and it was lying on dry land far from the water. Then a person comes along with a drill-stick, thinking to light a fire and produce heat. What do you think, Bhāradvāja? By drilling the stick against that dried up, withered log on dry land far from water, could they light a fire and produce heat?”

“Yes, Mister Gotama. Why is that? Because it’s a dried up, withered log, and it’s lying on dry land far from water.”

“In the same way, there are ascetics and brahmins who live withdrawn in body and mind from sensual pleasures. And they have internally given up and stilled desire, affection, infatuation, thirst, and passion for sensual pleasures. Regardless of whether or not they suffer painful, sharp, severe, acute feelings due to overexertion, they are capable of knowledge and vision, of supreme awakening. This was the third example that occurred to me. These are the three examples, which were neither supernaturally inspired, nor learned before in the past, that occurred to me.

Then it occurred to me, ‘Why don’t I, with teeth clenched and tongue pressed against the roof of my mouth, squeeze, squash, and crush mind with mind.’ So that’s what I did, until sweat ran from my armpits. It was like when a strong man grabs a weaker man by the head or throat or shoulder and squeezes, squashes, and crushes them. In the same way, with teeth clenched and tongue pressed against the roof of my mouth, I squeezed, squashed, and crushed mind with mind until sweat ran from my armpits. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I practice the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then winds came out my ears making a loud noise, like the puffing of a blacksmith’s bellows. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then strong winds ground my head, like a strong man was drilling into my head with a sharp point. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I’d pushed too hard with that painful striving.

Then it occurred to me, ‘Why don’t I keep practicing the breathless absorption?’ So I cut off my breathing through my mouth and nose. But then I got a severe headache, like a

strong man was tightening a tough leather strap around my head. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose. But then strong winds carved up my belly, like a deft butcher or their apprentice was slicing my belly open with a meat cleaver. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then it occurred to me, 'Why don't I keep practicing the breathless absorption?' So I cut off my breathing through my mouth and nose. But then there was an intense burning in my body, like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. My energy was roused up and unflagging, and my mindfulness was established and lucid, but my body was disturbed, not tranquil, because I'd pushed too hard with that painful striving.

Then some deities saw me and said, 'The ascetic Gotama is dead.' Others said, 'He's not dead, but he's dying.' Others said, 'He's not dead or dying. The ascetic Gotama is a perfected one, for that is how the perfected ones live.'

Then it occurred to me, 'Why don't I practice completely cutting off food?'

But deities came to me and said, 'Good sir, don't practice totally cutting off food. If you do, we'll infuse divine nectar into your pores and you will live on that.'

Then it occurred to me, 'If I claim to be completely fasting while these deities are infusing divine nectar in my pores, that would be a lie on my part.' So I dismissed those deities, saying, 'There's no need.'

Then it occurred to me, 'Why don't I just take a little bit of food each time, a cup of broth made from mung beans, horse gram, chickpeas, or green gram.' So that's what I did, until my body became extremely emaciated. Due to eating so little, my limbs became like the joints of an eighty-year-old or a corpse, my bottom became like a camel's hoof, my vertebrae stuck out like beads on a string, and my ribs were as gaunt as the broken-down rafters on an old barn. Due to eating so little, the gleam of my eyes sank deep in their sockets, like the gleam of water sunk deep down a well. Due to eating so little, my scalp shriveled and withered like a green bitter-gourd in the wind and sun. Due to eating so little, the skin of my belly stuck to my backbone, so that when I tried to rub the skin of my belly I grabbed my backbone, and when I tried to rub my backbone I rubbed the skin of my belly. Due to eating so little, when I tried to urinate or defecate I fell face down right there. Due to eating so little, when I tried to relieve my body by rubbing my limbs with my hands, the hair, rotted at its roots, fell out.

Then some people saw me and said: 'The ascetic Gotama is black.' Some said: 'He's not black, he's brown.' Some said: 'He's neither black nor brown. The ascetic Gotama has tawny skin.' That's how far the pure, bright complexion of my skin had been ruined by taking so little food.

Then it occurred to me, ‘Whatever ascetics and brahmins have experienced painful, sharp, severe, acute feelings due to overexertion—whether in the past, future, or present—this is as far as it goes, no-one has done more than this. But I have not achieved any superhuman distinction in knowledge and vision worthy of the noble ones by this severe, grueling work. Could there be another path to awakening?’

Then it occurred to me, ‘I recall sitting in the cool shade of the rose-apple tree while my father the Sakyan was off working. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Could that be the path to awakening?’ Stemming from that memory came the realization: ‘That is the path to awakening!’

Then it occurred to me, ‘Why am I afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities?’ I thought, ‘I’m not afraid of that pleasure, for it has nothing to do with sensual pleasures or unskillful qualities.’

Then it occurred to me, ‘I can’t achieve that pleasure with a body so excessively emaciated. Why don’t I eat some solid food, some rice and porridge?’ So I ate some solid food.

Now at that time the five mendicants were attending on me, thinking, ‘The ascetic Gotama will tell us of any truth that he realizes.’ But when I ate some solid food, they left disappointed in me, saying, ‘The ascetic Gotama has become indulgent; he has strayed from the struggle and returned to indulgence.’

After eating solid food and gathering my strength, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption … As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption … third absorption … fourth absorption.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds …

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute."

When he had spoken, Saṅgārava said to the Buddha, "The striving of Mister Gotama was indeed assiduous and that of a true person, since he is a perfected one, a fully awakened Buddha. But Mister Gotama, do gods survive?"

"I've understood about gods in terms of causes."

"But Mister Gotama, when asked 'Do gods survive?' why did you say that you have understood about gods in terms of causes? That being so, is it not hollow and false?"

"When asked 'Do gods survive', whether you reply 'Gods survive' or 'I've understood in terms of causes' a sensible person would come to the categorical conclusion in this matter that gods survive."

"But why didn't you say that in the first place?"

"It is agreed by the eminent in the world that gods survive."

When he had spoken, Saṅgārava said to the Buddha, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 101

MN 101
At Devadaha
Devadahasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there's nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.' Such is the doctrine of the Jain ascetics.

I've gone up to the Jain ascetics who say this and said, 'Is it really true that this is the venerables' view?' They admitted that it is.

I said to them, 'But reverends, do you know for sure that you existed in the past, and it is not the case that you did not exist?'

'No we don't, reverend.'

'But reverends, do you know for sure that you did bad deeds in the past?'

'No we don't, reverend.'

'But reverends, do you know that you did such and such bad deeds?'

'No we don't, reverend.'

'But reverends, do you know that so much suffering has already been worn away? Or that so much suffering still remains to be worn away? Or that when so much suffering is worn away all suffering will have been worn away?'

'No we don't, reverend.'

'But reverends, do you know about giving up unskillful qualities in the present life and embracing skillful qualities?'

'No we don't, reverend.'

‘So it seems that you don’t know any of these things. In that case, it’s not appropriate for the Jain venerables to declare this.

Now, supposing you did know these things. In that case, it would be appropriate for the Jain venerables to declare this.

Suppose a man was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, causing painful feelings, sharp and severe. They’d probe for the arrow, causing painful feelings, sharp and severe. They’d extract the arrow, causing painful feelings, sharp and severe. They’d apply cauterizing medicine to the wound, causing painful feelings, sharp and severe. After some time that wound would be healed and the skin regrown. They’d be healthy, happy, autonomous, master of themselves, able to go where they wanted.

They’d think, “Earlier I was struck by an arrow thickly smeared with poison, causing painful feelings, sharp and severe. My friends and colleagues, relatives and kin got a surgeon to treat me. At each step, the treatment was painful. But these days that wound is healed and the skin regrown. I’m healthy, happy, autonomous, my own master, able to go where I want.”

In the same way, reverends, if you knew about these things, it would be appropriate for the Jain venerables to declare this.

But since you don’t know any of these things, it’s not appropriate for the Jain venerables to declare this.’

When I said this, those Jain ascetics said to me, ‘Reverend, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: “Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.”

He says: “O reverend Jain ascetics, you have done bad deeds in a past life. Wear them away with these severe and grueling austerities. And when in the present you are restrained in body, speech, and mind, you’re not doing any bad deeds for the future. So, due to eliminating past deeds by fervent mortification, and not doing any new deeds, there’s nothing to come up in the future. With no future consequence, deeds end. With the ending of deeds, suffering ends. With the ending of suffering, feeling ends. And with the ending of feeling, all suffering will have been worn away.” We endorse and accept this, and we are satisfied with it.’

When they said this, I said to them, ‘These five things can be seen to turn out in two different ways. What five? Faith, endorsement, oral transmission, reasoned train of thought, and acceptance of a view after deliberation. These are the five things that can be seen to turn out in two different ways. In this case, what faith in your teacher do you have when it comes to the past? What endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?’ When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Furthermore, I said to those Jain ascetics, ‘What do you think, reverends? At a time of intense exertion and striving do you suffer painful, sharp, severe, acute feelings due to overexertion? Whereas at a time without intense exertion and striving do you not suffer painful, sharp, severe, acute feelings due to overexertion?’

‘Reverend Gotama, at a time of intense exertion we suffer painful, sharp feelings due to overexertion, not without intense exertion.’

‘So it seems that only at a time of intense exertion do you suffer painful, sharp feelings due to overexertion, not without intense exertion. In that case, it’s not appropriate for the Jain venerables to declare: “Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. …”

If at a time of intense exertion you did not suffer painful, sharp feelings due to overexertion, and if without intense exertion you did experience such feelings, it would be appropriate for the Jain venerables to declare this.

But since this is not the case, aren’t you experiencing painful, sharp feelings due only to your own exertion, which out of ignorance, unknowing, and confusion you misconstrue to imply: “Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds. …”?’ When I said this, I did not see any legitimate defense of their doctrine from the Jains.

Furthermore, I said to those Jain ascetics, ‘What do you think, reverends? If a deed is to be experienced in this life, can exertion make it be experienced in lives to come?’

‘No, reverend.’

‘But if a deed is to be experienced in lives to come, can exertion make it be experienced in this life?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced as pleasure, can exertion make it be experienced as pain?’

‘No, reverend.’

‘But if a deed is to be experienced as pain, can exertion make it be experienced as pleasure?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced when fully ripened, can exertion make it be experienced when not fully ripened?’

‘No, reverend.’

‘But if a deed is to be experienced when not fully ripened, can exertion make it be experienced when fully ripened?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced strongly, can exertion make it be experienced weakly?’

‘No, reverend.’

‘But if a deed is to be experienced weakly, can exertion make it be experienced strongly?’

‘No, reverend.’

‘What do you think, reverends? If a deed is to be experienced, can exertion make it not be experienced?’

‘No, reverend.’

‘But if a deed is not to be experienced, can exertion make it be experienced?’

‘No, reverend.’

‘So it seems that exertion cannot change the way deeds are experienced in any of these ways. This being so, your exertion and striving are fruitless.’

Such is the doctrine of the Jain ascetics. Saying this, the Jain ascetics deserve rebuke and criticism on ten legitimate grounds.

If sentient beings experience pleasure and pain because of past deeds, clearly the Jains have done bad deeds in the past, since they now experience such intense pain. If sentient beings experience pleasure and pain because of God Almighty’s creation, clearly the Jains were created by a bad God, since they now experience such intense pain. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Jains arise from bad circumstances, since they now experience such intense pain. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Jains have been reborn in a bad class, since they now experience such intense pain. If sentient beings experience pleasure and pain because of exertion in this life, clearly the Jains exert themselves badly in this life, since they now experience such intense pain.

The Jains deserve criticism whether or whether not sentient beings experience pleasure and pain because of past deeds, or God Almighty’s creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Jain ascetics. The Jain ascetics who say this deserve rebuke and criticism on these ten legitimate grounds. That’s how exertion and striving is fruitless.

And how is exertion and striving fruitful? It’s when a mendicant doesn’t bring suffering upon themselves; and they don’t give up legitimate pleasure, but they’re not besotted with that pleasure. They understand: ‘When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.’ So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate towards that specific

source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate towards that other source of suffering, and so that suffering is worn away.

Suppose a man is in love with a woman, full of intense desire and lust. Then he sees her standing together with another man, chatting, giggling, and laughing.

What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

"Yes, sir. Why is that? Because that man is in love that woman, full of intense desire and lust."

"Then that man might think: 'I'm in love with that woman, full of intense desire and lust. When I saw her standing together with another man, chatting, giggling, and laughing, it gave rise to sorrow, lamentation, pain, sadness, and distress for me. Why don't I give up that desire and lust for that woman?' So that's what he did. Some time later he sees her again standing together with another man, chatting, giggling, and laughing.

What do you think, mendicants? Would that give rise to sorrow, lamentation, pain, sadness, and distress for him?"

"No, sir. Why is that? Because he no longer desires that woman."

"In the same way, a mendicant doesn't bring suffering upon themselves; and they don't give up legitimate pleasure, but they're not besotted with that pleasure. They understand: 'When I actively strive I become dispassionate towards this source of suffering. But when I develop equanimity I become dispassionate towards this other source of suffering.' So they either actively strive or develop equanimity as appropriate. Through active striving they become dispassionate towards that specific source of suffering, and so that suffering is worn away. Through developing equanimity they become dispassionate towards that other source of suffering, and so that suffering is worn away. That's how exertion and striving is fruitful.

Furthermore, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and skillful qualities grow. Why don't I strive painfully?' So that's what they do, and as they do so unskillful qualities decline and skillful qualities grow. After some time, they no longer strive painfully. Why is that? Because they have accomplished the goal for which they strived painfully.

Suppose an arrowsmith was heating an arrow shaft between two firebrands, making it straight and fit for use. After it's been made straight and fit for use, they'd no longer heat it to make it straight and fit for use. Why is that? Because they have accomplished the goal for which they heated it.

In the same way, a mendicant reflects: 'When I live as I please, unskillful qualities grow and skillful qualities decline. But when I strive painfully, unskillful qualities decline and

skillful qualities grow. Why don't I strive painfully?' … After some time, they no longer strive painfully. That too is how exertion and striving is fruitful.

Furthermore, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One, and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking

only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That too is how exertion and striving is fruitful.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally

experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ That too is how exertion and striving is fruitful.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. That too is how exertion and striving is fruitful.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They truly understand: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ That too is how exertion and striving is fruitful. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on ten legitimate grounds.

If sentient beings experience pleasure and pain because of past deeds, clearly the Realized One has done good deeds in the past, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of God Almighty’s creation, clearly the Realized One was created by a good God, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of circumstance and nature, clearly the Realized One arises from good circumstances, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of the class of rebirth, clearly the Realized One was reborn in a good class, since he now experiences such undefiled pleasure. If sentient beings experience pleasure and pain because of exertion in this life, clearly the Realized One exerts himself well in this life, since he now experiences such undefiled pleasure.

The Realized One deserves praise whether or whether not sentient beings experience pleasure and pain because of past deeds, or God Almighty’s creation, or circumstance and nature, or class of rebirth, or exertion in this life. Such is the doctrine of the Realized One. Saying this, the Realized One deserves praise on these ten legitimate grounds.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 102

MN 102
The Five and Three
Pañcattayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are some ascetics and brahmins who speculate and theorize about the future, and assert various hypotheses concerning the future. Some propose this: 'The self is percipient and free of disease after death.' Some propose this: 'The self is non-percipient and free of disease after death.' Some propose this: 'The self is neither percipient nor non-percipient and free of disease after death.' But some assert the annihilation, eradication, and obliteration of an existing being, while others propose extinguishment in the present life. Thus they assert an existent self that is free of disease after death; or they assert the annihilation of an existing being; while some propose extinguishment in the present life. In this way five become three, and three become five. This is the passage for recitation of the five and three.

Now, the ascetics and brahmins who assert a self that is percipient and free of disease after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some among those who go beyond this propose universal consciousness, limitless and imperturbable.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is percipient and free of disease after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Or they describe it as of unified perception, or of diverse perception, or of limited perception, or of limitless perception. Or some, aware that 'there is nothing at all', propose the dimension of nothingness, limitless and imperturbable. They declare that this is the purest, highest, best, and supreme of all those perceptions, whether of form or of formlessness or of unity or of diversity. 'That much is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert a self that is non-percipient and free of disease after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

So they reject those who assert a self that is percipient and free of disease after death. Why is that? Because they believe that perception is a disease, a boil, a dart, and that the state of non-perception is peaceful and sublime.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is non-percipient and free of disease after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. But if any ascetic or brahmin should say this: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible. 'All that is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert a self that is neither percipient nor non-percipient and free of disease after death describe it as having form, or being formless, or both having form and being formless, or neither having form nor being formless.

So they reject those who assert a self that is percipient and free of disease after death, as well as those who assert a self that is non-percipient and free of disease after death. Why is that? Because they believe that perception is a disease, a boil, a dart; that non-perception is a stupor; and that the state of neither perception nor non-perception is peaceful and sublime.

The Realized One understands this as follows. There are ascetics and brahmins who assert a self that is neither percipient nor non-percipient and free of disease after death, describing it as having form, or being formless, or both having form and being formless, or neither having form nor being formless. Some ascetics or brahmins assert the embracing of that dimension merely through the conditioned phenomena of what is able to be seen, heard, thought, and known. But that is said to be a disastrous approach. For that dimension is said to be not attainable by means of conditioned phenomena, but only with a residue of conditioned phenomena. 'All that is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, the ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being reject those who assert a self that is free of disease after death, whether percipient or non-percipient or neither percipient non-percipient. Why is that? Because they think: 'All of those ascetics and brahmins only assert their attachment to heading upstream: "After death we shall be like this! After death we shall be like that!"

Suppose a trader was going to market, thinking: "With this, that shall be mine! This way, I shall get that!" In the same way, those ascetics and brahmins seem to be like traders when they say: "After death we shall be like this! After death we shall be like that!"' The Realized One understands this as follows. The ascetics and brahmins who assert the annihilation, eradication, and obliteration of an existing being; from fear and disgust with substantial reality, they just keep running and circling around substantial reality. Suppose a dog on a leash was tethered to a strong post or pillar. It would just keeping running and circling around that post or pillar. In the same way, those ascetics and brahmins, from fear

and disgust with substantial reality, just keep running and circling around substantial reality. ‘All that is conditioned and coarse. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Whatever ascetics and brahmins speculate and theorize about the future, and propose various hypotheses concerning the future, all of them propose one or other of these five theses.

There are some ascetics and brahmins who theorize about the past, and propose various hypotheses concerning the past. They propose the following, each insisting that theirs is the only truth and that everything else is wrong. ‘The self and the cosmos are eternal.’ ‘The self and the cosmos are not eternal.’ ‘The self and the cosmos are both eternal and not eternal.’ ‘The self and the cosmos are neither eternal nor not eternal.’ ‘The self and the cosmos are finite.’ ‘The self and the cosmos are infinite.’ ‘The self and the cosmos are both finite and infinite.’ ‘The self and the cosmos are neither finite nor infinite.’ ‘The self and the cosmos are unified in perception.’ ‘The self and the cosmos are diverse in perception.’ ‘The self and the cosmos have limited perception.’ ‘The self and the cosmos have limitless perception.’ ‘The self and the cosmos experience nothing but happiness.’ ‘The self and the cosmos experience nothing but suffering.’ ‘The self and the cosmos experience both happiness and suffering.’ ‘The self and the cosmos experience neither happiness nor suffering.’

Now, consider the ascetics and brahmins whose view is as follows. ‘The self and the cosmos are eternal. This is the only truth, other ideas are silly.’ It’s simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation. But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part. ‘All that is conditioned and coarse. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, consider the ascetics and brahmins whose view is as follows. The self and the cosmos are not eternal, or both eternal and not eternal, or neither eternal nor not-eternal, or finite, or infinite, or both finite and infinite, or neither finite nor infinite, or of unified perception, or of diverse perception, or of limited perception, or of limitless perception, or experience nothing but happiness, or experience nothing but suffering, or experience both happiness and suffering, or experience neither happiness nor suffering. It’s simply not possible for them to have personal knowledge of this that is pure and bright, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation. But in the absence of personal knowledge that is pure and bright, even the portion of knowledge they illuminate is said to be grasping on their part. ‘All that is conditioned and coarse. But there is the cessation of conditions—that is real.’ Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, not focusing on the fetters of sensuality, enter and remain in the rapture of seclusion: ‘This is

peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. In the same way, when the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, not focusing on the fetters of sensuality, enters and remains in the rapture of seclusion: 'This is peaceful, this is sublime, that is, entering and remaining in the rapture of seclusion.' But that rapture of seclusion of theirs ceases. When the rapture of seclusion ceases, sadness arises; and when sadness ceases, the rapture of seclusion arises. 'All that is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, not focusing on the fetters of sensuality, going beyond the rapture of seclusion, enter and remain in pleasure not of the flesh. 'This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.' But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. … The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, not focusing on the fetters of sensuality, going beyond the rapture of seclusion, enters and remains in pleasure not of the flesh. 'This is peaceful, this is sublime, that is, entering and remaining in pleasure not of the flesh.' But that pleasure not of the flesh of theirs ceases. When pleasure not of the flesh ceases, the rapture of seclusion arises; and when the rapture of seclusion ceases, pleasure not of the flesh arises. 'All that is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, not focusing on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enter and remain in neutral feeling. 'This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.' Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feelings arises.

It's like how the sunlight fills the space when the shadow leaves, or the shadow fills the space when the sunshine leaves. … The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, not focusing on the fetters of sensuality, going beyond the rapture of seclusion and pleasure not of the flesh, enters and remains in neutral feeling. 'This is peaceful, this is sublime, that is, entering and remaining in neutral feeling.' Then that neutral feeling ceases. When neutral feeling ceases, pleasure not of the flesh arises; and when pleasure not of the flesh ceases, neutral feelings arises. 'All that is conditioned and coarse. But there is the cessation of

conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

Now, some ascetics and brahmins, letting go of theories about the past and the future, not focusing on the fetters of sensuality, go beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping.'

The Realized One understands this as follows. This good ascetic or brahmin, letting go of theories about the past and the future, not focusing on the fetters of sensuality, goes beyond the rapture of seclusion, pleasure not of the flesh, and neutral feeling. They regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping.' Clearly this venerable speaks of a practice that's conducive to extinguishment. Nevertheless, they still grasp at theories about the past or the future, or the fetters of sensuality, or the rapture of seclusion, or pleasure not of the flesh, or neutral feeling. And when they regard themselves like this: 'I am at peace; I am extinguished; I am free of grasping,' that's also said to be grasping on their part. 'All that is conditioned and coarse. But there is the cessation of conditions—that is real.' Understanding this and seeing the escape from it, the Realized One has gone beyond all that.

But the Realized One has awakened to the supreme state of sublime peace, that is, liberation by not grasping after truly understanding the six fields of contact's origin, ending, gratification, drawback, and escape."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 103

MN 103
Is This What You Think Of Me?
Kintisutta

So I have heard. At one time the Buddha was staying near Kusinārā, in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, is this what you think of me? ‘The ascetic Gotama teaches the Dhamma for the sake of robes, almsfood, lodgings, or rebirth in this or that state.’”

“No sir, we don’t think of you that way.”

“If you don’t think of me that way, then what exactly do you think of me?”

“We think of you this way: ‘The Buddha is compassionate and wants what’s best for us. He teaches out of compassion.’”

“So it seems you think that I teach out of compassion.

In that case, each and every one of you should train in the things I have taught from my direct knowledge, that is: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. You should train in these things in harmony, appreciating each other, without quarreling.

As you do so, it may happen that two mendicants disagree about the teaching.

Now, you might think, ‘These two venerables disagree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a dispute about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning and the phrasing. But the venerables should know that this is how such disagreement on the meaning and the phrasing comes to be. Please don’t get into a dispute about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables disagree on the meaning but agree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and

say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a dispute about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables disagree on the meaning but agree on the phrasing. But the venerables should know that this is how such disagreement on the meaning and agreement on the phrasing comes to be. Please don’t get into a dispute about this.’ So you should remember what has been incorrectly memorized as incorrectly memorized and what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables agree on the meaning but disagree on the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on the meaning but disagree on the phrasing. But the venerables should know that this is how such agreement on the meaning and disagreement on the phrasing comes to be. But the phrasing is a minor matter. Please don’t get into a dispute about something so minor.’ So you should remember what has been correctly memorized as correctly memorized and what has been incorrectly memorized as incorrectly memorized. Remembering this, you should speak on the teaching and the training.

Now, you might think, ‘These two venerables agree on both the meaning and the phrasing.’ So you should approach whichever mendicant you think is most amenable and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a dispute about this.’ Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: ‘The venerables agree on both the meaning and the phrasing. But the venerables should know that this is how they come to agree on the meaning and the phrasing. Please don’t get into a dispute about this.’ So you should remember what has been correctly memorized as correctly memorized. Remembering this, you should speak on the teaching and the training.

As you train in harmony, appreciating each other, without quarreling, one of the mendicants might commit an offense or transgression. In such a case, you should not be in a hurry to accuse them. The individual should be examined like this: ‘I won’t be troubled and the other individual won’t be hurt, for they’re not irritable and hostile. They don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful.’ If that’s what you think, then it’s appropriate to speak to them.

But suppose you think this: ‘I will be troubled and the other individual will be hurt, for they’re irritable and hostile. However, they don’t hold fast to their views, but let them go easily. I can draw them away from the unskillful and establish them in the skillful. But for

the other individual to get hurt is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled but the other individual won't be hurt, for they're not irritable and hostile. However, they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let go. Nevertheless, I can draw them away from the unskillful and establish them in the skillful. But for me to be troubled and the other individual to get hurt is a minor matter. It's more important that I can draw them away from the unskillful and establish them in the skillful.' If that's what you think, then it's appropriate to speak to them.

But suppose you think this: 'I will be troubled and the other individual will be hurt, for they're irritable and hostile. And they hold fast to their views, refusing to let go. I cannot draw them away from the unskillful and establish them in the skillful.' Don't underestimate the value of equanimity regarding such a person.

As you train in harmony, appreciating each other, without quarreling, the sides might continue to bring up settled issues with each other, with contempt for each other's views, resentful, bitter, and exasperated. In this case you should approach whichever mendicant you think is most amenable among those who side with one party and say to them: 'Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he rebuke it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.' 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

Then they should approach whichever mendicant they think is most amenable among those who side with the other party and say to them: 'Reverend, as we were training, the sides continued to bring up settled issues with each other. If the Ascetic knew about this, would he rebuke it?' Answering rightly, the mendicant should say: 'Yes, reverend, he would.' 'But without giving that up, reverend, can one realize extinguishment?' Answering rightly, the mendicant should say: 'No, reverend, one cannot.'

If others should ask that mendicant: 'Were you the venerable who drew those mendicants away from the unskillful and established them in the skillful?' Answering rightly, the mendicant should say: 'Well, reverends, I approached the Buddha. He taught me the Dhamma. After hearing that teaching I explained it to those mendicants. When those mendicants heard that teaching they were drawn away from the unskillful and established in the skillful.' Answering in this way, that mendicant doesn't glorify themselves or put others down. They answer in line with the teaching, with no legitimate grounds for rebuke and criticism."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 104

MN 104
At Sāmagāma
Sāmagāmasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans near the village of Sāma.

Now at that time the Jain ascetic of the Ñātika clan had recently passed away at Pāvā. With his passing the Jain ascetics split, dividing into two factions, arguing, quarreling, and disputing, continually wounding each other with barbed words: “You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!” You’d think there was nothing but slaughter going on among the Jain ascetics. And the Jain Ñātika’s white-clothed lay disciples were disillusioned, dismayed, and disappointed in the Jain ascetics. They were equally disappointed with a teaching and training so poorly explained and poorly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha, with broken monument and without a refuge.

And then, after completing the rainy season residence near Pāvā, the novice Cunda went to see Venerable Ānanda at Sāma village. He bowed, sat down to one side, and told him what had happened.

Ānanda said to him, “Reverend Cunda, we should see the Buddha about this matter. Come, let’s go to the Buddha and inform him about this.”

“Yes, sir,” replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and Ānanda informed him of what Cunda had said. He went on to say, “Sir, it occurs to me: ‘When the Buddha has passed away, let no dispute arise in the Saṅgha. For such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.’”

“What do you think, Ānanda? Do you see even two mendicants whose opinion differs regarding the things I have taught from my direct knowledge, that is, the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path?”

“No, sir, I do not. Nevertheless, there are some individuals who appear to live obedient to the Buddha, but when the Buddha has passed away they might create a dispute in the Saṅgha regarding livelihood or the monastic code. Such a dispute would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

“Ānanda, dispute about livelihood or the monastic code is a minor matter. But should a dispute arise in the Saṅgha concerning the path or the practice, that would be for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

Ānanda, there are these six roots of arguments. What six? Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of arguments, so it doesn’t come up in the future.

Furthermore, a mendicant is offensive and contemptuous … They’re jealous and stingy … They’re devious and deceitful … They have corrupt wishes and wrong view … They’re attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of arguments, so it doesn’t come up in the future. These are the six roots of arguments.

There are four kinds of disciplinary issues. What four? Disciplinary issues due to disputes, accusations, offenses, or business. These are the four kinds of disciplinary issues. There are seven methods for the settlement of any disciplinary issues that might arise. Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass.

And how is there resolution face-to-face? It’s when mendicants are disputing: ‘This is the teaching,’ ‘This is not the teaching,’ ‘This is the monastic law,’ ‘This is not the monastic law.’ Those mendicants should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That’s how there is resolution face-to-face. And that’s how certain disciplinary issues are settled, that is, by resolution face-to-face.

And how is there majority decision? If those mendicants are not able to settle that issue in that monastery, they should go to another monastery with more mendicants. There they should all sit together in harmony and thoroughly go over the guidelines of the teaching. They should settle that disciplinary issue in agreement with the guidelines. That’s how there is majority decision. And that’s how certain disciplinary issues are settled, that is, by majority decision.

And how is there resolution through recollection? It's when mendicants accuse a mendicant of a serious offense; one entailing expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverends, I don't recall committing such an offense.' The resolution through recollection should be granted to them. That's how there is the resolution through recollection. And that's how certain disciplinary issues are settled, that is, by resolution through recollection.

And how is there resolution because of past insanity? It's when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverend, I don't recall committing such an offense.' But though they try to get out of it, the mendicant pursues the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I had gone mad, I was out of my mind. And while I was mad I did and said many things that are not proper for an ascetic. I don't remember any of that, I was mad when I did it.' The resolution because of past insanity should be granted to them. That's how there is resolution because of past insanity. And that's how certain disciplinary issues are settled, that is, by resolution because of past insanity.

And how is there acting according to what has been admitted? It's when a mendicant, whether accused or not, recalls an offense and clarifies it and reveals it. After approaching a more senior mendicant, that mendicant should arrange his robe over one shoulder, bow to that mendicant's feet, squat on their heels, raise their joined palms, and say: 'Sir, I have fallen into such-and-such an offense. I confess it.' The senior mendicant says: 'Do you see it?' 'Yes, I see it.' 'Then restrain yourself in future.' 'I shall restrain myself.' That's how there is acting according to what has been admitted. And that's how certain disciplinary issues are settled, that is, by acting according to what has been admitted.

And how is there a verdict of further penalty? It's when a mendicant accuses a mendicant of the kind of serious offense that entails expulsion, or close to it: 'Venerable, do you recall committing the kind of serious offense that entails expulsion or close to it?' They say: 'No, reverends, I don't recall committing such an offense.' But though they try to get out of it, the mendicants pursue the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverends, I don't recall committing a serious offense of that nature. But I do recall committing a light offense.' But though they try to get out of it, the mendicants pursue the issue: 'Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverends, I'll go so far as to acknowledge this light offense even when not asked. Why wouldn't I acknowledge a serious offense when asked?' They say: 'You wouldn't have acknowledged that light offense without being asked, so why would you acknowledge a serious offense? Surely the venerable must know perfectly well if you recall committing an offense that entails expulsion or close to it!' They say: 'Reverend, I do recall committing the kind of serious offense that entails expulsion or close to it. I spoke too hastily when I said that I didn't recall it.' That's how there is further penalty. And that's how certain disciplinary issues are settled, that is, by further penalty.

And how is there the covering over as if with grass? It's when the mendicants continually argue, quarrel, and dispute, doing and saying many things that are not proper for an ascetic. Those mendicants should all sit together in harmony. A competent mendicant of one party, having got up from their seat, arranged their robe over one shoulder, and raised their joined palms, should inform the Saṅgha:

'Sir, let the Saṅgha listen to me. We have been continually arguing, quarreling, and disputing, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

Then a competent mendicant of the other party, having got up from their seat, arranged their robe over one shoulder, and raising their joined palms, should inform the Saṅgha:

'Sir, let the Saṅgha listen to me. We have been continually arguing, quarreling, and disputing, doing and saying many things that are not proper for an ascetic. If it seems appropriate to the Saṅgha, then—for the benefit of these venerables and myself—I disclose in the middle of the Saṅgha by means of covering over as if with grass any offenses committed by these venerables and by myself, excepting only those that are gravely blameworthy and those connected with laypeople.'

That's how there is the covering over as if with grass. And that's how certain disciplinary issues are settled, that is, by covering over as if with grass.

Ānanda, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six? Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness … This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness … This too is a warm-hearted quality.

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and

delivers one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

If you should undertake and follow these six warm-hearted qualities, do you see any criticism, large or small, that you could not endure?"

"No, sir."

"That's why, Ānanda, you should undertake and follow these six warm-hearted qualities. That will be for your lasting welfare and happiness."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 105

MN 105
With Sunakkhatta
Sunakkhattasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time several mendicants had declared their enlightenment in the Buddha's presence:

"We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Sunakkhatta the Licchavi heard about this.

He went to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard that several mendicants have declared their enlightenment in the Buddha's presence. I trust they did so rightly—or are there some who declared enlightenment out of overestimation?"

"Some of them did so rightly, Sunakkhatta, while others did so out of overestimation. Now, when mendicants declare enlightenment rightly, that is their truth. But when mendicants declare enlightenment out of overestimation, the Realized One thinks: 'I should teach them the Dhamma.' If the Realized One thinks he should teach them the Dhamma, but then certain foolish men, having carefully planned a question, approach the Realized One and ask it, then the Realized One changes his mind."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach the Dhamma. The mendicants will listen and remember it."

"Well then, Sunakkhatta, listen and apply your mind well, I will speak."

"Yes, sir," replied Sunakkhatta. The Buddha said this:

"Sunakkhatta, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

It's possible that a certain individual may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively

listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying.

Suppose a person had left their own village or town long ago, and they saw another person who had only recently left there. They would ask about whether their village was safe, with plenty of food and little disease, and the other person would tell them the news. What do you think, Sunakkhatta? Would that person want to listen to that other person? Would they actively listen and try to understand? Would they associate with that person, and find it satisfying?"

"Yes, sir."

"In the same way, it's possible that a certain individual may be intent on worldly pleasures of the flesh. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying. You should know of them: 'That individual is intent on pleasures of the flesh, for they're detached from things connected with the imperturbable.'

It's possible that a certain individual may be intent on the imperturbable. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with worldly pleasures of the flesh is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a fallen, withered leaf. It's incapable of becoming green again. In the same way, an individual intent on the imperturbable has dropped the connection with worldly pleasures of the flesh. You should know of them: 'That individual is intent on the imperturbable, for they're detached from things connected with pleasures of the flesh.'

It's possible that a certain individual may be intent on the dimension of nothingness. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the imperturbable is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a broad rock that had been broken in half, so that it could not be put back together again. In the same way, an individual intent on the dimension of nothingness has broken the connection with the imperturbable. You should know of them: 'That individual is intent on the dimension of nothingness, for they're detached from things connected with the imperturbable.'

It's possible that a certain individual may be intent on the dimension of neither perception nor non-perception. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it

satisfying. But when talk connected with the dimension of nothingness is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying.

Suppose someone had eaten some delectable food and thrown it up. What do you think, Sunakkhatta? Would that person want to eat that food again?"

"No, sir. Why is that? Because that food is deemed repulsive."

"In the same way, an individual intent on the dimension of neither perception nor non-perception has vomited the connection with the dimension of nothingness. You should know of them: 'That individual is intent on the dimension of neither perception nor non-perception, for they're detached from things connected with the dimension of nothingness.'

It's possible that a certain individual may be rightly intent on extinguishment. Such an individual engages in pertinent conversation, thinking and considering in line with that. They associate with that kind of person, and they find it satisfying. But when talk connected with the dimension of neither perception nor non-perception is going on they don't want to listen. They don't actively listen or try to understand. They don't associate with that kind of person, and they don't find it satisfying.

Suppose there was a palm tree with its crown cut off. It's incapable of further growth. In the same way, an individual rightly intent on extinguishment has cut off the connection with the dimension of neither perception nor non-perception at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. You should know of them: 'That individual is rightly intent on extinguishment, for they're detached from things connected with the dimension of neither perception nor non-perception.'

It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving some residue behind. Imagining that no residue remained, the surgeon would say: 'My good man, the dart has been extracted and the poison expelled without residue. It is still capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood. Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my good sir, heal it.'

They'd think: 'The dart has been extracted and the poison expelled without residue. It's not capable of harming me.' They'd eat unsuitable food, and the wound would get infected. And they wouldn't regularly wash and anoint the opening, so it would get

covered in pus and blood. And they'd walk too much in the wind and sun, so dust and dirt infected the wound. And they wouldn't take care of the wound or heal it. Then both because they did what was unsuitable, and because of the residue of unclean poison, the wound would spread, resulting in death or deadly pain.

In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Having such conceit, though it's not based in fact, they would engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust infects their mind, resulting in death or deadly pain.

For it is death in the training of the Noble One to reject the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses.

It's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

Suppose a man was struck by an arrow thickly smeared with poison. Their friends and colleagues, relatives and kin would get a surgeon to treat them. The surgeon would cut open the wound with a scalpel, probe for the arrow, extract it, and expel the poison, leaving no residue behind. Knowing that no residue remained, the surgeon would say: 'My good man, the dart has been extracted and the poison expelled without residue. It's not capable of harming you. Eat only suitable food. Don't eat unsuitable food, or else the wound may get infected. Regularly wash the wound and anoint the opening, or else it'll get covered with pus and blood. Don't walk too much in the wind and sun, or else dust and dirt will infect the wound. Take care of the wound, my good sir, heal it.'

They'd think: 'The dart has been extracted and the poison expelled without residue. It's not capable of harming me.' They'd eat suitable food, and the wound wouldn't get infected. And they'd regularly wash and anoint the opening, so it wouldn't get covered in pus and blood. And they wouldn't walk too much in the wind and sun, so dust and dirt wouldn't infect the wound. And they'd take care of the wound and heal it. Then both because they did what was suitable, and the unclean poison had left no residue, the wound would heal, and no death or deadly pain would result.

In the same way, it's possible that a certain mendicant might think: 'The Ascetic has said that craving is a dart; and that the poison of ignorance is inflicted by desire and ill will. I have given up the dart of craving and expelled the poison of ignorance; I am rightly intent on extinguishment.' Being rightly intent on extinguishment, they wouldn't engage in things unconducive to extinguishment: unsuitable sights, sounds, smells, tastes, touches, and ideas. Doing so, lust wouldn't infect their mind, so no death or deadly pain would result.

I've made up this simile to make a point. And this is the point: 'Wound' is a term for the six interior sense fields. 'Poison' is a term for ignorance. 'Dart' is a term for craving. 'Probing' is a term for mindfulness. 'Scalpel' is a term for noble wisdom. 'Surgeon' is a term for the Realized One, the perfected one, the fully awakened Buddha.

Truly, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person drink that beverage if they knew that it would result in death or deadly suffering?"

"No, sir."

"In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment.

Suppose there was a lethal viper. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. What do you think, Sunakkhatta? Would that person give that lethal viper their hand or finger if they knew that it would result in death or deadly suffering?"

"No, sir."

"In the same way, Sunakkhatta, that mendicant practices restraint regarding the six fields of contact. Understanding that attachment is the root of suffering, they are freed with the ending of attachments. It's not possible that they would apply their body or interest their mind in any attachment."

That is what the Buddha said. Satisfied, Sunakkhatta of the Licchavi clan was happy with what the Buddha said.

MN 106

MN 106
Conducive to the Imperturbable
Āneñjasappāyasutta

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive. This is made by illusion, mendicants, lamented by fools. Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra's domain, Māra's realm, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here.

A noble disciple reflects on this: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra's domain, Māra's realm, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here. Why don't I meditate with an abundant, expansive heart, having mastered the world and stabilized the mind? Then I will have no more bad, unskillful qualities such as desire, ill will, and aggression. And by giving them up my mind, no longer limited, will become limitless and well developed.'

Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the first way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; whatever form there is, all form is the four primary elements, or form derived from the four primary elements.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the second way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to

come, perceptions of visions in this life and in lives to come; all of these are impermanent. And what's impermanent is not worth approving, welcoming, or clinging to.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the imperturbable now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the imperturbable. This is said to be the third way of practice suitable for attaining the imperturbable.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, and perceptions of the imperturbable; all are perceptions. Where they cease without anything left over, that is peaceful, that is sublime, namely the dimension of nothingness.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the first way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is empty of a self or what belongs to a self.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the second way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple reflects: 'I don't belong to anyone anywhere! And nothing belongs to me anywhere!' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of nothingness now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of nothingness. This is said to be the third way of practice suitable for attaining the dimension of nothingness.

Furthermore, a noble disciple reflects: 'Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, and perceptions of the dimension of nothingness; all are perceptions. Where they cease without anything left over, that is peaceful, that is sublime, namely the dimension of neither perception nor non-perception.' Practicing in this way and meditating on it often their mind becomes confident in this dimension. Being confident, they either attain the dimension of neither perception nor non-perception now, or are freed by wisdom. When their body breaks up, after death, it's possible that that conducive consciousness will be reborn in the dimension of neither perception nor non-perception. This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception."

When he said this, Venerable Ānanda said to the Buddha: “Sir, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. Would that mendicant become extinguished or not?”

“One such mendicant might become extinguished, Ānanda, while another might not.”

“What is the cause, sir, what is the reason for this?”

“Ānanda, take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They approve, welcome, and keep clinging to that equanimity. Their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.”

“But sir, what is that mendicant grasping?”

“The dimension of neither perception nor non-perception.”

“Sir, it seems that mendicant is grasping the best thing to grasp!”

“Indeed, Ānanda. For the best thing to grasp is the dimension of neither perception nor non-perception.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ In this way they gain equanimity. They don’t approve, welcome, or keep clinging to that equanimity. So their consciousness doesn’t rely on that and grasp it. A mendicant free of grasping becomes extinguished.”

“It’s incredible, sir, it’s amazing! It seems the Buddha has explained to us how to cross over the flood by relying on one support or another. But sir, what is noble liberation?”

“Ananda, it’s when a noble disciple reflects like this: ‘Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come, visions in this life and in lives to come, perceptions of visions in this life and in lives to come, perceptions of the imperturbable, perceptions of the dimension of nothingness, perceptions of the dimension of neither perception nor non-perception; that is substantial reality as far as substantial reality extends. But this is freedom from death, namely the liberation of the mind through not grasping.

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or another, and I have taught noble liberation.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 107

MN 107
With Moggallāna the Accountant
Gaṇakamoggallānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then the brahmin Moggallāna the Accountant went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, in this stilt longhouse we can see gradual progress down to the last step of the staircase. Among the brahmins we can see gradual progress in recitation. Among archers we can see gradual progress in archery. Among us accountants, who earn a living by accounting, we can see gradual progress in mathematics. For when we get an apprentice we first make them count: 'One one, two twos, three threes, four fours, five fives, six sixes, seven sevens, eight eights, nine nines, ten tens.' We even make them count up to a hundred. Is it possible to similarly describe a gradual training, gradual progress, and gradual practice in this teaching and training?"

"It is possible, brahmin. Suppose a deft horse trainer were to obtain a fine thoroughbred. First of all he'd make it get used to wearing the bit. In the same way, when the Realized One gets a person for training they first guide them like this: 'Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve restraint over it. When you hear a sound with your ears … When you smell an odor with your nose … When you taste a flavor with your tongue … When you feel a touch with your body … When you know an idea with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

When they guard their sense doors, the Realized One guides them further: 'Come, mendicant, eat in moderation. Reflect rationally on the food that you eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.'

When they eat in moderation, the Realized One guides them further: ‘Come, mendicant, be committed to wakefulness. Practice walking and sitting meditation by day, purifying your mind from obstacles. In the evening, continue to practice walking and sitting meditation. In the middle of the night, lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, get up and continue to practice walking and sitting meditation, purifying your mind from obstacles.’

When they are committed to wakefulness, the Realized One guides them further: ‘Come, mendicant, have mindfulness and situational awareness. Act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.’

When they have mindfulness and situational awareness, the Realized One guides them further: ‘Come, mendicant, frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.’ And they do so.

After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

That’s how I instruct the mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke. But for those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the

fetters of rebirth, and are rightly freed through enlightenment—these things lead to blissful meditation in the present life, and to mindfulness and awareness."

When he had spoken, Moggallāna the Accountant said to the Buddha, "When his disciples are instructed and advised like this by Mister Gotama, do all of them achieve the ultimate goal, extinguishment, or do some of them fail?"

"Some succeed, while others fail."

"What is the cause, Mister Gotama, what is the reason why, though extinguishment is present, the path leading to extinguishment is present, and Mister Gotama is present to encourage them, still some succeed while others fail?"

"Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Are you skilled in the road to Rājagaha?"

"Yes, I am."

"What do you think, brahmin? Suppose a person was to come along who wanted to go to Rājagaha. He'd approach you and say: 'Sir, I wish to go to Rājagaha. Please point out the road to Rājagaha.' Then you'd say to them: 'Here, mister, this road goes to Rājagaha. Go along it for a while, and you'll see a certain village. Go along a while further, and you'll see a certain town. Go along a while further and you'll see Rājagaha with its delightful parks, woods, meadows, and lotus ponds.' Instructed like this by you, they might still take the wrong road, heading west. But a second person might come with the same question and receive the same instructions. Instructed by you, they might safely arrive at Rājagaha. What is the cause, brahmin, what is the reason why, though Rājagaha is present, the path leading to Rājagaha is present, and you are there to encourage them, one person takes the wrong path and heads west, while another arrives safely at Rājagaha?"

"What can I do about that, Mister Gotama? I am the one who shows the way."

"In the same way, though extinguishment is present, the path leading to extinguishment is present, and I am present to encourage them, still some of my disciples, instructed and advised like this, achieve the ultimate goal, extinguishment, while some of them fail. What can I do about that, brahmin? The Realized One is the one who shows the way."

When he had spoken, Moggallāna the Accountant said to the Buddha, "Mister Gotama, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not committed to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. Mister Gotama does not live together with these.

But there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle,

scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are committed to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. Mister Gotama does live together with these.

Of all kinds of fragrant root, spikenard is said to be the best. Of all kinds of fragrant heartwood, red sandalwood is said to be the best. Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, Mister Gotama's advice is the best of contemporary teachings.

Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 108

MN 108
With Moggallāna the Guardian
Gopakamoggallānasutta

So I have heard. At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. It was not long after the Buddha had become fully extinguished.

Now at that time King Ajātasattu of Magadha, son of the princess of Videha, being suspicious of King Pajjota, was having Rājagaha fortified.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I go to see the brahmin Moggallāna the Guardian at his place of work?"

So that's what he did. Moggallāna the Guardian saw Ānanda coming off in the distance and said to him, "Come, Mister Ānanda! Welcome, Mister Ānanda! It's been a long time since you took the opportunity to come here. Please, sir, sit down, this seat is ready."

Ānanda sat down on the seat spread out, while Moggallāna took a low seat and sat to one side. Then he said to Ānanda, "Mister Ānanda, is there even a single mendicant who has all the same qualities in each and every way as possessed by Mister Gotama, the perfected one, the fully awakened Buddha?"

"No, brahmin, there is not. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later."

But this conversation between Ānanda and Moggallāna the Guardian was left unfinished.

For just then the brahmin Vassakāra, a minister of Magadha, while supervising the work at Rājagaha, approached Ānanda at Moggallāna's place of work and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Mister Ānanda, what were you sitting talking about just now? What conversation was left unfinished?"

So Ānanda told him of the conversation that they were having when Vassakāra arrived. Vassakāra said:

"Mister Ānanda, is there even a single mendicant who was appointed by Mister Gotama, saying: 'This one will be your refuge when I have passed away,' to whom you would now

turn?”

“No, there is not.”

“But is there even a single mendicant who has been elected to such a position by the Saṅgha and appointed by several senior mendicants?”

“No, there is not.”

“But since you lack a refuge, Mister Ānanda, what’s the reason for your harmony?”

“We don’t lack a refuge, brahmin, we have a refuge. The teaching is our refuge.”

“But Mister Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha, or elected by the Saṅgha and appointed by several senior mendicants—who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, ‘No, there is not.’ But you say that the reason for your harmony is that you have the teaching as a refuge. How should I see the meaning of this statement?”

“The Blessed One, who knows and sees, the perfected one, the fully awakened Buddha laid down training rules and recited the monastic code for the mendicants. On the day of the sabbath all of us who live in dependence on one village district gather together as one. We invite one who transmits the code to recite it. If anyone remembers an offense or transgression while they’re reciting, we make them act in line with the teachings and in line with the instructions. It’s not the venerables that make us act, it’s the teaching that makes us act.”

“Mister Ānanda, is there even a single mendicant who you honor, respect, revere, venerate, and rely on?”

“There is not, brahmin.”

“Mister Ānanda, when asked whether there was even a single mendicant—either appointed by the Buddha, or elected by the Saṅgha and appointed by several senior mendicants—who serves as your refuge after the Buddha passed away, to whom you now turn, you replied, ‘No, there is not.’ And when asked whether there is even a single mendicant who you honor, respect, revere, venerate, and rely on, you replied, ‘There is not.’ How should I see the meaning of this statement?”

“There are ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found. What ten?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-

phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They're content with robes, almsfood, lodgings, and medicines and supplies for the sick.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as 'unfreed mind'.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

These are the ten inspiring things explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. We honor anyone in whom these things are found, and rely on them."

When he had spoken, Vassakāra addressed General Upananda, “What do you think, general? Do these venerables honor, respect, revere, and venerate those who are worthy?”

“Indeed they do. For if these venerables were not to honor, respect, revere, and venerate them, then who exactly would they honor?”

Then Vassakāra said to Ānanda, “Where are you staying at present?”

“In the Bamboo Grove, brahmin.”

“I hope the Bamboo Grove is delightful, quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat?”

“Indeed it is, brahmin. And it is like that owing to such protectors and guardians as yourself.”

“Surely, Mister Ānanda, it is owing to the venerables who meditate, making a habit of meditating. For the venerables do in fact meditate and make a habit of meditating.

This one time, Mister Ānanda, Mister Gotama was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. So I went there to see him. And there he spoke about meditation in many ways. He meditated, and made a habit of meditating. And he praised all kinds of meditation.”

“No, brahmin, the Buddha did not praise all kinds of meditation, nor did he dispraise all kinds of meditation. And what kind of meditation did he not praise? It’s when someone’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. Hiding sensual desire within, they meditate and concentrate and contemplate and ruminate. Their heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, and they don’t truly know and see the escape from doubt that has arisen. Hiding doubt within, they meditate and concentrate and contemplate and ruminate. The Buddha didn’t praise this kind of meditation.

And what kind of meditation did he praise? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. The Buddha praised this kind of meditation.”

“Well, Mister Ānanda, it seems that Mister Gotama criticized the kind of meditation that deserves criticism and praised that deserving of praise. Well, now, Mister Ānanda, I must

go. I have many duties, and much to do."

"Please, brahmin, go at your convenience."

Then Vassakāra the brahmin, having approved and agreed with what Venerable Ānanda said, got up from his seat and left.

Soon after he had left, Moggallāna the Guardian said to Ānanda, "Mister Ānanda, you still haven't answered my question."

"But brahmin, didn't I say: 'There is no single mendicant who has all the same qualities in each and every way as possessed by Mister Gotama, the perfected one, the fully awakened Buddha. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.'"

MN 109

MN 109
The Longer Discourse on the Full-Moon Night
Mahāpuṇṇamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said, "I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

"Well then, mendicant, take your own seat and ask what you wish."

That mendicant took his seat and said to the Buddha:

"Sir, are these the five grasping aggregates: form, feeling, perception, choices, and consciousness?"

"Yes, they are," replied the Buddha.

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"But sir, what is the root of these five grasping aggregates?"

"These five grasping aggregates are rooted in desire."

"But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

"Neither. The desire and greed for the five grasping aggregates is the grasping there."

"But sir, can there be different kinds of desire and greed for the five grasping aggregates?"

"There can," said the Buddha. "It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how there can be different kinds of desire and greed for the five grasping aggregates."

"Sir, what is the scope of the term 'aggregates' as applied to the aggregates?"

“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

“What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling … perception … choices … consciousness is found?”

“The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling … perception … and choices are found. Name and form are the reasons why the aggregate of consciousness is found.”

“But sir, how does substantialist view come about?”

“It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

“But sir, how does substantialist view not come about?”

“It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don’t regard perception as self, self as having perception, perception in self, or self in perception. They don’t regard choices as self, self as having choices, choices in self, or self in choices. They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

“Sir, what’s the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?”

“The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.”

“Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?”

“One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli.”

Now at that time one of the mendicants had the thought, “So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?”

But the Buddha, knowing that mendicant’s train of thought, addressed the mendicants: “It’s possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher’s instructions. They think: ‘So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?’ Now, mendicants, you have been educated by me in questioning with regard to all these things in all such cases.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, mendicants? Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

MN 110

MN 110
The Shorter Discourse on the Full-Moon Night
Cūḷapuṇṇamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them, "Mendicants, could an untrue person know of an untrue person: 'This fellow is an untrue person'?"

"No, sir."

"Good, mendicants! It's impossible, it can't happen, that an untrue person could know of an untrue person: 'This fellow is an untrue person.' But could an untrue person know of a true person: 'This fellow is a true person'?"

"No, sir."

"Good, mendicants! That too is impossible. A untrue person has bad qualities, is devoted to untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person.

And how does an untrue person have bad qualities? It's when an untrue person is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person has bad qualities.

And how is an untrue person devoted to untrue persons? It's when an untrue person is a friend and companion of ascetics and brahmins who are faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. That's how an untrue person is devoted to untrue persons.

And how does an untrue person have the intentions of an untrue person? It's when an untrue person intends to hurt themselves, hurt others, and hurt both. That's how an untrue person has the intentions of an untrue person.

And how does an untrue person offer the counsel of an untrue person? It's when an untrue person offers counsel that hurts themselves, hurts others, and hurts both. That's how an untrue person offers the counsel of an untrue person.

And how does an untrue person have the speech of an untrue person? It's when an untrue person uses speech that's false, divisive, harsh, and nonsensical. That's how an untrue

person has the speech of an untrue person.

And how does an untrue person have the action of an untrue person? It's when an untrue person kills living creatures, steals, and commits sexual misconduct. That's how an untrue person has the actions of an untrue person.

And how does an untrue person have the view of an untrue person? It's when an untrue person has such a view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That's how an untrue person has the view of an untrue person.

And how does an untrue person give the gifts of an untrue person? It's when an untrue person gives a gift carelessly, not with their own hand, and thoughtlessly. They give the dregs, and they give without consideration for consequences. That's how an untrue person gives the gifts of an untrue person.

That untrue person—who has such bad qualities, frequents untrue persons, and has the intentions, counsel, speech, actions, views, and giving of an untrue person—when their body breaks up, after death, is reborn in the place where untrue persons are reborn. And what is the place where untrue persons are reborn? Hell or the animal realm.

Mendicants, could a true person know of a true person: 'This fellow is a true person'?"

"Yes, sir."

"Good, mendicants! It is possible that a true person could know of a true person: 'This fellow is a true person.' But could a true person know of an untrue person: 'This fellow is an untrue person'?"

"Yes, sir."

"Good, mendicants! That too is possible. A true person has good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person.

And how does a true person have good qualities? It's when a true person is faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person has good qualities.

And how is a true person devoted to true persons? It's when a true person is a friend and companion of ascetics and brahmins who are faithful, conscientious, prudent, learned, energetic, mindful, and wise. That's how a true person is devoted to true persons.

And how does a true person have the intentions of a true person? It's when a true person doesn't intend to hurt themselves, hurt others, and hurt both. That's how a true person has the intentions of a true person.

And how does a true person offer the counsel of a true person? It's when a true person offers counsel that doesn't hurt themselves, hurt others, and hurt both. That's how a true person offers the counsel of a true person.

And how does a true person have the speech of a true person? It's when a true person refrains from speech that's false, divisive, harsh, or nonsensical. That's how a true person has the speech of a true person.

And how does a true person have the action of a true person? It's when a true person refrains from killing living creatures, stealing, and committing sexual misconduct. That's how a true person has the action of a true person.

And how does a true person have the view of a true person? It's when a true person has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That's how a true person has the view of a true person.

And how does a true person give the gifts of a true person? It's when a true person gives a gift carefully, with their own hand, and thoughtfully. They don't give the dregs, and they give with consideration for consequences. That's how a true person gives the gifts of a true person.

That true person—who has such good qualities, is devoted to true persons, and has the intentions, counsel, speech, actions, views, and giving of a true person—when their body breaks up, after death, is reborn in the place where true persons are reborn. And what is the place where true persons are reborn? A state of greatness among gods or humans."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 111

MN 111
One by One
Anupadasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Sāriputta is astute, mendicants. He has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. For a fortnight he practiced discernment of phenomena one by one. And this is how he did it.

Quite secluded from sensual pleasures, secluded from unskillful qualities, he entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And he distinguished the phenomena of the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

Furthermore, as the placing of the mind and keeping it connected were stilled, he entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And he distinguished the phenomena of the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

Furthermore, with the fading away of rapture, he entered and remained in the third absorption, where he meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

And he distinguished the phenomena of the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

Furthermore, with the giving up of pleasure and pain, and the ending of former happiness and sadness, he entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

And he distinguished the phenomena of the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', he entered and remained in the dimension of infinite space.

And he distinguished the phenomena of the dimension of infinite space one by one: the perception of the dimension of infinite space and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' Repeated practice of that confirmed this for him.

Furthermore, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', he entered and remained in the dimension of infinite consciousness.

And he distinguished the phenomena of the dimension of infinite consciousness one by one: the perception of the dimension of infinite consciousness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' Regarding those phenomena, he meditated without going near or going away, independent, untied,

liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

Furthermore, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he entered and remained in the dimension of nothingness.

And he distinguished the phenomena of the dimension of nothingness one by one: the perception of the dimension of nothingness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. He knew those phenomena as they arose, as they remained, and as they went away. He understood: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.

And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is an escape beyond.’ Repeated practice of that confirmed this for him.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, he entered and remained in the cessation of perception and feeling. And, having seen with wisdom, his defilements came to an end.

And he emerged from that attainment with mindfulness. Then he contemplated the phenomena of that attainment that had passed, ceased, and perished: ‘So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.’ Regarding those phenomena, he meditated without going near or going away, independent, untied, liberated, detached, his mind free of limits. He understood: ‘There is no escape beyond.’ Repeated practice of that confirmed this for him.

And if there’s anyone of whom it may be rightly said that they have attained mastery and perfection in noble ethics, immersion, wisdom, and freedom, it’s Sāriputta.

And if there’s anyone of whom it may be rightly said that they’re the Buddha’s true-born son, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, not the heir in things of the flesh, it’s Sāriputta.

Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 112

MN 112
The Sixfold Purification
Chabbisodhanasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

You should neither approve nor dismiss that mendicant's statement. Rather, you should question them: 'Reverend, these four kinds of expression have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. What four? One speaks of the seen as seen, the heard as heard, the thought as thought, and the known as known. These are the four kinds of expression rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. How does the venerable know and see regarding these four kinds of expression so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended—who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is in line with the teaching to answer: 'Regarding what is seen, reverends, I live without going near or going away, independent, untied, liberated, detached, my mind free of limits. Regarding what is heard … thought … or known, I live without going near or going away, independent, untied, liberated, detached, my mind free of limits. That is how I know and see regarding these four kinds of expression so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

'Reverend, these five grasping aggregates have been rightly explained by the Buddha. What five? That is: the grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates that have been rightly explained by the Buddha. How does the venerable know and see regarding these five grasping aggregates so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'Reverends, knowing that form is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of

attraction, grasping, mental fixation, insistence, and underlying tendency for form. Knowing that feeling … perception … choices … consciousness is powerless, faded, and unreliable, I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency for consciousness. That is how I know and see regarding these five grasping aggregates so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

'Reverend, these six elements have been rightly explained by the Buddha. What six? The elements of earth, water, fire, air, space, and consciousness. These are the six elements that have been rightly explained by the Buddha. How does the venerable know and see regarding these six elements so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'Reverends, I've not taken the earth element as self, nor is there a self based on the earth element. And I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of attraction, grasping, mental fixation, insistence, and underlying tendency based on the earth element. I've not taken the water element … fire element … air element … space element … consciousness element as self, nor is there a self based on the consciousness element. And I understand that my mind is freed through the ending of attraction based on the consciousness element. That is how I know and see regarding these six elements so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

'Reverend, these six interior and exterior sense fields have been rightly explained by the Buddha. What six? The eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. These are the six interior and exterior sense fields that have been rightly explained by the Buddha. How does the venerable know and see regarding these six interior and exterior sense fields so that your mind is freed from defilements by not grasping?'

For a mendicant with defilements ended it is in line with the teaching to answer: 'I understand that my mind is freed through the ending, fading away, cessation, giving away, and letting go of desire and greed and relishing and craving; attraction, grasping, mental fixation, insistence, and underlying tendency for the eye, sights, eye consciousness, and things knowable by eye consciousness. I understand that my mind is freed through the ending of desire for the ear … nose … tongue … body … mind, ideas, mind consciousness, and things knowable by mind consciousness. That is how I know and see regarding these six interior and exterior sense fields so that my mind is freed from defilements by not grasping.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, then ask a further question:

‘Sir, how does the venerable know and see so that he has eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and all external stimuli?’

For a mendicant with defilements ended it is in line with the teaching to answer: ‘Formerly, reverends, when I was still a layperson, I was ignorant. Then the Realized One or one of his disciples taught me the Dhamma. I gained faith in the Realized One, and reflected:

“Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?”

After some time I gave up a large or small fortune, and a large or small family circle. I shaved off hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Once I had gone forth, I took up the training and livelihood of the mendicants. I gave up killing living creatures, renouncing the rod and the sword. I was scrupulous and kind, living full of compassion for all living beings. I gave up stealing. I took only what’s given, and expected only what’s given. I kept myself clean by not thieving. I gave up unchastity. I became celibate, set apart, avoiding the vulgar act of sex. I gave up lying. I spoke the truth and stuck to the truth. I was honest and trustworthy, not tricking the world with my words. I gave up divisive speech. I didn’t repeat in one place what I heard in another so as to divide people against each other. Instead, I reconciled those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. I gave up harsh speech. I spoke in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. I gave up talking nonsense. My words were timely, true, and meaningful, in line with the teaching and training. I said things at the right time which are valuable, reasonable, succinct, and beneficial.

I avoided injuring plants and seeds. I ate in one part of the day, abstaining from eating at night and food at the wrong time. I avoided seeing shows of dancing, singing, and music . I avoided beautifying and adorning myself with garlands, perfumes, and makeup. I avoided high and luxurious beds. I avoided receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chicken and pigs, elephants, cows, horses, and mares, and fields and land. I avoided running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. Like a bird: wherever it flies, wings are its only burden. In the same way, I became content with robes to look after the body and almsfood to look after the belly. Wherever I went, I set out taking only these things. When I had this entire spectrum of noble ethics, I experienced a blameless happiness inside myself.

When I saw a sight with my eyes, I didn’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and

displeasure would become overwhelming. For this reason, I practiced restraint, protecting the faculty of sight, and achieving its restraint. When I heard a sound with my ears … When I smelled an odor with my nose … When I tasted a flavor with my tongue … When I felt a touch with my body … When I knew an idea with my mind, I didn't get caught up in the features and details. If the faculty of the mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, I practiced restraint, protecting the faculty of the mind, and achieving its restraint. When I had this noble sense restraint, I experienced an unsullied bliss inside myself.

I acted with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When I had this entire spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, I frequented a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, I returned from almsround, sat down cross-legged, set my body straight, and established mindfulness in his presence.

Giving up covetousness for the world, I meditated with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, I meditated with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, I meditated with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, I meditated without restlessness, my mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, I meditated having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

I gave up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption … third absorption … fourth absorption.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: "This is suffering" … "This is the origin of suffering" … "This is the cessation of suffering" … "This is the practice that leads to the cessation of suffering". I truly understood: "These are defilements"… "This is the origin of defilements" … "This is the cessation of defilements" … "This is the practice that leads to the cessation of defilements".

Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed. I understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." That is how I know and see so that I

have eradicated I-making, mine-making, and the underlying tendency to conceit for this conscious body and all external stimuli.'

Saying 'Good!' you should applaud and cheer that mendicant's statement, and then say to them: 'We are fortunate, reverend, so very fortunate to see a venerable such as yourself as one of our spiritual companions!'"

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 113

MN 113
A True Person
Sappurisasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you the qualities of a true person and the qualities of an untrue person. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is a quality of an untrue person? Take an untrue person who has gone forth from an eminent family. They reflect: 'I have gone forth from an eminent family, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This is a quality of an untrue person. A true person reflects: 'It's not because of one's eminent family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an eminent family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they don't glorify themselves and put others down on account of their eminent family. This is a quality of a true person.

Furthermore, take an untrue person who has gone forth from a great family … from a wealthy family … from an extremely wealthy family. They reflect: 'I have gone forth from an extremely wealthy family, unlike these other mendicants.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'It's not because of one's extremely wealthy family that thoughts of greed, hate, or delusion come to an end. Even if someone has not gone forth from an extremely wealthy family, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they don't glorify themselves and put others down on account of their extremely wealthy family. This too is a quality of a true person.

Furthermore, take an untrue person who is well-known and famous. They reflect: 'I'm well-known and famous. These other mendicants are obscure and insignificant.' And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: 'It's not because of one's fame that thoughts of greed, hate, or delusion come to an end. Even if someone is not well-known and famous, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.' Keeping the practice to themselves, they

don’t glorify themselves and put others down on account of their fame. This too is a quality of a true person.

Furthermore, take an untrue person who receives robes, almsfood, lodgings, and medicines and supplies for the sick. They reflect: ‘I receive robes, almsfood, lodgings, and medicines and supplies for the sick, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘It’s not because of one’s material possessions that thoughts of greed, hate, or delusion come to an end. Even if someone doesn’t receive robes, almsfood, lodgings, and medicines and supplies for the sick, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’ Keeping the practice to themselves, they don’t glorify themselves and put others down on account of their material possessions. This too is a quality of a true person.

Furthermore, take an untrue person who is very learned … who is an expert in the monastic law … who is a Dhamma teacher … who dwells in the wilderness … who is a rag robe wearer … who eats only almsfood … who stays at the root of a tree … who stays in a charnel ground … who stays in the open air … who never lies down … who sleeps wherever they lay their mat … who eats in one sitting per day. They reflect: ‘I eat in one sitting per day, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘It’s not because of eating in one sitting per day that thoughts of greed, hate, or delusion come to an end. Even if someone eats in more than one sitting per day, if they practice in line with the teaching, practice properly, and live in line with the teaching, they are worthy of honor and praise for that.’ Keeping the practice to themselves, they don’t glorify themselves and put others down on account of their eating in one sitting per day. This too is a quality of a true person.

Furthermore, take an untrue person who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They reflect: ‘I have attained the first absorption, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘The Buddha has spoken of not being determined even by the attainment of the first absorption. For whatever they imagine it is, it turns out to be something else.’ Keeping to themselves the fact that they are not determined by that, they don’t glorify themselves and put others down on account of their attainment of the first absorption. This too is a quality of a true person.

Furthermore, take an untrue person who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. They reflect: ‘I have attained the fourth absorption, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘The Buddha has spoken of not being determined even by the attainment of the fourth absorption. For whatever they imagine it is, it turns out to be something else.’ Keeping to themselves the fact that they are not determined by that, they don’t glorify themselves and put others down on account of their attainment of the fourth absorption. This too is a quality of a true person.

Furthermore, take someone who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception. They reflect: ‘I have attained the dimension of neither perception nor non-perception, unlike these other mendicants.’ And they glorify themselves and put others down on account of that. This too is a quality of an untrue person. A true person reflects: ‘The Buddha has spoken of not being determined even by the attainment of the dimension of neither perception nor non-perception. For whatever they imagine it is, it turns out to be something else.’ Keeping to themselves the fact that they are not determined by that, they don’t glorify themselves and put others down on account of their attainment of the dimension of neither perception nor non-perception. This too is a quality of a true person.

Furthermore, take a true person who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is a mendicant who does not identify with anything, does not identify regarding anything, does not identify through anything.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 114

MN 114
What Should and Should Not Be Cultivated
Sevitabbāsevitabbasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you an exposition of the teaching on what should and should not be cultivated. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of behavior.

I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.

I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.

I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.

I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating."

When he said this, Venerable Sāriputta said to the Buddha, "Sir, this is how I understand the detailed meaning of the Buddha's brief statement.

'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of bodily behavior which causes unskillful qualities to grow while skillful qualities decline. And you

should cultivate the kind of bodily behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness. They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They don't, with the intention to commit theft, take the wealth or belongings of others from village or wilderness. They give up sexual misconduct. They don't have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don't have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal. That kind of bodily behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of bodily behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of bodily behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of verbal behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of verbal behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division. They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion. They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their

words have no value, and are untimely, unreasonable, rambling, and pointless. That kind of verbal behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow? It's when a certain person gives up lying. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I don't know.' Knowing, they say 'I know.' Not seeing, they say 'I don't see.' And seeing, they say 'I see.' So they don't deliberately lie for the sake of themselves or another, or for some trivial worldly reason. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial. That kind of verbal behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of verbal behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of verbal behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, but why did he say it? You should not cultivate the kind of mental behavior which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of mental behavior which causes unskillful qualities to decline while skillful qualities grow.

And what kind of mental behavior causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' That kind of mental behavior causes unskillful qualities to grow while skillful qualities decline.

And what kind of mental behavior causes unskillful qualities to decline while skillful qualities grow? It's when someone is content. They don't covet the wealth and belongings of others: 'Oh, if only their belongings were mine!' They have a kind heart and loving intentions: 'May these sentient beings live free of enmity and ill will, untroubled and happy!' That kind of mental behavior causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two kinds of mental behavior: that which you should cultivate, and that which you should not cultivate. And each of these is a kind of mental behavior.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.' That's what the Buddha said, but why did he say it? You should not cultivate the way of giving rise to a thought which causes unskillful qualities to grow while skillful

qualities decline. And you should cultivate the way of giving rise to a thought which causes unskillful qualities to decline while skillful qualities grow.

And what way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous, and lives with their heart full of covetousness. They are malicious, and live with their heart full of ill will. They're hurtful, and live with their heart intent on harm. That way of giving rise to a thought causes unskillful qualities to grow while skillful qualities decline.

And what way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow? It's when someone is content, and lives with their heart full of contentment. They have good will, and live with their heart full of good will. They're kind, and live with their heart full of kindness. That way of giving rise to a thought causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of giving rise to a thought: that which you should cultivate, and that which you should not cultivate. And each of these is a way of giving rise to a thought.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.' That's what the Buddha said, but why did he say it? You should not cultivate the way of acquiring perception which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring perception which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring perception causes unskillful qualities to grow while skillful qualities decline? It's when someone is covetous, and lives with their perception full of covetousness. They are malicious, and live with their perception full of ill will. They're hurtful, and live with their perception intent on harm. That way of acquiring perception causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring perception causes unskillful qualities to decline while skillful qualities grow? It's when someone is content, and lives with their perception full of contentment. They have good will, and live with their perception full of good will. They're kind, and live with their perception full of kindness. That way of acquiring perception causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of acquiring perception: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring perception.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.' That's what the Buddha said, but why did he say it? You should not cultivate the way of acquiring views which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the way of acquiring views which causes unskillful qualities to decline while skillful qualities grow.

And what way of acquiring views causes unskillful qualities to grow while skillful qualities decline? It's when someone has such a view: 'There's no meaning in giving,

sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to grow while skillful qualities decline.

And what way of acquiring views causes unskillful qualities to decline while skillful qualities grow? It's when someone has such a view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' That way of acquiring views causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of acquiring views: that which you should cultivate, and that which you should not cultivate. And each of these is a way of acquiring views.' That's what the Buddha said, and this is why he said it.

'I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.' That's what the Buddha said, but why did he say it? The way of reincarnating that causes unskillful qualities to grow while skillful qualities decline: you should not cultivate that way of reincarnating. The way of reincarnating that causes unskillful qualities to decline while skillful qualities grow: you should cultivate that way of reincarnating.

And what way of reincarnating causes unskillful qualities to grow while skillful qualities decline? Generating rebirth in a hurtful reincarnation, which because of its unpreparedness causes unskillful qualities to grow while skillful qualities decline. And what way of reincarnating causes unskillful qualities to decline while skillful qualities grow? Generating rebirth in a pleasing reincarnation, which because of its preparedness causes unskillful qualities to decline while skillful qualities grow. 'I say that there are two ways of reincarnating: that which you should cultivate, and that which you should not cultivate. And each of these is a way of reincarnating.' That's what the Buddha said, and this is why he said it.

Sir, that's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of my brief statement in this way."

And the Buddha went on to repeat and endorse Venerable Sāriputta's explanation in full. Then he went on to explain further:

"I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of sound known by the ear … two kinds of smell known by the nose … two kinds of taste known by the tongue … two kinds of touch known by the body … two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate."

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of sight known by the eye which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of sight known by the eye which causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of sight known by the eye: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

‘I say that there are two kinds of sound known by the ear … two kinds of smell known by the nose … two kinds of taste known by the tongue … two kinds of touch known by the body … two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it?

You should not cultivate the kind of idea known by the mind which causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of idea known by the mind which causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of idea known by the mind: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, and this is why he said it. Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he went on to explain further:

“I say that there are two kinds of robes: that which you should cultivate, and that which you should not cultivate. I say that there are two kinds of almsfood … lodging … village … town … city … country … person: that which you should cultivate, and that which you should not cultivate.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. ‘I say that there are two kinds of robes … almsfood … lodging … village … town … city … country … person: that which you should cultivate, and that which you should not cultivate.’ That’s what the Buddha said, but why did he say it? You should not cultivate the kind of person who causes unskillful qualities to grow while skillful qualities decline. And you should cultivate the kind of person who causes unskillful qualities to decline while skillful qualities grow. ‘I say that there are two kinds of person: those who you should cultivate, and those who you should not cultivate.’ That’s what the Buddha said, and this is why he said it.

Sir, that’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of my brief statement in this way.”

And the Buddha went on to repeat and endorse Venerable Sāriputta’s explanation in full. Then he added:

“If all the aristocrats, brahmins, peasants, and menials were to understand the detailed meaning of my brief statement in this way, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—was to understand the detailed meaning of my brief statement in this way, it would be for the whole world’s lasting welfare and happiness.”

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

MN 115

MN 115
Many Elements
Bahudhātukasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute. So you should train like this: 'We shall be astute, we shall be inquirers.'"

When he said this, Venerable Ānanda said to the Buddha, "Sir, how is a mendicant qualified to be called 'astute, an inquirer'?"

"Ānanda, it's when a mendicant is skilled in the elements, in the sense fields, in dependent origination, and in the possible and the impossible. That's how a mendicant is qualified to be called 'astute, an inquirer'."

"But sir, how is a mendicant qualified to be called 'skilled in the elements'?"

"There are, Ānanda, these eighteen elements: the elements of the eye, sights, and eye consciousness; the ear, sounds, and ear consciousness; the nose, smells, and nose consciousness; the tongue, tastes, and tongue consciousness; the body, touches, and body consciousness; the mind, ideas, and mind consciousness. When a mendicant knows and sees these eighteen elements, they're qualified to be called 'skilled in the elements'."

"But sir, could there be another way in which a mendicant is qualified to be called 'skilled in the elements'?"

"There could, Ānanda. There are these six elements: the elements of earth, water, fire, air, space, and consciousness. When a mendicant knows and sees these six elements, they're qualified to be called 'skilled in the elements'."

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“There could, Ānanda. There are these six elements: the elements of pleasure, pain, happiness, sadness, equanimity, and ignorance. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“There could, Ānanda. There are these six elements: the elements of sensuality and renunciation, malice and good will, and cruelty and harmlessness. When a mendicant knows and sees these six elements, they’re qualified to be called ‘skilled in the elements’.”

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“There could, Ānanda. There are these three elements: the elements of the sensual realm, the realm of luminous form, and the formless realm. When a mendicant knows and sees these three elements, they’re qualified to be called ‘skilled in the elements’.”

“But sir, could there be another way in which a mendicant is qualified to be called ‘skilled in the elements’?”

“There could, Ānanda. There are these two elements: the conditioned element and the unconditioned element. When a mendicant knows and sees these two elements, they’re qualified to be called ‘skilled in the elements’.”

“But sir, how is a mendicant qualified to be called ‘skilled in the sense fields’?”

“There are these six interior and exterior sense fields: the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. When a mendicant knows and sees these six interior and exterior sense fields, they’re qualified to be called ‘skilled in the sense fields’.”

“But sir, how is a mendicant qualified to be called ‘skilled in dependent origination’?”

“It’s when a mendicant understands: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: ignorance is a condition for choices. Choices are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact

ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' That's how a mendicant is qualified to be called 'skilled in dependent origination'."

"But sir, how is a mendicant qualified to be called 'skilled in the possible and impossible'?"

"It's when a mendicant understands: 'It's impossible for a person accomplished in view to take any condition as permanent. That is not possible. But it's possible for an ordinary person to take some condition as permanent. That is possible.' They understand: 'It's impossible for a person accomplished in view to take any condition as pleasant. But it's possible for an ordinary person to take some condition as pleasant.' They understand: 'It's impossible for a person accomplished in view to take anything as self. But it's possible for an ordinary person to take something as self.'

They understand: 'It's impossible for a person accomplished in view to murder their mother. But it's possible for an ordinary person to murder their mother.' They understand: 'It's impossible for a person accomplished in view to murder their father … or murder a perfected one. But it's possible for an ordinary person to murder their father … or a perfected one.' They understand: 'It's impossible for a person accomplished in view to injure a Realized One with malicious intent. But it's possible for an ordinary person to injure a Realized One with malicious intent.' They understand: 'It's impossible for a person accomplished in view to cause a schism in the Saṅgha. But it's possible for an ordinary person to cause a schism in the Saṅgha.' They understand: 'It's impossible for a person accomplished in view to dedicate themselves to another teacher. But it's possible for an ordinary person to dedicate themselves to another teacher.'

They understand: 'It's impossible for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.' They understand: 'It's impossible for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.'

They understand: 'It's impossible for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.' They understand: 'It's impossible for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.' They understand: 'It's impossible for a woman to perform the role of Sakka, Māra, or Brahmā. But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.'

They understand: 'It's impossible for a likable, desirable, agreeable result to come from bad conduct of body, speech, and mind. But it is possible for an unlikable, undesirable, disagreeable result to come from bad conduct of body, speech, and mind.'

They understand: 'It's impossible for an unlikable, undesirable, disagreeable result to come from good conduct of body, speech, and mind. But it is possible for a likable,

desirable, agreeable result to come from good conduct of body, speech, and mind.'

They understand: 'It's impossible that someone who has engaged in bad conduct of body, speech, and mind, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.'

They understand: 'It's impossible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell. But it is possible that someone who has engaged in good conduct of body, speech, and mind could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.' That's how a mendicant is qualified to be called 'skilled in the possible and impossible'."

When he said this, Venerable Ānanda said to the Buddha, "It's incredible, sir, it's amazing! What is the name of this exposition of the teaching?"

"Well then, Ānanda, you may remember this exposition of the teaching as 'The Many Elements', or else 'The Four Cycles', or else 'The Mirror of the Teaching', or else 'The Drum of Freedom From Death', or else 'The Supreme Victory in Battle'."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 116

MN 116
At Isigili
Isigilisutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Isigili Mountain. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, do you see that Mount Vebhāra?”

“Yes, sir.”

“It used to have a different label and description. Do you see that Mount Paṇḍava?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vepulla?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Vulture’s Peak?”

“Yes, sir.”

“It too used to have a different label and description. Do you see that Mount Isigili?”

“Yes, sir.”

“It used to have exactly the same label and description.

Once upon a time, five hundred independent Buddhas dwelt for a long time on this Isigili. They were seen entering the mountain, but after entering were seen no more. When people noticed this they said: ‘That mountain swallows these seers!’ That’s how it came to be known as Isigili.

I shall declare the names of the independent Buddhas; I shall extol the names of the independent Buddhas; I shall teach the names of the independent Buddhas. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“The independent Buddhas who dwelt for a long time on this Isigili were named Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, Piyadassin, Gandhāra, Piṇḍola, Upāsabha, Nītha, Tatha, Sutavā, and Bhāvitatta.

Those saintly beings, untroubled, with no need for hope, who each achieved awakening independently; hear me extol their names, the supreme persons, free of thorns.

Ariṭṭha, Upariṭṭha, Tagarasikhī, Yasassin, Sudassana, and Piyadassin the awakened; Gandhāra, Piṇḍola, and Upāsabha, Nītha, Tatha, Sutavā, and Bhāvitatta.

Sumbha, Subha, Methula, and Aṭṭhama, and Assumegha, Anīgha, and Sudāṭha, independent Buddhas, enders of the conduit to rebirth. Hiṅgū, and Hiṅga the mighty.

Two sages named Jāli, and Aṭṭhaka. Then the Buddha Kosala and Subāhu; Upanemi, Nemi, and Santacitta, right and true, stainless and astute.

Kāḷa and Upakāḷa, Vijita and Jita, Aṅga and Paṅga, and Guttijita too; Passin gave up attachment, suffering’s root, while Aparājita defeated Māra’s power.

Satthar, Pavattar, Sarabhaṅga, Lomahaṁsa, Uccaṅgamāya, Asita, Anāsava, Manomaya, and Bandhumant the cutter of conceit, and Tadādhimutta the immaculate and resplendent.

Ketumbarāga, Mātaṅga, and Ariya, then Accuta, Accutagāma, and Byāmaka, Sumaṅgala, Dabbila, Supatiṭṭhita, Asayha, Khemābhirata, and Sorata.

Durannaya, Saṅgha, and also Ujjaya, another sage, Sayha of peerless effort. There are twelve Ānandas, Nandas, and Upanandas, and Bhāradvāja, bearing his final body.

Bodhi, also Mahānāma the supreme, Kesī, Sikhī, Sundara, and Bhāradvāja, Tissa and Upatissa, who’ve both cut the bonds to rebirth, Upasīdarin and Sīdarin, who’ve both cut off craving.

Maṅgala was awakened, free of greed, Usabha cut the net, the root of suffering, Upanīta who attained the state of peace, Uposatha, Sundara, and Saccanāma.

Jeta, Jayanta, Paduma, and Uppala; Padumuttara, Rakkhita, and Pabbata, Mānatthaddha, beautiful and free of greed, and the Buddha Kaṇha, his mind well freed.

These and other mighty ones awakened for themselves, enders of the conduit to rebirth—honor these great seers who have slipped all chains, fully extinguished, limitless.”

MN 117

MN 117
The Great Forty
Mahācattārīsakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is noble right immersion with its vital conditions and its prerequisites? They are: right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion 'with its vital conditions' and also 'with its prerequisites'.

In this context, right view comes first. And how does right view come first? When you understand wrong view as wrong view and right view as right view, that's your right view.

And what is wrong view? 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is wrong view.

And what is right view? Right view is twofold, I say. There is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right view that is noble, undefiled, transcendent, a factor of the path.

And what is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.' This is right view that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment.

And what is right view that is noble, undefiled, transcendent, a factor of the path? It's the wisdom—the faculty of wisdom, the power of wisdom, the awakening factor of investigation of principles, and right view as a factor of the path—in one of noble mind

and undefiled mind, who possesses the noble path and develops the noble path. This is called right view that is noble, undefiled, transcendent, a factor of the path.

They make an effort to give up wrong view and embrace right view: that's their right effort. Mindfully they give up wrong view and take up right view: that's their right mindfulness. So these three things keep running and circling around right view, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong thought as wrong thought and right thought as right thought, that's your right view.

And what is wrong thought? Thoughts of sensuality, of malice, and of cruelty. This is wrong thought.

And what is right thought? Right thought is twofold, I say. There is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right thought that is noble, undefiled, transcendent, a factor of the path.

And what is right thought that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? Thoughts of renunciation, good will, and harmlessness. This is right thought that is accompanied by defilements.

And what is right thought that is noble, undefiled, transcendent, a factor of the path? It's the thinking—the placing of the mind, thought, planting, implanting, embedding of the mind, verbal process—in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right thought that is noble.

They make an effort to give up wrong thought and embrace right thought: that's their right effort. Mindfully they give up wrong thought and take up right thought: that's their right mindfulness. So these three things keep running and circling around right thought, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong speech as wrong speech and right speech as right speech, that's your right view.

And what is wrong speech? Speech that's false, divisive, harsh, or nonsensical. This is wrong speech.

And what is right speech? Right speech is twofold, I say. There is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right speech that is noble, undefiled, transcendent, a factor of the path.

And what is right speech that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? The refraining from lying, divisive speech, harsh speech, and talking nonsense. This is right speech that is accompanied by defilements.

And what is right speech that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the four kinds of bad verbal conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right speech that is noble.

They make an effort to give up wrong speech and embrace right speech: that's their right effort. Mindfully they give up wrong speech and take up right speech: that's their right mindfulness. So these three things keep running and circling around right speech, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong action as wrong action and right action as right action, that's your right view.

And what is wrong action? Killing living creatures, stealing, and sexual misconduct. This is wrong action.

And what is right action? Right action is twofold, I say. There is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right action that is noble, undefiled, transcendent, a factor of the path.

And what is right action that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? Refraining from killing living creatures, stealing, and sexual misconduct. This is right action that is accompanied by defilements.

And what is right action that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from the three kinds of bad bodily conduct in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right action that is noble.

They make an effort to give up wrong action and embrace right action: that's their right effort. Mindfully they give up wrong action and take up right action: that's their right mindfulness. So these three things keep running and circling around right action, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? When you understand wrong livelihood as wrong livelihood and right livelihood as right livelihood, that's your right view.

And what is wrong livelihood? Deceit, flattery, hinting, and belittling, and using material possessions to chase after other material possessions. This is wrong livelihood.

And what is right livelihood? Right livelihood is twofold, I say. There is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment. And there is right livelihood that is noble, undefiled, transcendent, a factor of the path.

And what is right livelihood that is accompanied by defilements, has the attributes of good deeds, and ripens in attachment? It's when a noble disciple gives up wrong livelihood and

earns a living by right livelihood. This is right livelihood that is accompanied by defilements.

And what is right livelihood that is noble, undefiled, transcendent, a factor of the path? It's the desisting, abstaining, abstinence, and refraining from wrong livelihood in one of noble mind and undefiled mind, who possesses the noble path and develops the noble path. This is right livelihood that is noble.

They make an effort to give up wrong livelihood and embrace right livelihood: that's their right effort. Mindfully they give up wrong livelihood and take up right livelihood: that's their right mindfulness. So these three things keep running and circling around right livelihood, namely: right view, right effort, and right mindfulness.

In this context, right view comes first. And how does right view come first? Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom. So the trainee has eight factors, while the perfected one has ten factors. And here too, the eradication of many bad, unskillful qualities is fully developed due to right knowledge.

In this context, right view comes first. And how does right view come first? For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed. For one of right thought, wrong thought is worn away. … For one of right speech, wrong speech is worn away. … For one of right action, wrong action is worn away. … For one of right livelihood, wrong livelihood is worn away. … For one of right effort, wrong effort is worn away. … For one of right mindfulness, wrong mindfulness is worn away. … For one of right immersion, wrong immersion is worn away. … For one of right knowledge, wrong knowledge is worn away. … For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right freedom, many skillful qualities are fully developed.

So there are twenty on the side of the skillful, and twenty on the side of the unskillful. This exposition of the teaching on the Great Forty has been rolled forth. And it cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on ten legitimate grounds in the present life. If such a gentleman criticizes right view, they praise and honor the ascetics and brahmins who have wrong view. If they criticize right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom, they praise and honor the ascetics and brahmins who have wrong freedom. If any ascetic or brahmin imagines they can criticize and reject the exposition of the teaching on the Great Forty, they deserve rebuke and criticism on these ten legitimate grounds in the present life.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who adhered to the doctrines of no-cause, inaction, and nihilism, didn't imagine that the Great Forty should be criticized or rejected. Why is that? For fear of blame, attack, and condemnation."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 118

MN 118
Mindfulness of Breathing
Ānāpānassatisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with several well-known senior disciples, such as the venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, Ānanda, and others.

Now at that time the senior mendicants were advising and instructing the junior mendicants. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting surrounded by a Saṅgha of monks for the invitation to admonish. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them:

"I am satisfied, mendicants, with this practice. My heart is satisfied with this practice. So you should rouse up even more energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. I will wait here in Sāvatthī for the Komudī full moon of the fourth month."

Mendicants from around the country heard about this, and came down to Sāvatthī to see the Buddha.

And those senior mendicants instructed the junior mendicants even more. Some senior mendicants instructed ten mendicants, while some instructed twenty, thirty, or forty. Being instructed by the senior mendicants, the junior mendicants realized a higher distinction than they had before.

Now, at that time it was the sabbath—the Komudī full moon on the fifteenth day of the fourth month—and the Buddha was sitting in the open surrounded by a Saṅgha of monks. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them:

"This assembly has no chaff, mendicants, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of mendicants, such is this assembly! An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Such is this Saṅgha of mendicants, such is this assembly! For an assembly such as

this, giving little becomes much, while giving much becomes even more. Such is this Saṅgha of mendicants, such is this assembly! An assembly such as this is rarely seen in the world. Such is this Saṅgha of mendicants, such is this assembly! An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

For in this Saṅgha there are perfected mendicants, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of the five lower fetters are reborn spontaneously. They are extinguished there, and are not liable to return from that world. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners. They come back to this world once only, then make an end of suffering. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening. There are such mendicants in this Saṅgha.

In this Saṅgha there are mendicants who are committed to developing the four kinds of mindfulness meditation … the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on love … compassion … rejoicing … equanimity … ugliness … impermanence. There are such mendicants in this Saṅgha. In this Saṅgha there are mendicants who are committed to developing the meditation on mindfulness of breathing.

Mendicants, when mindfulness of breathing is developed and cultivated it is very fruitful and beneficial. Mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation. The four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out

experiencing the whole body.’They practice like this: ‘I’ll breathe in stilling the physical process.’ They practice like this: ‘I’ll breathe out stilling the physical process.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’

They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation?

Whenever a mendicant knows that they breathe heavily, or lightly, or experiencing the whole body, or stilling physical processes—at that time they’re meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that the in-breaths and out-breaths are an aspect of the body. That’s why at that time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while experiencing rapture, or experiencing bliss, or experiencing mental processes, or stilling mental processes—at that time they meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. For I say that careful application of mind to the in-breaths and out-breaths is an aspect of feelings. That’s why at that time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while experiencing the mind, or gladdening the mind, or immersing the mind in samādhi, or freeing the mind—at that time they meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. There is no development of mindfulness of breathing for

someone who is unmindful and lacks awareness, I say. That's why at that time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whenever a mendicant practices breathing while observing impermanence, or observing fading away, or observing cessation, or observing letting go—at that time they meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, they watch over closely with equanimity. That's why at that time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how mindfulness of breathing, when developed and cultivated, fulfills the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors?

Whenever a mendicant meditates by observing an aspect of the body, at that time their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

When they're energetic, rapture not of the flesh arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and they feel bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, at that time their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity.

That’s how the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom?

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go.

That’s how the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 119

MN 119
Mindfulness of the Body
Kāyagatāsatisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them.

"It's incredible, reverends, it's amazing, how the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha has said that mindfulness of the body, when developed and cultivated, is very fruitful and beneficial."

But their conversation was left unfinished. Then the Buddha came out of retreat and went to the assembly hall. He sat on the seat spread out and addressed the mendicants, "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about. The Buddha said:

"And how, mendicants, is mindfulness of the body developed and cultivated to be very fruitful and beneficial?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That's how a mendicant develops mindfulness of the body.

Furthermore, when a mendicant is walking they know 'I am walking'. When standing they know 'I am standing'. When sitting they know 'I am sitting'. And when lying down they know 'I am lying down'. Whatever posture their body is in, they know it. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’

It’s as if there were a bag with openings at both ends, filled with various kinds of grains, such as fine rice, wheat, mung beans, peas, sesame, and ordinary rice. And someone with clear eyes were to open it and examine the contents: ‘These grains are fine rice, these are wheat, these are mung beans, these are peas, these are sesame, and these are ordinary rice.’ In the same way, a mendicant examines their own body, up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. … As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’

It’s as if a deft butcher or butcher’s apprentice were to kill a cow and sit down at the crossroads with the meat cut into chops. In the same way, a mendicant examines their own body, whatever its placement or posture, according to the elements: ‘In this body there is the earth element, the water element, the fire element, and the air element.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, suppose a mendicant were to see a corpse discarded in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Or suppose they were to see a corpse discarded in a charnel ground being devoured by crows, hawks, vultures, herons, dogs, tigers, leopards, jackals, and many kinds of little creatures. They’d compare it with their own body: ‘This body is also of that same nature,

that same kind, and cannot go beyond that.' That too is how a mendicant develops mindfulness of the body.

Furthermore, suppose they were to see a corpse discarded in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull …

White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They'd compare it with their own body: 'This body is also of that same nature, that same kind, and cannot go beyond that.' As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, they drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. That too is how a mendicant develops mindfulness of the body.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no

part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not soaked with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. That too is how a mendicant develops mindfulness of the body.

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not filled with pure bright mind. As they meditate like this—diligent, keen, and resolute—memories and thoughts of the lay life are given up. Their mind becomes stilled internally; it settles, unifies, and becomes immersed in samādhi. That too is how a mendicant develops mindfulness of the body.

Anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization. Anyone who brings into their mind the great ocean includes all of the streams that run down into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.

When a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them. Suppose a person were to throw a heavy stone ball on a mound of wet clay.

What do you think, mendicants? Would that heavy stone ball find an entry into that mound of wet clay?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Suppose there was a dried up, withered log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, mendicants? By drilling the stick against that dried up, withered log, could they light a fire and produce heat?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

Suppose a water jar was placed on a stand, empty and hollow. Then a person comes along with a load of water.

What do you think, mendicants? Could that person pour water into the jar?"

"Yes, sir."

"In the same way, when a mendicant has not developed or cultivated mindfulness of the body, Māra finds a vulnerability and gets hold of them.

When a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

Suppose a person were to throw a light ball of string at a door-panel made entirely of hardwood.

What do you think, mendicants? Would that light ball of string find an entry into that door-panel made entirely of hardwood?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

Suppose there was a green, sappy log. Then a person comes along with a drill-stick, thinking to light a fire and produce heat.

What do you think, mendicants? By drilling the stick against that green, sappy log on dry land far from water, could they light a fire and produce heat?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them. Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. Then a person comes along with a load of water.

What do you think, mendicants? Could that person pour water into the jar?"

"No, sir."

"In the same way, when a mendicant has developed and cultivated mindfulness of the body, Māra cannot find a vulnerability and doesn't get hold of them.

When a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to pour it on any side, would water pour out?"

“Yes, sir.”

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?”

“Yes, sir.”

“In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case. Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes. In the same way, when a mendicant has developed and cultivated mindfulness of the body, they become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

You can expect ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

They endure cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They wield the many kinds of psychic power: multiplying themselves and becoming one again … They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far. …

They understand the minds of other beings and individuals, having comprehended them with their own mind. …

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

You can expect these ten benefits when mindfulness of the body has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 120

MN 120
Rebirth by Choice
Saṅkhārupapattisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"I shall teach you rebirth by choice. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of well-to-do brahmins … well-to-do householders.' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Gods of the Four Great Kings are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control what is Imagined by Others!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of a thousand is long-lived, beautiful, and very happy.' Now the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems, as well as the sentient beings reborn there. As a person might pick up a gallnut in their hand and examine it, so too the Brahmā of a thousand meditates determined on pervading a galaxy of a thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of two thousand … the Brahmā of three thousand … the Brahmā of four thousand … the Brahmā of five thousand is long-lived, beautiful, and very happy.' Now the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems, as well as the sentient beings reborn there. As a person might pick up five gallnuts in their hand and examine them, so too the Brahmā of five thousand meditates determined on pervading a galaxy of five thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of five thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of ten thousand is long-lived, beautiful, and very happy.' Now the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems, as well as the sentient beings reborn there. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. In the same way the Brahmā of ten thousand meditates determined on pervading a galaxy of ten thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of ten thousand!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Brahmā of a hundred thousand is long-lived, beautiful, and very happy.' Now the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems, as well as the sentient beings reborn there. Suppose there was a pendant of river gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate. In the same way the Brahmā of a hundred thousand meditates determined on pervading a galaxy of a hundred thousand solar systems, as well as the sentient beings reborn there. They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the Brahmā of a hundred thousand!' They settle on that thought, stabilize it and develop it.

Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. And they've heard: 'The Radiant Gods … the Gods of Limited Radiance … the Gods of Limitless Radiance … the Gods of Streaming Radiance … the Gods of Limited Glory … the Gods of Limitless Glory … the Gods Replete with Glory … the Gods of Abundant Fruit … the Gods of Aviha … the Gods of Atappa … the Gods Fair to See … the Fair Seeing Gods … the Gods of Akaniṭṭha … the gods of the dimension of infinite space … the gods of the dimension of infinite consciousness … the gods of the dimension of nothingness … the gods of the dimension of neither perception nor non-perception are long-lived, beautiful, and very happy.' They think: 'If only, when my body breaks up, after death, I would be reborn in the company of the gods of the dimension of neither perception nor non-perception!' They settle on that thought, stabilize it and develop it. Those choices and meditations of theirs, developed and cultivated like this, lead to rebirth there. This is the path and the practice that leads to rebirth there.

Furthermore, take a mendicant who has faith, ethics, learning, generosity, and wisdom. They think: 'If only I might realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. And, mendicants, that mendicant is not reborn anywhere."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 121

MN 121
The Shorter Discourse on Emptiness
Cūḷasuññatasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him:

"Sir, this one time the Buddha was staying in the land of the Sakyans where they have a town named Townsville. There I heard and learned this in the presence of the Buddha: 'Ānanda, these days I usually practice the meditation on emptiness.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

"Indeed, Ānanda, you properly heard, learned, applied the mind, and remembered that. Now, as before, I usually practice the meditation on emptiness.

Consider this stilt longhouse of Migāra's mother. It's empty of elephants, cows, horses, and mares; of gold and money; and of gatherings of men and women. There is only this that is not emptiness, namely, the oneness dependent on the mendicant Saṅgha. In the same way, a mendicant—ignoring the perception of the village and the perception of people—focuses on the oneness dependent on the perception of wilderness. Their mind becomes secure, confident, settled, and decided in that perception of wilderness. They understand: 'Here there is no stress due to the perception of village or the perception of people. There is only this modicum of stress, namely the oneness dependent on the perception of wilderness.' They understand: 'This field of perception is empty of the perception of the village. It is empty of the perception of people. There is only this that is not emptiness, namely the oneness dependent on the perception of wilderness.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of people and the perception of wilderness—focuses on the oneness dependent on the perception of earth. Their mind becomes secure, confident, settled, and decided in that perception of earth. As a bull's hide is rid of folds when fully stretched out by a hundred pegs, so too, ignoring the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains, they focus on the oneness dependent on the perception of earth. Their mind becomes secure, confident, settled, and decided in that perception of earth. They understand: 'Here there is no stress due to the perception of people or the perception of wilderness. There is only this modicum of stress, namely the oneness dependent on the perception of earth.' They understand: 'This field of perception is empty of the perception of people. It is empty of the perception of wilderness. There is only this that is not emptiness, namely the oneness

dependent on the perception of earth.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of wilderness and the perception of earth—focuses on the oneness dependent on the perception of the dimension of infinite space. Their mind becomes secure, confident, settled, and decided in that perception of the dimension of infinite space. They understand: 'Here there is no stress due to the perception of wilderness or the perception of earth. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite space.' They understand: 'This field of perception is empty of the perception of wilderness. It is empty of the perception of earth. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of infinite space.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of earth and the perception of the dimension of infinite space—focuses on the oneness dependent on the perception of the dimension of infinite consciousness. Their mind becomes secure, confident, settled, and decided in that perception of the dimension of infinite consciousness. They understand: 'Here there is no stress due to the perception of earth or the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.' They understand: 'This field of perception is empty of the perception of earth. It is empty of the perception of the dimension of infinite space. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of infinite consciousness.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite space and the perception of the dimension of infinite consciousness—focuses on the oneness dependent on the perception of the dimension of nothingness. Their mind becomes secure, confident, settled, and decided in that perception of the dimension of nothingness. They understand: 'Here there is no stress due to the perception of the dimension of infinite space or the perception of the dimension of infinite consciousness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of nothingness.' They understand: 'This field of perception is empty of the perception of the dimension of infinite space. It is empty of the perception of the dimension of infinite consciousness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of nothingness.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of infinite consciousness and the perception of the dimension of nothingness—focuses on the oneness dependent on the perception of the dimension of neither perception nor non-perception. Their mind becomes secure, confident, settled, and decided in that perception of the dimension of neither perception nor non-perception. They understand: 'Here there is

no stress due to the perception of the dimension of infinite consciousness or the perception of the dimension of nothingness. There is only this modicum of stress, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.' They understand: 'This field of perception is empty of the perception of the dimension of infinite consciousness. It is empty of the perception of the dimension of nothingness. There is only this that is not emptiness, namely the oneness dependent on the perception of the dimension of neither perception nor non-perception.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind becomes secure, confident, settled, and decided in that signless immersion of the heart. They understand: 'Here there is no stress due to the perception of the dimension of nothingness or the perception of the dimension of neither perception nor non-perception. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.' They understand: 'This field of perception is empty of the perception of the dimension of nothingness. It is empty of the perception of the dimension of neither perception nor non-perception. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Furthermore, a mendicant—ignoring the perception of the dimension of nothingness and the perception of the dimension of neither perception nor non-perception—focuses on the oneness dependent on the signless immersion of the heart. Their mind becomes secure, confident, settled, and decided in that signless immersion of the heart. They understand: 'Even this signless immersion of the heart is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

They understand: 'Here there is no stress due to the defilements of sensuality, desire to be reborn, or ignorance. There is only this modicum of stress, namely that associated with the six sense fields dependent on this body and conditioned by life.' They understand: 'This field of perception is empty of the perception of the defilements of sensuality, desire to be reborn, and ignorance. There is only this that is not emptiness, namely that associated with the six sense fields dependent on this body and conditioned by life.' And so they regard it as empty of what is not there, but as to what remains they understand that it is present. That's how emptiness is born in them—genuine, undistorted, and pure.

Whatever ascetics and brahmins enter and remain in the pure, ultimate, supreme emptiness —whether in the past, future, or present—all of them enter and remain in this same pure,

ultimate, supreme emptiness. So, Ānanda, you should train like this: ‘We will enter and remain in the pure, ultimate, supreme emptiness.’ That’s how you should train.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 122

MN 122
The Longer Discourse on Emptiness
Mahāsuññatasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the dwelling of Kāḷakhemaka the Sakyan for the day's meditation.

Now at that time many resting places had been spread out at Kāḷakhemaka's dwelling. The Buddha saw this, and wondered, "Many resting places have been spread out; are there many mendicants living here?"

Now at that time Venerable Ānanda, together with many other mendicants, was making robes in Ghaṭa the Sakyan's dwelling. Then in the late afternoon, the Buddha came out of retreat and went to Ghaṭa's dwelling, where he sat on the seat spread out and said to Venerable Ānanda, "Many resting places have been spread out at Kāḷakhemaka's dwelling; are many mendicants living there?"

"Indeed there are, sir. It's currently the time for making robes."

"Ānanda, a mendicant doesn't shine who enjoys company and groups, who loves them and likes to enjoy them. It's quite impossible that such a mendicant will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. But you should expect that a mendicant who lives alone, withdrawn from the group, will get the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening when they want, without trouble or difficulty. That is possible.

Indeed, Ānanda, it is quite impossible that a mendicant who enjoys company will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable. But it is possible that a mendicant who lives alone, withdrawn from the group will enter and remain in the freedom of heart—either that which is temporary and pleasant, or that which is irreversible and unshakable.

Ānanda, I do not see even a single sight which, with its decay and perishing, would not give rise to sorrow, lamentation, pain, sadness, and distress in someone who has desire and lust for it.

But the Realized One woke up to this meditation, namely to enter and remain in emptiness internally by not focusing on any signs. Now, suppose that while the Realized One is practicing this meditation, monks, nuns, laymen, laywomen, rulers and their ministers, monastics of other religions and their disciples go to visit him. In that case, with a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, he invariably gives each of them a talk emphasizing the topic of dismissal.

Therefore, if a mendicant might wish: 'May I enter and remain in emptiness internally!' So they should still, settle, unify, and immerse their mind in samādhi internally.

And how does a mendicant still, settle, unify, and immerse their mind in samādhi internally?

It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. That's how a mendicant stills, settles, unifies, and immerses their mind in samādhi internally.

They focus on emptiness internally, but their mind isn't secure, confident, settled, and decided. In that case, they understand: 'I am focusing on emptiness internally, but my mind isn't secure, confident, settled, and decided.' In this way they are aware of the situation. They focus on emptiness externally … They focus on emptiness internally and externally … They focus on the imperturbable, but their mind isn't secure, confident, settled, and decided. In that case, they understand: 'I am focusing on the imperturbable internally, but my mind isn't secure, confident, settled, and decided.' In this way they are aware of the situation.

Then that mendicant should still, settle, unify, and immerse their mind in samādhi internally using the same meditation subject as a basis of immersion that they used before. They focus on emptiness internally, and their mind is secure, confident, settled, and decided. In that case, they understand: 'I am focusing on emptiness internally, and my mind is secure, confident, settled, and decided.' In this way they are aware of the situation. They focus on emptiness externally … They focus on emptiness internally and externally … They focus on the imperturbable, and their mind is secure, confident, settled, and decided. In that case, they understand: 'I am focusing on the imperturbable, and my mind is secure, confident, settled, and decided.' In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to walking, they walk, thinking: 'While I'm walking, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to standing, they stand, thinking: 'While I'm standing, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to sitting, they sit, thinking: 'While I'm sitting, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation. While a mendicant is practicing such meditation, if their mind inclines to lying down, they lie down, thinking: 'While I'm lying down, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.' In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to talking, they think: ‘I will not engage in the kind of speech that is low, crude, ordinary, ignoble, and pointless. Such speech doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Namely: talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.’ In this way they are aware of the situation. ‘But I will take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.’ In this way they are aware of the situation.

While a mendicant is practicing such meditation, if their mind inclines to thinking, they think: ‘I will not think the kind of thought that is low, crude, ordinary, ignoble, and pointless. Such thoughts don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, sensual, malicious, or cruel thoughts.’ In this way they are aware of the situation. ‘But I will think the kind of thought that is noble and emancipating, and brings one who practices it to the complete ending of suffering. That is, thoughts of renunciation, good will, and harmlessness.’ In this way they are aware of the situation.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

So you should regularly check your own mind: ‘Does my mind take an interest in any of these five kinds of sensual stimulation?’ Suppose that, upon checking, a mendicant knows this: ‘My mind does take an interest.’ In that case, they understand: ‘I have not given up desire and greed for the five kinds of sensual stimulation.’ In this way they are aware of the situation. But suppose that, upon checking, a mendicant knows this: ‘My mind does not take an interest.’ In that case, they understand: ‘I have given up desire and greed for the five kinds of sensual stimulation.’ In this way they are aware of the situation.

A mendicant should meditate observing rise and fall in these five grasping aggregates: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

As they do so, they give up the conceit ‘I am’ regarding the five grasping aggregates. In that case, they understand: ‘I have given up the conceit “I am” regarding the five grasping aggregates.’ In this way they are aware of the situation.

These principles are entirely skillful, with skillful outcomes; they are noble, transcendent, and inaccessible to the Wicked One.

What do you think, Ānanda? For what reason would a disciple value following the Teacher, even if sent away?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"A disciple should not value following the Teacher for the sake of statements, mixed prose & verse, or discussions. Why is that? Because for a long time you have learned the teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. But a disciple should value following the Teacher, even if asked to go away, for the sake of talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

This being so, Ānanda, there is a peril for the teacher, a peril for the student, and a peril for a spiritual practitioner.

And how is there a peril for the teacher? It's when some teacher frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This teacher is said to be imperiled by the teacher's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the teacher.

And how is there a peril for the student? It's when the student of a teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This student is said to be imperiled by the student's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the student.

And how is there a peril for a spiritual practitioner? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating withdrawn, he's visited by a stream of brahmins and householders of the city and country. When this happens, he doesn't enjoy infatuation, fall into greed, and return to indulgence. But a disciple of this teacher, emulating their teacher's fostering of seclusion, frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. While meditating

withdrawn, they're visited by a stream of brahmins and householders of the city and country. When this happens, they enjoy infatuation, fall into greed, and return to indulgence. This spiritual practitioner is said to be imperiled by the spiritual practitioner's peril. They're ruined by bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's how there is a peril for the spiritual practitioner.

And in this context, Ānanda, as compared to the peril of the teacher or the student, the peril of the spiritual practitioner has more painful, bitter results, and even leads to the underworld.

So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness.

And how do disciples treat their Teacher as an enemy, not a friend? It's when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as an enemy, not a friend.

And how do disciples treat their Teacher as a friend, not an enemy? It's when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. That's how the disciples treat their Teacher as a friend, not an enemy.

So, Ānanda, treat me as a friend, not as an enemy. That will be for your lasting welfare and happiness. I shall not mollycoddle you like a potter with their damp, unfired pots. I shall speak, correcting you again and again, pressing you again and again. The core will stand the test."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 123

MN 123
Incredible and Amazing
Acchariyaabbhutasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them:

"It's incredible, sir, it's amazing! The Realized One has such psychic power and might! For he is able to know the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. He knows their birth, names, clans, conduct, teaching, wisdom, meditation, and freedom."

When they said this, Venerable Ānanda said, "The Realized Ones are incredible, reverends, and they have incredible qualities. They're amazing, and they have amazing qualities." But this conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about. The Buddha said, "Well then, Ānanda, say some more about the incredible and amazing qualities of the Realized One."

"Sir, I have heard and learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening was reborn in the host of Joyful Gods.' This I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening remained in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'For the whole of that life, the being intent on awakening remained in the host of Joyful Gods.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: 'Mindful and aware, the being intent on awakening passed away from the host of Joyful Gods and was conceived in his mother's womb.' This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening passes away from the host of Joyful Gods, he is conceived in his mother’s womb. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And even the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light appears in the world, surpassing the glory of the gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, four gods approach to guard the four quarters, so that no human or non-human or anyone at all shall harm the being intent on awakening or his mother.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she becomes naturally ethical. She refrains from killing living creatures, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she no longer feels sexual desire for men, and she cannot be violated by a man of lustful intent.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, she obtains the five kinds of sensual stimulation and amuses herself, supplied and provided with them.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty. Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. And it was strung with a thread of blue, yellow, red, white, or golden brown. And someone with clear eyes were to take it in their hand and examine it: “This beryl gem is naturally beautiful, eight-faceted, well-worked. And it’s strung with a thread of blue, yellow, red, white, or golden brown.”

In the same way, when the being intent on awakening is conceived in his mother’s belly, no afflictions beset her. She’s happy and free of bodily fatigue. And she sees the being intent on awakening in her womb, complete with all his various parts, not deficient in any faculty.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Seven days after the being intent on awakening is born, his mother passes away and is reborn in the host of Joyful Gods.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Other women carry the infant in the womb for nine or ten months before giving birth. Not so the mother of the being intent on awakening. She gives birth after exactly ten months.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘Other women give birth while sitting or lying down. Not so the mother of the being intent on awakening. She only gives birth standing up.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, gods receive him first, then humans.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, before he reaches the ground, four gods receive him and place him before his mother, saying: “Rejoice, O Queen! An illustrious son is born to you.”’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean. Suppose a jewel-treasure was placed on a cloth from Kāsi. The jewel would not soil the cloth, nor would the cloth soil the jewel. Why is that? Because of the cleanliness of them both.

In the same way, when the being intent on awakening emerges from his mother’s womb, he emerges already clean, unsoiled by waters, mucus, blood, or any other kind of impurity, pure and clean.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, two streams of water appear in the sky, one cool, one warm, for bathing the being intent on awakening and his mother.’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘As soon as he’s born, the being intent on awakening stands firm with his own feet on the ground. Facing north, he takes seven strides with a white parasol held above him, surveys all quarters, and makes this dramatic proclamation: “I am the foremost in the world! I am the eldest in the world! I am the first in the world! This is my last rebirth. Now there are no more future lives.”’ This too I remember as an incredible quality of the Buddha.

I have learned this in the presence of the Buddha: ‘When the being intent on awakening emerges from his mother’s womb, then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: “So, it seems other sentient beings have been reborn here!” And this galaxy shakes and rocks and trembles. And an immeasurable, magnificent light

appears in the world, surpassing the glory of the gods.' This too I remember as an incredible and amazing quality of the Buddha."

"Well then, Ānanda, you should also remember this as an incredible and amazing quality of the Realized One. It's that the Realized One knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too you should remember as an incredible and amazing quality of the Realized One."

"Sir, the Buddha knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This too I remember as an incredible and amazing quality of the Buddha."

That's what Ānanda said, and the teacher approved. Satisfied, those mendicants approved what Venerable Ānanda said.

MN 124

MN 124
With Bakkula
Bākulasutta

So I have heard. At one time Venerable Bakkula was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the naked ascetic Kassapa, an old friend of Bakkula in the lay life, approached him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Venerable Bakkula, "Reverend Bakkula, how long has it been since you went forth?"

"It has been eighty years, reverend."

"But in these eighty years, how many times have you had sex?"

"You shouldn't ask me such a question. Rather, you should ask me this: 'But in these eighty years, how many times have sensual perceptions ever arisen in you?'"

"But in these eighty years, how many times have sensual perceptions ever arisen in you?"

"In these eighty years, I don't recall that any sensual perception has ever arisen in me."

"This we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall that any perception of ill will … or cruelty has ever arisen in me."

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall that any thought of sensuality … ill will … or cruelty has ever arisen in me."

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall accepting a robe from a householder … cutting a robe with a knife … sewing a robe with a needle … dying a robe … sewing a robe during the robe-making ceremony … looking for robe material for my companions in the spiritual life when they are making robes … accepting an invitation … having such a thought: 'If only someone would invite me!' … sitting down inside a house … eating inside a house … getting caught up in the details of female's appearance … teaching a female, even so much as a four line verse … going to the nuns' quarters … teaching the nuns … teaching the trainee nuns … teaching the novice nuns … giving the going forth … giving the ordination … giving dependence … being looked after by a novice … bathing in the sauna … bathing

with bath powder … looking for a massage from my companions in the spiritual life … being ill, even for as long as it takes to pull a cow's udder … being presented with medicine, even as much as a bit of yellow myrobalan … leaning on a headrest … preparing a cot …"

"This too we remember as an incredible quality of Venerable Bakkula."

"In these eighty years, I don't recall commencing the rainy season residence within a village."

"This too we remember as an incredible quality of Venerable Bakkula."

"Reverend, for seven days I ate the nation's almsfood as a debtor. Then on the eighth day I became enlightened."

"This too we remember as an incredible quality of Venerable Bakkula.

Reverend Bakkula, may I receive the going forth, the ordination in this teaching and training?" And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training.

Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Kassapa became one of the perfected.

Then some time later Venerable Bakkula took a key and went from dwelling to dwelling, saying, "Come forth, venerables, come forth! Today will be my final extinguishment."

"This too we remember as an incredible quality of Venerable Bakkula."

And Venerable Bakkula became fully extinguished while seated right in the middle of the Saṅgha.

"This too we remember as an incredible quality of Venerable Bakkula."

MN 125

MN 125
The Level of the Tamed
Dantabhūmisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the novice Aciravata was staying in a wilderness hut. Then as Prince Jayasena was going for a walk he approached Aciravata, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to Aciravata, "Mister Aggivessana, I have heard that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

"That's so true, Prince! That's so true! A mendicant who meditates diligently, keenly, and resolutely can experience unification of mind."

"Mister Aggivessana, please teach me the Dhamma as you have learned and memorized it."

"I'm not competent to do so, Prince. For if I were to teach you the Dhamma as I have learned and memorized it, you might not understand the meaning, which would be wearying and troublesome for me."

"Mister Aggivessana, please teach me the Dhamma as you have learned and memorized it. Hopefully I will understand the meaning of what you say."

"Then I shall teach you. If you understand the meaning of what I say, that's good. If not, then leave each to his own, and do not question me about it further."

"Mister Aggivessana, please teach me the Dhamma as you have learned and memorized it. If I understand the meaning of what you say, that's good. If not, then I will leave each to his own, and not question you about it further."

Then the novice Aciravata taught Prince Jayasena the Dhamma as he had learned and memorized it. When he had spoken, Jayasena said to him, "It is impossible, Mister Aggivessana, it cannot happen that a mendicant who meditates diligently, keenly, and resolutely can experience unification of mind." Having declared that this was impossible, Jayasena got up from his seat and left.

Not long after he had left, Aciravata went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

When he had spoken, the Buddha said to him,

“How could it possibly be otherwise, Aggivessana? Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Suppose there was a pair of elephants or horse or oxen in training who were well tamed and well trained. And there was a pair who were not tamed or trained. What do you think, Aggivessana? Wouldn’t the pair that was well tamed and well trained perform the tasks of the tamed and reach the level of the tamed?”

“Yes, sir.”

“But would the pair that was not tamed and trained perform the tasks of the tamed and reach the level of the tamed, just like the tamed pair?”

“No, sir.”

“In the same way, Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s simply impossible for him to know or see or realize what can only be known, seen, and realized by renunciation.

Suppose there was a big mountain not far from a town or village. And two friends set out from that village or town, lending each other a hand up to the mountain. Once there, one friend would remain at the foot of the mountain, while the other would climb to the peak. Then the one standing at the foot would say to the one at the peak, ‘My friend, what do you see, standing there at the peak?’ They’d reply, ‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

But the other would say, ‘It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.’ So their friend would come down from the peak, take their friend by the arm, and make them climb to the peak. After giving them a moment to catch their breath, they’d say, ‘My friend, what do you see, standing here at the peak?’ They’d reply, ‘Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!’

They’d say, ‘Just now I understood you to say: “It’s impossible, it cannot happen that, standing at the peak, you can see delightful parks, woods, meadows, and lotus ponds.” But now you say: “Standing at the peak, I see delightful parks, woods, meadows, and lotus ponds!”’ They’d say, ‘But my friend, it was because I was obstructed by this big mountain that I didn’t see what could be seen.’

But bigger than that is the mass of ignorance by which Prince Jayasena is veiled, shrouded, covered, and engulfed. Prince Jayasena dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more. It’s quite impossible for him to know or see or realize what can only be known, seen, and realized by renunciation. It wouldn’t be surprising if, had these two

similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence."

"But sir, how could these two similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?"

"Suppose, Aggivessana, an anointed aristocratic king was to address his elephant tracker, 'Please, my good elephant tracker, mount the royal bull elephant and enter the elephant wood. When you see a wild bull elephant, tether it by the neck to the royal elephant.' 'Yes, Your Majesty,' replied the elephant tracker, and did as he was asked. The royal elephant leads the wild elephant out into the open; and it's only then that it comes out into the open, for a wild bull elephant clings to the elephant wood. Then the elephant tracker informs the king, 'Sire, the wild elephant has come out into the open.' Then the king addresses his elephant trainer, 'Please, my good elephant trainer, tame the wild bull elephant. Subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever. Make it happy to be within a village, and instill behaviors congenial to humans.'

'Yes, Your Majesty,' replied the elephant trainer. He dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans. He spoke in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. Spoken to in such a way by the elephant trainer, the wild elephant wanted to listen. It actively listened and tried to understand. So the elephant trainer rewards it with grass, fodder, and water.

When the wild elephant accepts the grass, fodder, and water, the trainer knows, 'Now the wild elephant will survive!' Then he sets it a further task: 'Pick it up, sir! Put it down, sir!' When the wild elephant picks up and puts down when the trainer says, following instructions, the trainer sets it a further task: 'Forward, sir! Back, sir!' When the wild elephant goes forward and back when the trainer says, following instructions, the trainer sets it a further task: 'Stand, sir! Sit, sir!'

When the wild elephant stands and sits when the trainer says, following instructions, the trainer sets the task called imperturbability. He fastens a large plank to its trunk; a lancer sits on its neck; other lancers surround it on all sides; and the trainer himself stands in front with a long lance. While practicing this task, it doesn't budge its fore-feet or hind-feet, its fore-quarters or hind-quarters, its head, ears, tusks, tail, or trunk. The wild bull elephant endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. Rid of all crooks and flaws, and purged of defects, it is worthy of a king, fit to serve a king, and considered a factor of kingship.

In the same way, Aggivessana, a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He realizes with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good

in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect, 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. And it's only then that a noble disciple comes out into the open, for gods and humans cling to the five kinds of sensual stimulation.

Then the Realized One guides them further: 'Come, mendicant, be ethical and restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.'

When they have ethical conduct, the Realized One guides them further: 'Come, mendicant, guard your sense doors. When you see a sight with your eyes, don't get caught up in the features and details. …

(Tell in full as in MN 107, the Discourse with Moggallāna the Accountant.)

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then they meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It's like when the elephant trainer dug a large post into the earth and tethered the elephant to it by the neck, so as to subdue its wild behaviors, its wild memories and thoughts, and its wild stress, weariness, and fever, and to make it happy to be within a village, and instill behaviors congenial to humans. In the same way, a noble disciple has these four kinds of mindfulness meditation as tethers for the mind so as to subdue behaviors of the lay life, memories and thoughts of the lay life, the stress, weariness, and fever of the lay life, to discover the system, and to realize extinguishment.

Then the Realized One guides them further: 'Come, mendicant, meditate observing an aspect of the body, but don't think thoughts connected with sensual pleasures. Meditate observing an aspect of feelings … mind … principles, but don't think thoughts connected with sensual pleasures.'

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three,

four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. And so they recollect their many kinds of past lives, with features and details.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

Such a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. Rid of all greed, hate, and delusion, and purged of defects, they are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

If a royal bull elephant passes away untamed and untrained—whether in their old age, middle age, or youth—they're considered a royal bull elephant who passed away untamed. In the same way, if a mendicant passes away without having ended the defilements—whether as a senior, middle, or junior—they're considered as a mendicant who passed away untamed.

If a royal bull elephant passes away tamed and trained—whether in their old age, middle age, or youth—they're considered a royal bull elephant who passed away tamed. In the same way, if a mendicant passes away having ended the defilements—whether as a senior, middle, or junior—they're considered as a mendicant who passed away tamed."

That is what the Buddha said. Satisfied, the novice Aciravata was happy with what the Buddha said.

MN 126

MN 126
With Bhūmija
Bhūmijasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Venerable Bhūmija robed up in the morning and, taking his bowl and robe, went to the home of Prince Jayasena, where he sat on the seat spread out.

Then Jayasena approached and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Bhūmija:

"Mister Bhūmija, there are some ascetics and brahmins who have this doctrine and view: 'If you make a wish and lead the spiritual life, you can't win the fruit. If you don't make a wish and lead the spiritual life, you can't win the fruit. If you both make a wish and don't make a wish and lead the spiritual life, you can't win the fruit. If you neither make a wish nor don't make a wish and lead the spiritual life, you can't win the fruit.' What does Mister Bhūmija's Teacher say about this? How does he explain it?"

"Prince, I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like this: 'If you lead the spiritual life irrationally, you can't win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish. But if you lead the spiritual life rationally, you can win the fruit, regardless of whether you make a wish, you don't make a wish, you both do and do not make a wish, or you neither do nor don't make a wish.' I haven't heard and learned this in the presence of the Buddha. But it's possible that he might explain it like that."

"If that's what your teacher says, Mister Bhūmija, he clearly stands head and shoulders above all the various other ascetics and brahmins." Then Prince Jayasena served Venerable Bhūmija from his own dish.

Then after the meal, on his return from almsround, Bhūmija went to the Buddha, bowed, sat down to one side, and told him all that had happened, adding: "Answering this way, I trust that I repeated what the Buddha has said, and didn't misrepresent him with an untruth. I trust my explanation was in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, Bhūmija, in answering this way you repeated what I've said, and didn't misrepresent me with an untruth. Your explanation was in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

There are some ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether they make a wish, they don't make a wish, they both do and do not make a wish, or they neither do nor don't make a wish. Why is that? Because that's an irrational way to win the fruit.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sand in a bucket, sprinkling it thoroughly with water, and pressing it out. But by doing this, they couldn't extract any oil, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to extract oil.

And so it is for any ascetics and brahmins who have wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. If they lead the spiritual life, they can't win the fruit, regardless of whether or not they make a wish. Why is that? Because that's an irrational way to win the fruit.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the horn of a newly-calved cow. But by doing this, they couldn't get any milk, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to get milk.

And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring water into a pot and churning it with a stick. But by doing this, they couldn't produce any butter, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to produce butter.

And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a green, sappy log with a drill-stick. But by doing this, they couldn't start a fire, regardless of whether they made a wish, didn't make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that's an irrational way to start a fire.

And so it is for any ascetics and brahmins who have wrong view … Because that's an irrational way to win the fruit.

There are some ascetics and brahmins who have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. If they lead the spiritual life, they can win the fruit, regardless of whether they make a wish, they

don’t make a wish, they both do and do not make a wish, or they neither do nor do not make a wish. Why is that? Because that’s a rational way to win the fruit.

Suppose there was a person in need of oil. While wandering in search of oil, they tried heaping sesame flour in a bucket, sprinkling it thoroughly with water, and pressing it out. By doing this, they could extract oil, regardless of whether they made a wish, didn’t make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that’s a rational way to extract oil.

And so it is for any ascetics and brahmins who have right view … Because that’s a rational way to win the fruit.

Suppose there was a person in need of milk. While wandering in search of milk, they tried pulling the udder of a newly-calved cow. By doing this, they could get milk, regardless of whether they made a wish, didn’t make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that’s a rational way to get milk.

And so it is for any ascetics and brahmins who have right view … Because that’s a rational way to win the fruit.

Suppose there was a person in need of butter. While wandering in search of butter, they tried pouring curds into a pot and churning them with a stick. By doing this, they could produce butter, regardless of whether they made a wish, didn’t make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that’s a rational way to produce butter.

And so it is for any ascetics and brahmins who have right view … Because that’s a rational way to win the fruit.

Suppose there was a person in need of fire. While wandering in search of fire, they tried drilling a dried up, withered log with a drill-stick. By doing this, they could start a fire, regardless of whether they made a wish, didn’t make a wish, both did and did not make a wish, or neither did nor did not make a wish. Why is that? Because that’s a rational way to start a fire.

And so it is for any ascetics and brahmins who have right view … Because that’s a rational way to win the fruit.

Bhūmija, it wouldn’t be surprising if, had these four similes occurred to you, Prince Jayasena would have gained confidence in you and shown his confidence.”

“But sir, how could these four similes have occurred to me as they did to the Buddha, since they were neither supernaturally inspired, nor learned before in the past?”

That is what the Buddha said. Satisfied, Venerable Bhūmija was happy with what the Buddha said.

MN 127

MN 127
With Anuruddha
Anuruddhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

And then the chamberlain Pañcakaṅga addressed a man, "Please, mister, go to Venerable Anuruddha, and in my name bow with your head to his feet. Say to him, 'Sir, the chamberlain Pañcakaṅga bows with his head to your feet.' And then ask him whether he might please accept tomorrow's meal from Pañcakaṅga together with the mendicant Saṅgha. And ask whether he might please come earlier than usual, for Pañcakaṅga has many duties, and much work to do for the king."

"Yes, sir," that man replied. He did as Pañcakaṅga asked, and Venerable Anuruddha consented with silence.

Then when the night had passed, Anuruddha robed up in the morning and, taking his bowl and robe, went to Pañcakaṅga's home, where he sat on the seat spread out. Then Pañcakaṅga served and satisfied Anuruddha with his own hands with delicious fresh and cooked foods. When Anuruddha had eaten and washed his hands and bowl, Pañcakaṅga took a low seat, sat to one side, and said to him:

"Sir, some senior mendicants have come to me and said, 'Householder, develop the limitless release of heart.' Others have said, 'Householder, develop the expansive release of heart.' Now, the limitless release of the heart and the expansive release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?"

"Well then, householder, let me know what you think about this. Afterwards you'll get it without fail."

"Sir, this is what I think. The limitless release of the heart and the expansive release of the heart mean the same thing, and differ only in the phrasing."

"The limitless release of the heart and the expansive release of the heart differ in both meaning and phrasing. This is a way to understand how these things differ in both meaning and phrasing.

And what is the limitless release of the heart? It's when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They

meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

And what is the expansive release of the heart? It's when a mendicant meditates determined on pervading the extent of a single tree root as expansive. This is called the expansive release of the heart. Also, a mendicant meditates determined on pervading the extent of two or three tree roots … a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean. This too is called the expansive release of the heart. This is a way to understand how these things differ in both meaning and phrasing.

Householder, there are these four kinds of rebirth in a future life. What four? Take someone who meditates determined on pervading 'limited radiance'. When their body breaks up, after death, they're reborn in the company of the gods of limited radiance. Next, take someone who meditates determined on pervading 'limitless radiance'. When their body breaks up, after death, they're reborn in the company of the gods of limitless radiance. Next, take someone who meditates determined on pervading 'corrupted radiance'. When their body breaks up, after death, they're reborn in the company of the gods of corrupted radiance. Next, take someone who meditates determined on pervading 'pure radiance'. When their body breaks up, after death, they're reborn in the company of the gods of pure radiance. These are the four kinds of rebirth in a future life.

There comes a time, householder, when the deities gather together as one. When they do so, a difference in their color is evident, but not in their radiance. It's like when a person brings several oil lamps into one house. You can detect a difference in their flames, but not in their radiance. In the same way, when the deities gather together as one, a difference in their color is evident, but not in their radiance.

There comes a time when those deities go their separate ways. When they do so, a difference both in their color and also in their radiance is evident. It's like when a person takes those several oil lamps out of that house. You can detect a difference both in their flames and also in their radiance. In the same way, when the deities go their separate ways, a difference both in their color and also in their radiance is evident.

It's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure. It's like when flies are being carried along on a carrying-pole or basket. It's not that they think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those flies cling, that's where they take pleasure. In the same way, it's not that those deities think, 'What we have is permanent, lasting, and eternal.' Rather, wherever those deities cling, that's where they take pleasure."

When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha:

"Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have limited radiance, or do some there have limitless radiance?"

“In that respect, Reverend Kaccāna, some deities there have limited radiance, while some have limitless radiance.”

“What is the cause, Honorable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance?”

“Well then, Reverend Kaccāna, I’ll ask you about this in return, and you can answer as you like. What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of a single tree root, or two or three tree roots?”

“When a mendicant meditates on two or three tree roots.”

“What do you think, Reverend Kaccāna? Which of these two kinds of mental development is more expansive: when a mendicant meditates determined on pervading as expansive the extent of two or three tree roots, or a single village district … two or three village districts … a single kingdom … two or three kingdoms … this land surrounded by ocean?”

“When a mendicant meditates on this land surrounded by ocean.”

“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have limited radiance, while some have limitless radiance.”

“Good, Honorable Anuruddha! I have a further question about this. Do all the radiant deities have corrupted radiance, or do some there have pure radiance?”

“In that respect, Reverend Kaccāna, some deities there have corrupted radiance, while some have pure radiance.”

“What is the cause, Venerable Anuruddha, what is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance?”

“Well then, Reverend Kaccāna, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose an oil lamp was burning with impure oil and impure wick. Because of the impurity of the oil and the wick it burns dimly, as it were.

In the same way, take some mendicant who meditates determined on pervading ‘corrupted radiance’. Their physical discomfort is not completely settled, their dullness and drowsiness is not completely eradicated, and their restlessness and remorse is not completely eliminated. Because of this they practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of corrupted radiance.

Suppose an oil lamp was burning with pure oil and pure wick. Because of the purity of the oil and the wick it doesn’t burn dimly, as it were.

In the same way, take some mendicant who meditates determined on pervading ‘pure radiance’. Their physical discomfort is completely settled, their dullness and drowsiness is completely eradicated, and their restlessness and remorse is completely eliminated. Because of this they don’t practice absorption dimly, as it were. When their body breaks up, after death, they’re reborn in the company of the gods of pure radiance.

“This is the cause, Reverend Kaccāna, this is the reason why, when those deities have been reborn in a single order of gods, some deities there have corrupted radiance, while some have pure radiance.”

When he had spoken, Venerable Sabhiya Kaccāna said to Venerable Anuruddha, “Good, Honorable Anuruddha!

Venerable Anuruddha, you don’t say, ‘So I have heard’ or ‘It ought to be like this.’ Rather, you say: ‘These deities are like this, those deities are like that.’ Sir, it occurs to me, ‘Clearly, Venerable Anuruddha has previously lived together with those deities, conversed, and engaged in discussion.’”

“Your words are clearly invasive and intrusive, Reverend Kaccāna. Nevertheless, I will answer you. For a long time I have previously lived together with those deities, conversed, and engaged in discussion.”

When he had spoken, Venerable Sabhiya Kaccāna said to Pañcakaṅga the chamberlain, “You’re fortunate, householder, so very fortunate, to have given up your state of uncertainty, and to have got the chance to listen to this exposition of the teaching.”

MN 128

MN 128
Corruptions
Upakkilesasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time the mendicants of Kosambī were arguing, quarreling, and disputing, continually wounding each other with barbed words.

Then a mendicant went up to the Buddha, bowed, stood to one side, and told him what was happening, adding: "Please, sir go to those mendicants out of compassion." The Buddha consented with silence.

Then the Buddha went up to those mendicants and said, "Enough, mendicants! Stop arguing, quarreling, and disputing."

When he said this, one of the mendicants said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in the present life. We will be known for this arguing, quarreling, and disputing."

For a second time … and a third time the Buddha said to those mendicants, "Enough, mendicants! Stop arguing, quarreling, and disputing."

For a third time that mendicant said to the Buddha, "Wait, sir! Let the Buddha, the Lord of the Dhamma, remain passive, dwelling in blissful meditation in the present life. We will be known for this arguing, quarreling, and disputing."

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order. Taking his bowl and robe, he recited these verses while standing right there:

"When many voices shout at once, no-one thinks that they're a fool! While the Saṅgha's being split, none thought another to be better.

Dolts pretending to be astute, they talk, their words right out of bounds. They blab at will, their mouths agape, and no-one knows what leads them on.

"They abused me, they hit me! They beat me, they robbed me!" For those who bear such a grudge, hatred never ends.

"They abused me, they hit me! They beat me, they robbed me!" For those who bear no such grudge, hatred has an end.

For never is hatred settled by hate, it's only settled by love: this is an eternal truth.

Others don't understand that here we need to be restrained. But those who do understand this, being clever, settle their conflicts.

Breakers of bones and takers of life, thieves of cattle, horses, wealth, those who plunder the nation: even they can come together, so why on earth can't you?

If you find an alert companion, a wise and virtuous friend, then, overcoming all adversities, wander with them, joyful and mindful.

If you find no alert companion, no wise and virtuous friend, then, like a king who flees his conquered realm, wander alone like a tusker in the wilds.

It's better to wander alone, there's no fellowship with fools. Wander alone and do no wrong, at ease like a tusker in the wilds."

After speaking these verses while standing, the Buddha went to the village of the child salt-miners, where Venerable Bhagu was staying at the time. Bhagu saw the Buddha coming off in the distance, so he spread out a seat and placed water for washing the feet. The Buddha sat on the seat spread out, and washed his feet. Bhagu bowed to the Buddha and sat down to one side.

The Buddha said to him, "I hope you're keeping well, mendicant; I hope you're all right. And I hope you're having no trouble getting almsfood."

"I'm keeping well, sir; I'm all right. And I'm having no trouble getting almsfood."

Then the Buddha educated, encouraged, fired up, and inspired Bhagu with a Dhamma talk, after which he got up from his seat and set out for the Eastern Bamboo Park.

Now at that time the venerables Anuruddha, Nandiya, and Kimbila were staying in the Eastern Bamboo Park. The park keeper saw the Buddha coming off in the distance and said to the Buddha, "Don't come into this park, ascetic. There are three gentlemen staying here whose nature is to desire only the self. Don't disturb them."

Anuruddha heard the park keeper conversing with the Buddha, and said to him, "Don't keep the Buddha out, good park keeper! Our Teacher, the Blessed One, has arrived."

Then Anuruddha went to Nandiya and Kimbila, and said to them, "Come forth, venerables, come forth! Our Teacher, the Blessed One, has arrived!"

Then Anuruddha, Nandiya, and Kimbila came out to greet the Buddha. One received his bowl and robe, one spread out a seat, and one set out water for washing his feet. The Buddha sat on the seat spread out and washed his feet. Those venerables bowed and sat down to one side.

The Buddha said to Anuruddha, "I hope you're keeping well, Anuruddha and friends; I hope you're all right. And I hope you're having no trouble getting almsfood."

“We’re keeping well, sir; we’re all right. And we’re having no trouble getting almsfood.”

“I hope you’re living in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes?”

“Indeed, sir, we live in harmony as you say.”

“But how do you live this way?”

“In this case, sir, I think: ‘I’m fortunate, so very fortunate, to live together with spiritual companions such as these.’ I consistently treat these venerables with kindness by way of body, speech, and mind, both in public and in private. I think: ‘Why don’t I set aside my own ideas and just go along with these venerables’ ideas?’ And that’s what I do. Though we’re different in body, sir, we’re one in mind, it seems to me.”

And the venerables Nandiya and Kimbila spoke likewise, and they added: “That’s how we live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.”

“Good, good, Anuruddha and friends! But I hope you’re living diligently, keen, and resolute?”

“Indeed, sir, we live diligently.”

“But how do you live this way?”

“In this case, sir, whoever returns first from almsround prepares the seats, and puts out the drinking water and the rubbish bin. If there’s anything left over, whoever returns last eats it if they like. Otherwise they throw it out where there is little that grows, or drop it into water that has no living creatures. Then they put away the seats, drinking water, and rubbish bin, and sweep the refectory. If someone sees that the pot of water for washing, drinking, or the toilet is empty they set it up. If he can’t do it, he summons another with a wave of the hand, and they set it up by lending each other a hand to lift. But we don’t break into speech for that reason. And every five days we sit together for the whole night and discuss the teachings. That’s how we live diligently, keen, and resolute.”

“Good, good, Anuruddha and friends! But as you live diligently like this, have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“Well, sir, while meditating diligent, keen, and resolute, we perceive both light and vision of forms. But before long the light and the vision of forms vanish. We haven’t worked out the reason for that.”

“Well, you should work out the reason for that. Before my awakening—when I was still unawakened but intent on awakening—I too perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: ‘What’s the cause, what’s the reason why my light and vision of forms vanish?’ It occurred to me: ‘Doubt

arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that doubt will not arise in me again.'

While meditating diligent, keen, and resolute, I perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Loss of focus arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that neither doubt nor loss of focus will arise in me again.'

While meditating … 'Dullness and drowsiness arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness will arise in me again.'

While meditating … 'Terror arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was traveling along a road, and killers were to spring out at them from both sides. They'd feel terrified because of that. In the same way, terror arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror will arise in me again.'

While meditating … 'Excitement arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was looking for an entrance to a hidden treasure. And all at once they'd come across five entrances! They'd feel excited because of that. In the same way, excitement arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement will arise in me again.'

While meditating … 'Discomfort arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort will arise in me again.'

While meditating … 'Excessive energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too tightly in their hands—it would die right there. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy will arise in me again.'

While meditating … 'Overly lax energy arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. Suppose a person was to grip a quail too loosely—it would fly out of their hands. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy will arise in me again.'

While meditating … 'Longing arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing will arise in me again.'

While meditating … 'Perceptions of diversity arose in me … I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor

discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity will arise in me again.'

While meditating diligent, keen, and resolute, I perceived both light and vision of forms. But before long my light and vision of forms vanished. It occurred to me: 'What's the cause, what's the reason why my light and vision of forms vanish?' It occurred to me: 'Excessive concentration on forms arose in me, and because of that my immersion fell away. When immersion falls away, the light and vision of forms vanish. I'll make sure that neither doubt nor loss of focus nor dullness and drowsiness nor terror nor excitement nor discomfort nor excessive energy nor overly lax energy nor longing nor perception of diversity nor excessive concentration on forms will arise in me again.'

When I understood that doubt is a corruption of the mind, I gave it up. When I understood that loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I gave them up.

While meditating diligent, keen, and resolute, I perceived light but did not see forms, or I saw forms, but did not see light. And this went on for a whole night, a whole day, even a whole night and day. I thought: 'What is the cause, what is the reason for this?' It occurred to me: 'When I don't focus on the foundation of the forms, but focus on the foundation of the light, then I perceive light and do not see forms. But when I don't focus on the foundation of the light, but focus on the foundation of the forms, then I see forms and do not perceive light. And this goes on for a whole night, a whole day, even a whole night and day.'

While meditating diligent, keen, and resolute, I perceived limited light and saw limited forms, or I perceived limitless light and saw limitless forms. And this went on for a whole night, a whole day, even a whole night and day. I thought: 'What is the cause, what is the reason for this?' It occurred to me: 'When my immersion is limited, then my vision is limited, and with limited vision I perceive limited light and see limited forms. But when my immersion is limitless, then my vision is limitless, and with limitless vision I perceive limitless light and see limitless forms. And this goes on for a whole night, a whole day, even a whole night and day.'

After understanding that doubt, loss of focus, dullness and drowsiness, terror, excitement, discomfort, excessive energy, overly lax energy, longing, perception of diversity, and excessive concentration on forms are corruptions of the mind, I had given them up.

I thought: 'I've given up my mental corruptions. Now let me develop immersion in three ways.' I developed immersion while placing the mind and keeping it connected; without placing the mind, but just keeping it connected; without placing the mind or keeping it connected; with rapture; without rapture; with pleasure; with equanimity.

When I had developed immersion in these ways, the knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there are no more future lives.'"

That is what the Buddha said. Satisfied, Venerable Anuruddha was happy with what the Buddha said.

MN 129

MN 129
The Foolish and the Astute
Bālapaṇḍitasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"These are the three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn't think poorly, speak poorly, and act poorly, then how would the astute know of them, 'This fellow is a fool, an untrue person'? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them, 'This fellow is a fool, an untrue person'.

A fool experiences three kinds of suffering and sadness in the present life.

Suppose a fool is sitting in a council hall, a street, or a crossroad, where people are discussing what is proper and fitting. And suppose that fool is someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. Then that fool thinks, 'These people are discussing what is proper and fitting. But those bad things are found in me and I exhibit them!' This is the first kind of suffering and sadness that a fool experiences in the present life.

Furthermore, a fool sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that fool thinks, 'The kinds of deeds for which the kings inflict such punishments—those things are found in me and I exhibit them! If the kings find out about me, they will inflict the same kinds of punishments on me!' This is the second kind of suffering and sadness that a fool experiences in the present life.

Furthermore, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when a fool is resting on a chair or a bed or on the ground, their past bad deeds—misconduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that fool thinks, 'Well, I haven't done good and skillful things that keep me safe. And I have done bad, violent, and depraved things. When I depart, I'll

go to the place where people who've done such things go.' They sorrow and wail and lament, beating their breasts and falling into confusion. This is the third kind of suffering and sadness that a fool experiences in the present life.

Having done bad things by way of body, speech, and mind, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

And if there's anything of which it may be rightly said that it is utterly unlikable, undesirable, and disagreeable, it is of hell that this should be said. So much so that it's not easy to give a simile for how painful hell is."

When he said this, one of the mendicants asked the Buddha, "But sir, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose they arrest a bandit, a criminal and present him to the king, saying, 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say, 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the midday with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say, 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say, 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears?"

"Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!"

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

"Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't count, it's not worth a fraction, there's no comparison."

"In the same way, compared to the suffering in hell, the pain and distress experienced by that man due to being struck with three hundred spears doesn't count, it's not worth a fraction, there's no comparison.

The wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

The wardens of hell throw them down and hack them with axes. …

They hang them upside-down and hack them with hatchets. …

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

They make them climb up and down a huge mountain of burning coals, blazing and glowing. …

The wardens of hell turn them upside down and throw them into a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

The wardens of hell toss them in the Great Hell. Now, about that Great Hell:

'Four are its corners, four its doors, neatly divided in equal parts. Surrounded by an iron wall, of iron is its roof.

The ground is even made of iron, it burns with fierce fire. The heat forever radiates a hundred leagues around.'

I could tell you many different things about hell. So much so that it's not easy to completely describe the suffering in hell.

There are, mendicants, animals that feed on grass. They eat by cropping fresh or dried grass with their teeth. And what animals feed on grass? Elephants, horses, cattle, donkeys, goats, deer, and various others. A fool who used to be a glutton here and did bad deeds here, when their body breaks up, after death, is reborn in the company of those sentient beings who feed on grass.

There are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' It's like when brahmins smell a burnt offering, they run to it, thinking, 'There we'll eat! There we'll eat!' In the same way, there are animals that feed on dung. When they catch a whiff of dung they run to it, thinking, 'There we'll eat! There we'll eat!' And what animals feed on dung? Chickens, pigs, dogs, jackals, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who feed on dung.

There are animals who are born, live, and die in darkness. And what animals are born, live, and die in darkness? Moths, maggots, earthworms, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in darkness.

There are animals who are born, live, and die in water. And what animals are born, live, and die in water? Fish, turtles, crocodiles, and various others. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in water.

There are animals who are born, live, and die in filth. And what animals are born, live, and die in filth? Those animals that are born, live, and die in a rotten fish, a rotten carcass, rotten porridge, or a sewer. A fool who used to be a glutton here and did bad deeds here, after death is reborn in the company of those sentient beings who are born, live, and die in filth.

I could tell you many different things about the animal realm. So much so that it's not easy to completely describe the suffering in the animal realm.

Mendicants, suppose a person were to throw a yoke with a single hole into the ocean. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle still poke its neck through the hole in that yoke?"

"No, sir. Only after a very long time, sir, if ever."

"That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say. Why is that? Because in that place there's no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak.

And suppose that fool, after a very long time, returned to the human realm. They'd be reborn in a low class family—a family of corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Such families are poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they'd be ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don't get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Suppose a gambler were to lose his wife and child, all his property, and then get thrown in jail with his first losing hand. Such a losing hand is trivial compared to the losing hand whereby a fool, having done bad things by way of body, speech, and mind, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the total fulfillment of the fool's level.

There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn't think well, speak well, and act well, then how would the astute know of them, 'This fellow is astute, a true person'?

But since an astute person does think well, speak well, and act well, then the astute do know of them, 'This fellow is astute, a true person'. An astute person experiences three kinds of pleasure and happiness in the present life. Suppose an astute person is sitting in a council hall, a street, or a crossroad, where people are discussing about what is proper and fitting. And suppose that astute person is someone who refrains from killing living

creatures, stealing, committing sexual misconduct, lying, and alcoholic drinks that cause negligence. Then that astute person thinks, ‘These people are discussing what is proper and fitting. And those good things are found in me and I exhibit them.’ This is the first kind of pleasure and happiness that an astute person experiences in the present life.

Furthermore, an astute person sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded. Then that astute person thinks, ‘The kinds of deeds for which the kings inflict such punishments—those things are not found in me and I do not exhibit them!’ This is the second kind of pleasure and happiness that an astute person experiences in the present life.

Furthermore, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. It is like the shadow of a great mountain peak in the evening as it settles down, rests down, and lays down upon the earth. In the same way, when an astute person is resting on a chair or a bed or on the ground, their past good deeds—good conduct of body, speech, and mind—settle down upon them, rest down upon them, and lay down upon them. Then that astute person thinks, ‘Well, I haven’t done bad, violent, and depraved things. And I have done good and skillful deeds that keep me safe. When I pass away, I’ll go to the place where people who’ve done such things go.’ So they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is the third kind of pleasure and happiness that an astute person experiences in the present life.

When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

And if there’s anything of which it may be rightly said that it is utterly likable, desirable, and agreeable, it is of heaven that this should be said. So much so that it’s not easy to give a simile for how pleasurable heaven is.”

When he said this, one of the mendicants asked the Buddha, “But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there was a king, a wheel-turning monarch who possessed seven treasures and four blessings, and experienced pleasure and happiness because of them.

What seven? It’s when, on the fifteenth day sabbath, an anointed aristocratic king has bathed his head and gone upstairs in the royal longhouse to observe the sabbath. And the heavenly wheel-treasure appears to him, with a thousand spokes, with rim and hub, complete in every detail. Seeing this, the king thinks, ‘I have heard that when the heavenly wheel-treasure appears to a king in this way, he becomes a wheel-turning monarch. Am I then a wheel-turning monarch?’

Then the anointed aristocratic king, taking a ceremonial vase in his left hand, besprinkled the wheel-treasure with his right hand, saying, ‘Roll forth, O wheel-treasure! Triumph, O wheel-treasure!’ Then the wheel-treasure rolls towards the east. And the king follows it together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army. And any opposing rulers of the eastern quarter come to the wheel-turning monarch and say, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And so the opposing rulers of the eastern quarter become his vassals.

Then the wheel-treasure, having plunged into the eastern ocean and emerged again, rolls towards the south. … Having plunged into the southern ocean and emerged again, it rolls towards the west. … Having plunged into the western ocean and emerged again, it rolls towards the north, followed by the king together with his army of four divisions. In whatever place the wheel-treasure stands still, there the king comes to stay together with his army.

And any opposing rulers of the northern quarter come to the wheel-turning monarch and say, ‘Come, great king! Welcome, great king! We are yours, great king, instruct us.’ The wheel-turning monarch says, ‘Do not kill living creatures. Do not steal. Do not commit sexual misconduct. Do not lie. Do not drink alcohol. Maintain the current level of taxation.’ And so the rulers of the northern quarter become his vassals.

And then the wheel-treasure, having triumphed over this land surrounded by ocean, returns to the royal capital. There it stands still at the gate to the royal compound as if fixed to an axle, illuminating the royal compound. Such is the wheel-treasure that appears to the wheel-turning monarch.

Next, the elephant-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, touching the ground in seven places, a king of elephants named Sabbath. Seeing him, the king was impressed, ‘This would truly be a fine elephant vehicle, if he would submit to taming.’ Then the elephant-treasure submitted to taming, as if he were a fine thoroughbred elephant that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same elephant-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the elephant-treasure that appears to the wheel-turning monarch.

Next, the horse-treasure appears to the wheel-turning monarch. It was an all-white sky-walker with psychic power, with head of black and mane like woven reeds, a royal steed named Thundercloud. Seeing him, the king was impressed, ‘This would truly be a fine horse vehicle, if he would submit to taming.’ Then the horse-treasure submitted to taming, as if he were a fine thoroughbred horse that had been tamed for a long time. Once it so happened that the wheel-turning monarch, testing that same horse-treasure, mounted him in the morning and traversed the land surrounded by ocean before returning to the royal capital in time for breakfast. Such is the horse-treasure that appears to the wheel-turning monarch.

Next, the jewel-treasure appears to the wheel-turning monarch. It is a beryl gem that's naturally beautiful, eight-faceted, well-worked. And the radiance of that jewel spreads all-round for a league. Once it so happened that the wheel-turning monarch, testing that same jewel-treasure, mobilized his army of four divisions and, with the jewel hoisted on his banner, set out in the dark of the night. Then the villagers around them set off to work, thinking that it was day. Such is the jewel-treasure that appears to the wheel-turning monarch.

Next, the woman-treasure appears to the wheel-turning monarch. She is attractive, good-looking, lovely, of surpassing beauty. She's neither too tall nor too short; neither too thin nor too fat; neither too dark nor too light. She outdoes human beauty without reaching divine beauty. And her touch is like a tuft of cotton-wool or kapok. When it's cool her limbs are warm, and when it's warm her limbs are cool. The fragrance of sandal floats from her body, and lotus from her mouth. She gets up before the king and goes to bed after him, and is obliging, behaving nicely and speaking politely. The woman-treasure does not betray the wheel-turning monarch even in thought, still less in deed. Such is the woman-treasure who appears to the wheel-turning monarch.

Next, the householder-treasure appears to the wheel-turning monarch. The power of clairvoyance manifests in him as a result of past deeds, by which he sees hidden treasure, both owned and ownerless. He approaches the wheel-turning monarch and says, 'Relax, sire. I will take care of the treasury.' Once it so happened that the wheel-turning monarch, testing that same householder-treasure, boarded a boat and sailed to the middle of the Ganges river. Then he said to the householder-treasure, 'Householder, I need gold coins and bullion.' 'Well then, great king, draw the boat up to one shore.' 'It's right here, householder, that I need gold coins and bullion.' Then that householder-treasure, immersing both hands in the water, pulled up a pot full of gold coin and bullion, and said to the king, 'Is this sufficient, great king? Has enough been done, great king, enough offered?' The wheel-turning monarch said, 'That is sufficient, householder. Enough has been done, enough offered.' Such is the householder-treasure that appears to the wheel-turning monarch.

Next, the counselor-treasure appears to the wheel-turning monarch. He is astute, competent, intelligent, and capable of getting the king to appoint who should be appointed, dismiss who should be dismissed, and retain who should be retained. He approaches the wheel-turning monarch and says, 'Relax, sire. I shall issue instructions.' Such is the counselor-treasure that appears to the wheel-turning monarch. These are the seven treasures possessed by a wheel-turning monarch.

And what are the four blessings?

A wheel-turning monarch is attractive, good-looking, lovely, of surpassing beauty, more so than other people. This is the first blessing.

Furthermore, he is long-lived, more so than other people. This is the second blessing.

Furthermore, he is rarely ill or unwell, and his stomach digests well, being neither too hot nor too cold, more so than other people. This is the third blessing.

Furthermore, a wheel-turning monarch is as dear and beloved to the brahmins and householders as a father is to his children. And the brahmins and householders are as dear to the wheel-turning monarch as children are to their father.

Once it so happened that a wheel-turning monarch went with his army of four divisions to visit a park. Then the brahmins and householders went up to him and said, 'Slow down, Your Majesty, so we may see you longer!' And the king addressed his charioteer, 'Drive slowly, charioteer, so I can see the brahmins and householders longer!' This is the fourth blessing.

These are the four blessings possessed by a wheel-turning monarch.

What do you think, mendicants? Would a wheel-turning monarch who possessed these seven treasures and these four blessings experience pleasure and happiness because of them?"

"Sir, a wheel-turning monarch who possessed even a single one of these treasures would experience pleasure and happiness because of that, let alone all seven treasures and four blessings!"

Then the Buddha, picking up a stone the size of his palm, addressed the mendicants, "What do you think, mendicants? Which is bigger: the stone the size of my palm that I've picked up, or the Himalayas, the king of mountains?"

"Sir, the stone you've picked up is tiny. Compared to the Himalayas, it doesn't count, it's not worth a fraction, there's no comparison."

"In the same way, compared to the happiness of heaven, the pleasure and happiness experienced by a wheel-turning monarch due to those seven treasures and those four blessings doesn't even count, it's not even a fraction, there's no comparison.

And suppose that astute person, after a very long time, returned to the human realm. They'd be reborn in a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they'd be attractive, good-looking, lovely, of surpassing beauty. They'd get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and a bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

Suppose a gambler was to win a big pile of money with the first perfect hand. Such a perfect hand is trivial compared to the perfect hand whereby an astute person, when their body breaks up, after death, is reborn in a good place, a heavenly realm. This is the total fulfillment of the astute person's level."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 130

MN 130
Messengers of the Gods
Devadūtasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, suppose there were two houses with doors. A person with clear eyes standing in between them would see people entering and leaving a house and wandering to and fro.

In the same way, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds: 'These dear beings did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm, or among humans. These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in the ghost realm, the animal realm, or in a lower realm, a bad destination, a world of misery, hell.'

Then the wardens of hell take them by the arms and present them to King Yama, saying, 'Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!'

Then King Yama pursues, presses, and grills them about the first messenger of the gods. 'Mister, did you not see the first messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings a little baby collapsed in their own urine and feces?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature—"I, too, am liable to be born. I'm not exempt from rebirth. I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Then King Yama grills them about the second messenger of the gods. ‘Mister, did you not see the second messenger of the gods that appeared among human beings?’

He says, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

He says, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature—“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

He says, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.’

Then King Yama grills them about the third messenger of the gods. ‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

He says, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

He says, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature—“I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’ He says, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends

and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the fourth messenger of the gods. 'Mister, did you not see the fourth messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings when the rulers arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'demon's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature—that if someone who does bad deeds receives such punishment in the present life, what must happen to them in the next; I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then King Yama grills them about the fifth messenger of the gods. 'Mister, did you not see the fifth messenger of the gods that appeared among human beings?'

He says, 'I saw nothing, sir.'

Then King Yama says, 'Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?'

He says, 'I saw that, sir.'

Then King Yama says, 'Mister, did it not occur to you—being sensible and mature—"I, too, am liable to die. I'm not exempt from death. I'd better do good by way of body, speech, and mind"?'

He says, 'I couldn't, sir. I was negligent.'

Then King Yama says, 'Mister, because you were negligent, you didn't do good by way of body, speech, and mind. Well, they'll definitely punish you to fit your negligence. That bad deed wasn't done by your mother, father, brother, or sister. It wasn't done by friends

and colleagues, by relatives and kin, by ascetics and brahmins, or by the deities. That bad deed was done by you alone, and you alone will experience the result.'

Then, after grilling them about the fifth messenger of the gods, King Yama falls silent.

Then the wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell throw them down and hack them with axes. …

They hang them upside-down and hack them with hatchets. …

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

They make them climb up and down a huge mountain of burning coals, blazing and glowing. …

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell toss them into the Great Hell. Now, about that Great Hell:

'Four are its corners, four its doors, neatly divided in equal parts. Surrounded by an iron wall, of iron is its roof.

The ground is even made of iron, it burns with fierce fire. The heat forever radiates a hundred leagues around.'

Now in the Great Hell, flames surge out of the walls and crash into the opposite wall: from east to west, from west to east, from north to south, from south to north, from bottom to top, from top to bottom. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the western gate … northern gate … southern gate of the Great Hell is opened. So they run there as fast as they

can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; but when they've managed to make it most of the way, the gate is slammed shut. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

There comes a time when, after a very long period has passed, the eastern gate of the Great Hell is opened. So they run there as fast as they can. And as they run, their outer skin, inner skin, flesh, and sinews burn and even their bones smoke. Such is their escape; and they make it out that door.

Immediately adjacent to the Great Hell is the vast Dung Hell. And that's where they fall. In that Dung Hell there are needle-mouthed creatures that bore through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and devour it. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Dung Hell is the vast Hell of Hot Coals. And that's where they fall. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of Hot Coals is the vast Hell of the Red Silk-Cotton Wood. It's a league high, full of sixteen-inch thorns, burning, blazing, and glowing. And there they make them climb up and down. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of the Red Silk-Cotton Wood is the vast Hell of the Sword-Leaf Wood. They enter that. There the fallen leaves blown by the wind cut their hands, feet, both hands and feet; they cut their ears, nose, both ears and nose. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Immediately adjacent to the Hell of the Sword-Leaf Wood is the vast Acid Hell. And that's where they fall. There they are swept upstream, swept downstream, and swept both up and down stream. And there they suffer painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell pull them out with a hook and place them on dry land, and say, 'Mister, what do you want?'

They say, 'I'm hungry, sir.'

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and shove in a red-hot copper ball, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don't die until that bad deed is eliminated.

Then the wardens of hell say, 'Mister, what do you want?'

They say, ‘I’m thirsty, sir.’

The wardens of hell force open their mouth with a hot iron spike—burning, blazing, glowing—and pour in molten copper, burning, blazing, and glowing. It burns their lips, mouth, tongue, throat, and stomach before coming out below dragging their entrails. And there they feel painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell toss them back in the Great Hell.

Once upon a time, King Yama thought: ‘Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Then the Buddha can teach me Dhamma, so that I may understand his teaching.’

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Those people who are negligent, when warned by the gods’ messengers: a long time they sorrow, when they go to that wretched place.

But those good and peaceful people, when warned by the gods’ messengers, never neglect the teaching of the noble ones.

Seeing the danger in grasping, the origin of birth and death, the unattached are freed with the ending of birth and death.

Happy, they’ve come to a safe place, extinguished in this very life. They’ve gone beyond all threats and perils, and risen above all suffering.”

MN 131

MN 131
One Fine Night
Bhaddekarattasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"I shall teach you the passage for recitation and the analysis of One Fine Night. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Don't run back to the past, don't hope for the future. What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night.

And how do you run back to the past? You muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you run back to the past.

And how do you not run back to the past? You don't muster delight there, thinking: 'I had such form in the past.' … 'I had such feeling … perception … choice … consciousness in the past.' That's how you don't run back to the past.

And how do you hope for the future? You muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you hope for the future.

And how do you not hope for the future? You don't muster delight there, thinking: 'May I have such form in the future.' … 'May I have such feeling … perception … choice … consciousness in the future.' That's how you don't hope for the future.

And how do you falter amid presently arisen phenomena? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how you don't falter amid presently arisen phenomena.

Don't run back to the past, don't hope for the future. What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night.

And that's what I meant when I said: 'I shall teach you the passage for recitation and the analysis of One Fine Night.'"

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 132

MN 132
Ānanda and One Fine Night
Ānandabhaddekarattasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Ānanda was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk on the topic of the recitation passage and analysis of One Fine Night.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, where he sat on the seat spread out, and addressed the mendicants, "Who was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"It was Venerable Ānanda, sir."

Then the Buddha said to Venerable Ānanda, "But in what way were you inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night?"

"I was doing so in this way, sir," replied Ānanda.

"Don't run back to the past, don't hope for the future. What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night."

(Ānanda went on to repeat the analysis as in the previous discourse, MN 131.)

"That's how I was inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night."

"Good, good, Ānanda. It's good that you were inspiring the mendicants with a talk on the recitation passage and analysis of One Fine Night."

And the Buddha repeated the verses and analysis once more.

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 133

MN 133
Mahākaccāna and One Fine Night
Mahākaccānabhaddekarattasutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, stood to one side, and said to Samiddhi:

“Mendicant, do you remember the recitation passage and analysis of One Fine Night?”

“No, reverend, I do not. Do you?”

“I also do not. But do you remember just the verses on One Fine Night?”

“I do not. Do you?”

“I also do not. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life.”

That’s what that deity said, before vanishing right there.

Then, when the night had passed, Samiddhi went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Sir, please teach me the recitation passage and analysis of One Fine night.”

“Well then, mendicant, listen and apply your mind well, I will speak.”

“Yes, sir,” Samiddhi replied. The Buddha said this:

“Don’t run back to the past, don’t hope for the future. What’s past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. …

Who can explain in detail the meaning of this brief summary given by the Buddha?"

Then those mendicants thought:

"This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said:

"May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

“Well then, reverends, listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Venerable Mahākaccāna said this:

“Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

‘Don’t run back to the past … tireless all night and day, who truly have that one fine night.’

And this is how I understand the detailed meaning of this passage for recitation.

And how do you run back to the past? Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you take pleasure in that, and that’s when you run back to the past.

Consciousness gets tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas.’ So you take pleasure in that, and that’s when you run back to the past. That’s how you run back to the past.

And how do you not run back to the past? Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such eyes and such sights.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past.

Consciousness doesn’t get tied up there with desire and lust, thinking: ‘In the past I had such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas.’ So you don’t take pleasure in that, and that’s when you no longer run back to the past. That’s how you don’t run back to the past.

And how do you hope for the future? The heart is set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you take pleasure in that, and that’s when you hope for the future. The heart is set on getting what it does not have, thinking: ‘May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas in the future.’ So you take pleasure in that, and that’s when you hope for the future. That’s how you hope for the future.

And how do you not hope for the future? The heart is not set on getting what it does not have, thinking: ‘May I have such eyes and such sights in the future.’ So you don’t take pleasure in that, and that’s when you no longer hope for the future. The heart is not set on getting what it does not have, thinking: ‘May I have such ears and such sounds … such a nose and such smells … such a tongue and such tastes … such a body and such touches … such a mind and such ideas in the future.’ So you don’t take pleasure in that, and that’s when you no longer hope for the future. That’s how you don’t hope for the future.

And how do you falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and ideas are presently arisen. If consciousness gets tied up there in the present with desire and lust, you take pleasure in that, and that's when you falter amid presently arisen phenomena. That's how you falter amid presently arisen phenomena.

And how do you not falter amid presently arisen phenomena? Both the eye and sights are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. Both the ear and sounds … nose and smells … tongue and tastes … body and touches … mind and ideas are presently arisen. If consciousness doesn't get tied up there in the present with desire and lust, you don't take pleasure in that, and that's when you no longer falter amid presently arisen phenomena. That's how you don't falter amid presently arisen phenomena.

This is how I understand the detailed meaning of that brief passage for recitation given by the Buddha.

If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 134

MN 134
Lomasakaṅgiya and One Fine Night
Lomasakaṅgiyabhaddekarattasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Lomasakaṅgiya was staying in the Sakyan country at Kapilavatthu in the Banyan Tree Monastery.

Then, late at night, the glorious god Candana, lighting up the entire Banyan Tree Monastery, went up to the Venerable Lomasakaṅgiya, and stood to one side. Standing to one side, he said to Lomasakaṅgiya:

"Mendicant, do you remember the recitation passage and analysis of One Fine Night?"

"No, reverend, I do not. Do you?"

"I also do not. But do you remember just the verses on One Fine Night?"

"I do not. Do you?"

"I do."

"How do you remember the verses on One Fine Night?"

"This one time, the Buddha was staying among the gods of the Thirty-Three at the root of the Shady Orchid Tree on the stone spread with a cream rug. There he taught the recitation passage and analysis of One Fine Night to the gods of the Thirty-Three:

'Don't run back to the past, don't hope for the future. What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night.'

That's how I remember the verses of One Fine Night. Learn the recitation passage and analysis of One Fine Night, mendicant, memorize it, and remember it. It is beneficial and relates to the fundamentals of the spiritual life."

That's what the god Candana said before vanishing right there.

Then Lomasakaṅgiya set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

"Sir, please teach me the recitation passage and analysis of One Fine night."

"But mendicant, do you know that god?"

"I do not, sir."

"That god was named Candana. Candana pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. Well then, mendicant, listen and apply your mind well, I will speak."

"Yes, sir," Lomasakaṅgiya replied. The Buddha said this:

"Don't run back to the past, don't hope for the future. What's past is left behind; the future has not arrived;

and phenomena in the present are clearly seen in every case. Knowing this, foster it—unfaltering, unshakable.

Today's the day to keenly work—who knows, tomorrow may bring death! For there is no bargain to be struck with Death and his mighty hordes.

The peaceful sage explained it's those who keenly meditate like this, tireless all night and day, who truly have that one fine night.

And how do you run back to the past? …"

That is what the Buddha said. Satisfied, Venerable Lomasakaṅgiya was happy with what the Buddha said.

MN 135

MN 135
The Shorter Analysis of Deeds
Cūḷakammavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the brahmin student Subha, Todeyya's son, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Mister Gotama, what is the reason why even among those who are human beings some are seen to be inferior and superior? For people are seen who are short-lived and long-lived, sickly and healthy, ugly and beautiful, insignificant and illustrious, poor and rich, from low and eminent families, witless and wise. What is the reason why even among those who are human beings some are seen to be inferior and superior?"

"Student, sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

"I don't understand the meaning of what Mister Gotama has said in brief, without explaining the details. Mister Gotama, please teach me this matter in detail so I can understand the meaning."

"Well then, student, listen and apply your mind well, I will speak."

"Yes, sir," replied Subha. The Buddha said this:

"Take some woman or man who kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. If they're not reborn in a place of loss, but return to the human realm, then wherever they're reborn they're short-lived. For killing living creatures is the path leading to a short lifespan.

But take some woman or man who gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're long-lived. For not killing living creatures is the path leading to a long lifespan.

Take some woman or man who habitually hurts living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're sickly …

But take some woman or man who does not habitually hurt living creatures with a fist, stone, rod, or sword. Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're healthy …

Take some woman or man who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're ugly …

But take some woman or man who isn't irritable and bad-tempered. Even when heavily criticized, they don't lose their temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're lovely …

Take some woman or man who is jealous. They envy, resent, and begrudge the possessions, honor, respect, reverence, homage, and veneration given to others. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're insignificant …

But take some woman or man who is not jealous … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're illustrious …

Take some woman or man who doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're poor …

But take some woman or man who does give to ascetics or brahmins … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're rich …

Take some woman or man who is obstinate and vain. They don't bow to those they should bow to. They don't rise up for them, offer them a seat, make way for them, or honor, respect, esteem, or venerate those who are worthy of such. Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're reborn in a low class family …

But take some woman or man who is not obstinate and vain … Because of undertaking such deeds, after death they're reborn in a heavenly realm … or if they return to the human realm, they're reborn in an eminent family …

Take some woman or man who doesn't approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should

be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, after death they're reborn in a place of loss … or if they return to the human realm, they're witless …

But take some woman or man who does approach an ascetic or brahmin to ask: 'Sir, what is skillful and what is unskillful? What is blameworthy and what is blameless? What should be cultivated and what should not be cultivated? What kind of action will lead to my lasting harm and suffering? Or what kind of action will lead to my lasting welfare and happiness?' Because of undertaking such deeds, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. If they're not reborn in a heavenly realm, but return to the human realm, then wherever they're reborn they're very wise. For asking questions of ascetics or brahmins is the path leading to wisdom.

So it is the way people live that makes them how they are, whether short-lived or long-lived, sickly or healthy, ugly or lovely, insignificant or illustrious, poor or rich, in a low class or eminent family, or witless or wise.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. It is deeds that divide beings into inferior and superior."

When he had spoken, Subha said to him, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the Teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

MN 136

MN 136
The Longer Analysis of Deeds
Mahākammavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Samiddhi was staying in a wilderness hut. Then as the wanderer Potaliputta was going for a walk he came up to Venerable Samiddhi and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend Samiddhi, I have heard and learned this in the presence of the ascetic Gotama: 'Deeds by way of body and speech are done in vain. Only mental deeds are real.' And: 'There is such an attainment where the one who enters it does not feel anything at all.'"

"Don't say that, Reverend Potaliputta, don't say that! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say this. But, reverend, there is such an attainment where the one who enters it does not feel anything at all."

"Reverend Samiddhi, how long has it been since you went forth?"

"Not long, reverend: three years."

"Well now, what are we to say to the senior mendicants, when even such a junior mendicant imagines their Teacher needs defending? After doing an intentional deed by way of body, speech, or mind, reverend, what does one feel?"

"After doing an intentional deed by way of body, speech, or mind, reverend, one feels suffering." Then, neither approving nor dismissing Samiddhi's statement, Potaliputta got up from his seat and left.

Soon after he had left, Venerable Samiddhi went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and informed Ānanda of all they had discussed.

When he had spoken, Ānanda said to him, "Reverend Samiddhi, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it."

"Yes, reverend," Samiddhi replied.

Then Ānanda and Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened.

When they had spoken, the Buddha said to Ānanda, “I don’t recall even seeing the wanderer Potaliputta, Ānanda, so how could we have had such a discussion? The wanderer Potaliputta’s question should have been answered after analyzing it, but this foolish person answered categorically.”

When he said this, Venerable Udāyī said to him, “But perhaps, sir, Venerable Samiddhi spoke in reference to the statement: ‘Suffering includes whatever is felt.’”

But the Buddha said to Venerable Ānanda, “See how this foolish person Udāyī comes up with an idea? I knew that he was going to come up with such an irrational idea. Right from the start Potaliputta asked about the three feelings. Suppose the foolish person Samiddhi had answered the wanderer Potaliputta’s question like this: ‘After doing an intentional deed to be experienced as pleasant by way of body, speech, or mind, one feels pleasure. After doing an intentional deed to be experienced as painful by way of body, speech, or mind, one feels pain. After doing an intentional deed to be experienced as neutral by way of body, speech, or mind, one feels neutral.’ Answering in this way, Samiddhi would have rightly answered Potaliputta.

Still, who are those foolish and incompetent wanderers of other religions to understand the Realized One’s great analysis of deeds? Ānanda, if only you would all listen to the Realized One’s explanation of the great analysis of deeds.”

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha explain the great analysis of deeds. The mendicants will listen and remember it.”

“Well then, Ānanda, listen and apply your mind well, I will speak.”

“Yes, sir,” Ānanda replied. The Buddha said this:

“Ānanda, these four people are found in the world. What four? Some person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

But some other person here kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, and have wrong view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

But some other person here refrains from killing living creatures, stealing, committing sexual misconduct, or using speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Now, some ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person here who killed living creatures, stole, and committed sexual misconduct; who used speech that's false, divisive, harsh, or nonsensical; and who was covetous, malicious, and had wrong view. And they see that, when their body breaks up, after death, that person is reborn in a place of loss, a bad place, the underworld, hell. They say: 'It seems that there is such a thing as bad deeds, and the result of bad conduct. For I saw a person here who killed living creatures … and had wrong view. And when their body broke up, after death, they were reborn in a place of loss, a bad place, the underworld, hell.' They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

But some other ascetic or brahmin—by dint of keen, resolute, committed, and diligent effort, and right application of mind—experiences an immersion of the heart of such a kind that it gives rise to clairvoyance that is purified and superhuman. With that clairvoyance they see that person here who killed living creatures … and had wrong view. And they see that that person is reborn in a heavenly realm. They say: 'It seems that there is no such thing as bad deeds, and the result of bad conduct. For I have seen a person here who killed living creatures … and had wrong view. And I saw that that person was reborn in a heavenly realm.' They say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures … and had right view. And they see that that person is reborn in a heavenly realm. They say: 'It seems that there is such a thing as good deeds, and the result of good conduct. For I have seen a person here who refrained from killing living creatures … and had right view. And I saw that that person was reborn in a heavenly realm.' They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

Take some ascetic or brahmin who with clairvoyance sees a person here who refrained from killing living creatures … and had right view. And they see that that person is reborn in hell. They say: 'It seems that there is no such thing as good deeds, and the result of good conduct. For I have seen a person here who refrained from killing living creatures …

and had right view. And I saw that that person was reborn in hell.' They say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell. Those who know this are right. Those who know something else are wrong.' And so they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly.'

In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as bad deeds, and the result of bad conduct,' I grant them that. And when they say: 'I have seen a person here who killed living creatures … and had wrong view. And after death, they were reborn in hell,' I also grant them that. But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in hell,' I don't grant them that. And when they say: 'Those who know this are right. Those who know something else are wrong,' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as bad deeds, and the result of bad conduct,' I don't grant them that. But when they say: 'I have seen a person here who killed living creatures … and had wrong view. And I saw that that person was reborn in a heavenly realm,' I grant them that. But when they say: 'It seems that everyone who kills living creatures … and has wrong view is reborn in a heavenly realm,' I don't grant them that. … Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is such a thing as good deeds, and the result of good conduct,' I grant them that. And when they say: 'I have seen a person here who refrained from killing living creatures … and had right view. And I saw that that person was reborn in a heavenly realm,' I grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in a heavenly realm,' I don't grant them that. … Because the Realized One's knowledge of the great analysis of deeds is otherwise.

In this case, when an ascetic or brahmin says this: 'It seems that there is no such thing as good deeds, and the result of good conduct,' I don't grant them that. But when they say: 'I have seen a person here who refrained from killing living creatures … and had right view. And after death, they were reborn in hell,' I grant them that. But when they say: 'It seems that everyone who refrains from killing living creatures … and has right view is reborn in hell,' I don't grant them that. But when they say: 'Those who know this are right. Those who know something else are wrong,' I also don't grant them that. And when they obstinately stick to what they have known, seen, and understood for themselves, insisting that: 'This is the only truth, other ideas are silly,' I also don't grant them that. Why is that? Because the Realized One's knowledge of the great analysis of deeds is otherwise.

Now, Ānanda, take the case of the person here who killed living creatures … and had wrong view, and who, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a place of loss, a

bad place, the underworld, hell. But anyone here who kills living creatures … and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who killed living creatures … and had wrong view, and who is reborn in a heavenly realm. They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who kills living creatures … and has wrong view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who refrained from killing living creatures … and had right view, and who is reborn in a heavenly realm. They must have done a good deed to be experienced as pleasant either previously or later, or else at the time of death they undertook right view. And that's why, when their body breaks up, after death, they're reborn in a good place, a heavenly realm. But anyone here who refrains from killing living creatures … and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

Now, Ānanda, take the case of the person here who refrained from killing living creatures … and had right view, and who is reborn in hell. They must have done a bad deed to be experienced as painful either previously or later, or else at the time of death they undertook wrong view. And that's why, when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. But anyone here who refrains from killing living creatures … and has right view experiences the result of that in the present life, or in the next life, or in some subsequent period.

So, Ānanda, there are deeds that are ineffective and appear ineffective. There are deeds that are ineffective but appear effective. There are deeds that are effective and appear effective. And there are deeds that are effective but appear ineffective."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 137

MN 137
The Analysis of the Six Sense Fields
Saḷāyatanavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of the six sense fields. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"'The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The eighteen mental preoccupations should be understood. The thirty-six positions of sentient beings should be understood. Therein, relying on this, give up that. The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group. Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.' This is the recitation passage for the analysis of the six sense fields.

'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it.

'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it.

'The six classes of consciousness should be understood.' That's what I said, but why did I say it? There are eye, ear, nose, tongue, body, and mind consciousness. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it.

'The six classes of contact should be understood.' That's what I said, but why did I say it? There is contact through the eye, ear, nose, tongue, body, and mind. 'The six classes of contact should be understood.' That's what I said, and this is why I said it.

'The eighteen mental preoccupations should be understood.' That's what I said, but why did I say it? Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity. Hearing a sound with the ear … Smelling an odor with the nose … Tasting a flavor with the tongue …

Feeling a touch with the body … Becoming conscious of an idea with the mind, one is preoccupied with an idea that's a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. 'The eighteen mental preoccupations should be understood.' That's what I said, and this is why I said it.

'The thirty-six positions of sentient beings should be understood.' That's what I said, but why did I say it? There are six kinds of lay happiness and six kinds of renunciate happiness. There are six kinds of lay sadness and six kinds of renunciate sadness. There are six kinds of lay equanimity and six kinds of renunciate equanimity.

And in this context what are the six kinds of lay happiness? There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Happiness arises when you regard it as a gain to obtain such sights, or when you recollect sights you formerly obtained that have passed, ceased, and perished. Such happiness is called lay happiness. There are sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body … Ideas known by the mind that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Happiness arises when you regard it as a gain to obtain such ideas, or when you recollect ideas you formerly obtained that have passed, ceased, and perished. Such happiness is called lay happiness. These are the six kinds of lay happiness.

And in this context what are the six kinds of renunciate happiness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—happiness arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such happiness is called renunciate happiness. These are the six kinds of renunciate happiness.

And in this context what are the six kinds of lay sadness? There are sights known by the eye that are likable, desirable, agreeable, pleasing, connected with the world's material delights. Sadness arises when you regard it as a loss to lose such sights, or when you recollect sights you formerly lost that have passed, ceased, and perished. Such sadness is called lay sadness. There are sounds known by the ear … There are smells known by the nose … There are tastes known by the tongue … There are touches known by the body … There are ideas known by the mind that are likable, desirable, agreeable, pleasing, connected with the worldly pleasures of the flesh. Sadness arises when you regard it as a loss to lose such ideas, or when you recollect ideas you formerly lost that have passed, ceased, and perished. Such sadness is called lay sadness. These are the six kinds of lay sadness.

And in this context what are the six kinds of renunciate sadness? When you've understood the impermanence of sights—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the

noble ones enter and remain in today?' When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning. Such sadness is called renunciate sadness. When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Upon seeing this, you give rise to yearning for the supreme liberations: 'Oh, when will I enter and remain in the same dimension that the noble ones enter and remain in today?' When you give rise to yearning for the supreme liberations like this, sadness arises because of the yearning. Such sadness is called renunciate sadness. These are the six kinds of renunciate sadness.

And in this context what are the six kinds of lay equanimity? When seeing a sight with the eye, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the sight. That's why it's called lay equanimity. When hearing a sound with the ear … When smelling an odor with the nose … When tasting a flavor with the tongue … When feeling a touch with the body … When knowing an idea with the mind, equanimity arises for the unlearned ordinary person—a foolish ordinary person who has not overcome their limitations and the results of deeds, and is blind to the drawbacks. Such equanimity does not transcend the idea. That's why it's called lay equanimity. These are the six kinds of lay equanimity.

And in this context what are the six kinds of renunciate equanimity? When you've understood the impermanence of sights—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those sights are impermanent, suffering, and perishable. Such equanimity transcends the sight. That's why it's called renunciate equanimity. When you've understood the impermanence of sounds … smells … tastes … touches … ideas—their perishing, fading away, and cessation—equanimity arises as you truly understand through right understanding that both formerly and now all those ideas are impermanent, suffering, and perishable. Such equanimity transcends the idea. That's why it's called renunciate equanimity. These are the six kinds of renunciate equanimity. 'The thirty-six positions of sentient beings should be understood.' That's what I said, and this is why I said it.

'Therein, relying on this, give up that.' That's what I said, but why did I say it?

Therein, by relying and depending on the six kinds of renunciate happiness, give up and go beyond the six kinds of lay happiness. That's how they are given up.

Therein, by relying on the six kinds of renunciate sadness, give up the six kinds of lay sadness. That's how they are given up.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of lay equanimity. That's how they are given up.

Therein, by relying on the six kinds of renunciate happiness, give up the six kinds of renunciate sadness. That's how they are given up.

Therein, by relying on the six kinds of renunciate equanimity, give up the six kinds of renunciate happiness. That's how they are given up.

There is equanimity that is diversified, based on diversity, and equanimity that is unified, based on unity.

And what is equanimity based on diversity? There is equanimity towards sights, sounds, smells, tastes, and touches. This is equanimity based on diversity.

And what is equanimity based on unity? There is equanimity based on the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. This is equanimity based on unity.

Therein, relying on equanimity based on unity, give up equanimity based on diversity. That's how it is given up.

Relying on not being determined by that, give up equanimity based on unity. That's how it is given up. 'Therein, relying on this, give up that.' That's what I said, and this is why I said it.

'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, but why did I say it?

The first case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' But their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. In this case the Realized One is not unhappy, he does not feel unhappiness. He remains unaffected, mindful and aware. This is the first case in which the Noble One cultivates the establishment of mindfulness.

The next case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' And some of their disciples don't want to listen. They don't actively listen or try to understand. They proceed having turned away from the Teacher's instruction. But some of their disciples do want to listen. They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is not unhappy, nor is he happy. Rejecting both unhappiness and happiness, he remains equanimous, mindful and aware. This is the second case in which the Noble One cultivates the establishment of mindfulness.

The next case is when the Teacher teaches the Dhamma out of kindness and compassion: 'This is for your welfare. This is for your happiness.' And their disciples want to listen. They actively listen and try to understand. They don't proceed having turned away from the Teacher's instruction. In this case the Realized One is happy, he does feel happiness. He remains unaffected, mindful and aware. This is the third case in which the Noble One cultivates the establishment of mindfulness. 'The Noble One cultivates the establishment of mindfulness in three cases, by virtue of which they are a Teacher worthy to instruct a group.' That's what I said, and this is why I said it.

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’ That’s what I said, but why did I say it? Driven by an elephant trainer, an elephant in training proceeds in just one direction: east, west, north, or south.

Driven by a horse trainer, a horse in training proceeds in just one direction: east, west, north, or south. Driven by an ox trainer, an ox in training proceeds in just one direction: east, west, north, or south. But driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in eight directions:

Having physical form, they see forms. This is the first direction. Not perceiving physical form internally, they see forms externally. This is the second direction. They’re focused only on beauty. This is the third direction. Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth direction. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth direction. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth direction. Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh direction. Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth direction. Driven by the Realized One, the perfected one, the fully awakened Buddha, a person in training proceeds in these eight directions.

‘Of all meditation teachers, it is he that is called the supreme guide for those who wish to train.’ That’s what I said, and this is why I said it.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 138

MN 138
The Analysis of a Recitation Passage
Uddesavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of a recitation passage. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, "The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?"

Then those mendicants thought, "This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let's go to him, and ask him about this matter."

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, "May Venerable Mahākaccāna please explain this."

"Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he'd come across a large tree standing with heartwood. But he'd pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of

truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha's answer."

"Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha's answer. Still, Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Venerable Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' And this is how I understand the detailed meaning of this passage for recitation.

And how is consciousness scattered and diffused externally? Take a mendicant who sees a sight with their eyes. Their consciousness follows after the signs of that sight, tied, attached, and fettered to gratification in its signs. So their consciousness is said to be scattered and diffused externally. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, their consciousness follows after the signs of that idea, tied, attached, and fettered to gratification in its signs. So their consciousness is said to be scattered and diffused externally. That's how consciousness is scattered and diffused externally.

And how is consciousness not scattered and diffused externally? Take a mendicant who sees a sight with their eyes. Their consciousness doesn't follow after the signs of that sight, and is not tied, attached, and fettered to gratification in its signs. So their consciousness is said to be not scattered and diffused externally. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, their consciousness doesn't follow after the signs of that idea, and is not tied, attached, and fettered to gratification in its signs. So their consciousness is said to be not scattered and diffused externally. That's how consciousness is not scattered and diffused externally.

And how is their consciousness stuck internally? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Their consciousness follows after that rapture and bliss born of

seclusion, tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be stuck internally.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. Their consciousness follows after that rapture and bliss born of immersion, tied, attached, and fettered to gratification in that rapture and bliss born of immersion. So their mind is said to be stuck internally.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Their consciousness follows after that equanimity, tied, attached, and fettered to gratification in that bliss with equanimity. So their mind is said to be stuck internally.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. Their consciousness follows after that neutral feeling, tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be stuck internally. That's how their consciousness is stuck internally.

And how is their consciousness not stuck internally? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Their consciousness doesn't follow after that rapture and bliss born of seclusion, and is not tied, attached, and fettered to gratification in that rapture and bliss born of seclusion. So their mind is said to be not stuck internally.

Furthermore, they enter the second absorption … Their consciousness doesn't follow after that rapture and bliss born of immersion …

Furthermore, they enter and remain in the third absorption … Their consciousness doesn't follow after that equanimity, and is not tied, attached, and fettered to gratification in that bliss with equanimity. So their mind is said to be not stuck internally.

Furthermore, they enter and remain in the fourth absorption … Their consciousness doesn't follow after that neutral feeling, and is not tied, attached, and fettered to gratification in that neutral feeling. So their mind is said to be not stuck internally. That's how their consciousness is not stuck internally.

And how are they anxious because of grasping? It's when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened,

worried, concerned, and anxious because of grasping. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That's how they are anxious because of grasping.

And how are they not anxious because of grasping? It's when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn't latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. They don't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. When that consciousness of theirs decays and perishes, consciousness doesn't latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don't occupy their mind. So they don't become frightened, worried, concerned, or anxious because of grasping. That's how they are not anxious because of grasping.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'A mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.' And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

Then those mendicants, approving and agreeing with what Mahākaccāna said, rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases."

"Mahākaccāna is astute, mendicants, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that's how you should remember it."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 139

MN 139
The Analysis of Non-Conflict
Araṇavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the analysis of non-conflict. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma. Know how to evaluate different kinds of pleasure. Knowing this, pursue inner bliss. Don't talk behind people's backs, and don't speak sharply in their presence. Don't speak hurriedly. Don't insist on local terminology and don't override common usage. This is the recitation passage for the analysis of non-conflict.

'Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.' That's what I said, but why did I say it? Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. 'Don't indulge in sensual pleasures, which are low, crude, ordinary, ignoble, and pointless. And don't indulge in self-mortification, which is painful, ignoble, and pointless.' That's what I said, and this is why I said it.

'Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.' That's what I said, but why did I say it? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. 'Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which

gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.' That's what I said, and this is why I said it.

'Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.' That's what I said, but why did I say it?

And how is there flattering and rebuking without teaching Dhamma? In speaking like this, some are rebuked: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

In speaking like this, some are flattered: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

In speaking like this, some are rebuked: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

In speaking like this, some are flattered: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.'

In speaking like this, some are rebuked: 'All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.'

In speaking like this, some are flattered: 'All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.' That's how there is flattering and rebuking without teaching Dhamma.

And how is there neither flattering nor rebuking, and just teaching Dhamma? You don't say: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who indulge in such happiness are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.'

You don't say: 'Pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are practicing the right way.' Rather, by saying this you just teach Dhamma: 'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

You don't say: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who indulge in it are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'The indulgence is a principle beset by pain, harm, stress, and fever, and it is the wrong way.'

You don't say: 'Indulging in self-mortification is painful, ignoble, and pointless. All those who have broken off such indulgence are free of pain, harm, stress, and fever, and they are

practicing the right way.' Rather, by saying this you just teach Dhamma: 'Breaking off the indulgence is a principle free of pain, harm, stress, and fever, and it is the right way.'

You don't say: 'All those who have not given up the fetters of rebirth are beset by pain, harm, stress, and fever, and they are practicing the wrong way.' Rather, by saying this you just teach Dhamma: 'When the fetter of rebirth is not given up, rebirth is also not given up.'

You don't say: 'All those who have given up the fetters of rebirth are free of pain, harm, stress, and fever, and they are practicing the right way.' Rather, by saying this you just teach Dhamma: 'When the fetter of rebirth is given up, rebirth is also given up.' That's how there is neither flattering nor rebuking, and just teaching Dhamma. 'Know what it means to flatter and to rebuke. Knowing these, avoid them, and just teach Dhamma.' That's what I said, and this is why I said it.

'Know how to evaluate different kinds of pleasure. Knowing this, pursue inner bliss.' That's what I said, but why did I say it? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure—a filthy, common, ignoble pleasure. Such pleasure should not be cultivated or developed, but should be feared, I say. Now, take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. This is called the pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening. Such pleasure should be cultivated and developed, and should not be feared, I say. 'Know how to evaluate different kinds of pleasure. Knowing this, pursue inner bliss.' That's what I said, and this is why I said it.

'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, but why did I say it? When you know that what you say behind someone's back is untrue, false, and pointless, then if at all possible you should not speak. When you know that what you say behind someone's back is true and correct, but pointless, then you should train yourself not to speak. When you know that what you say behind someone's back is true, correct, and beneficial, then you should know the right time to speak. When you know that your sharp words in someone's presence are untrue, false, and pointless, then if at all possible you should not speak. When you know that your sharp words in someone's presence are true and correct, but pointless, then you should train yourself not to speak. When you know that your sharp words in someone's presence are true, correct, and beneficial, then you should know the right time to speak. 'Don't talk behind people's backs, and don't speak sharply in their presence.' That's what I said, and this is why I said it.

'Don't speak hurriedly.' That's what I said, but why did I say it? When speaking hurriedly, your body gets tired, your mind gets stressed, your voice gets stressed, your throat gets

sore, and your words become unclear and hard to understand. When not speaking hurriedly, your body doesn't get tired, your mind doesn't get stressed, your voice doesn't get stressed, your throat doesn't get sore, and your words are clear and easy to understand. 'Don't speak hurriedly.' That's what I said, and this is why I said it.

'Don't insist on local terminology and don't override common usage.' That's what I said, but why did I say it? And how do you insist on local terminology and override common usage? It's when in different localities the same thing is known as a 'plate', a 'bowl', a 'cup', a 'dish', a 'basin', a 'tureen', or a 'porringer'. And however it is known in those various localities, you speak accordingly, obstinately sticking to that and insisting: 'This is the only truth, other ideas are silly.' That's how you insist on local terminology and override common usage.

And how do you not insist on local terminology and not override common usage? It's when in different localities the same thing is known as a 'plate', a 'bowl', a 'cup', a 'dish', a 'basin', a 'tureen', or a 'porringer'. And however it is known in those various localities, you speak accordingly, thinking: 'It seems that the venerables are referring to this.' That's how you don't insist on local terminology and don't override common usage. 'Don't insist on local terminology and don't override common usage.' That's what I said, and this is why I said it.

Now, mendicants, pleasure linked to sensuality is low, crude, ordinary, ignoble, and pointless. Indulging in such happiness is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Indulging in self-mortification is painful, ignoble, and pointless. It is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Breaking off such indulgence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

The middle way of practice by which the Realized One was awakened gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment. It is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Flattering and rebuking without teaching Dhamma is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Neither flattering nor rebuking, and just teaching Dhamma is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Sensual pleasure—a filthy, common, ignoble pleasure—is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. The pleasure of renunciation, the pleasure of seclusion, the pleasure of peace, the pleasure of awakening is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Saying untrue, false, and pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true and correct, but pointless things behind someone's back is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true, correct, and beneficial things behind someone's back is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Saying untrue, false, and pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true and correct, but pointless things in someone's presence is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Saying true, correct, and beneficial things in someone's presence is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Speaking hurriedly is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Speaking unhurriedly is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

Insisting on local terminology and overriding common usage is a principle beset by pain, harm, stress, and fever, and it is the wrong way. That's why this is a principle beset by conflict. Not insisting on local terminology and not overriding common usage is a principle free of pain, harm, stress, and fever, and it is the right way. That's why this is a principle free of conflict.

So you should train like this: 'We shall know the principles beset by conflict and the principles free of conflict. Knowing this, we will practice the way free of conflict.'

And, mendicants, Subhūti, the gentleman, practices the way of non-conflict."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 140

MN 140
The Analysis of the Elements
Dhātuvibhaṅgasutta

So I have heard. At one time the Buddha was wandering in the Magadhan lands when he arrived at Rājagaha. He went to see Bhaggava the potter, and said, “Bhaggava, if it is no trouble, I’d like to spend a single night in your workshop.”

“It’s no trouble, sir. But there’s a renunciate already staying there. If he allows it, sir, you may stay as long as you please.”

Now at that time a gentleman named Pukkusāti had gone forth from the lay life to homelessness out of faith in the Buddha. And it was he who had first taken up residence in the workshop. Then the Buddha approached Venerable Pukkusāti and said, “Mendicant, if it is no trouble, I’d like to spend a single night in the workshop.”

“The potter’s workshop is spacious, reverend. Stay as long as you please.”

Then the Buddha entered the workshop and spread out a grass mat to one side. He sat down cross-legged, set his body straight, and established mindfulness in his presence. He spent much of the night sitting in meditation, and so did Pukkusāti.

Then it occurred to the Buddha, “This gentleman’s conduct is impressive. Why don’t I question him?”

So the Buddha said to Pukkusāti, “In whose name have you gone forth, reverend? Who is your Teacher? Whose teaching do you believe in?”

“Reverend, there is the ascetic Gotama—a Sakyan, gone forth from a Sakyan family. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ I’ve gone forth in his name. That Blessed One is my Teacher, and I believe in his teaching.”

“But mendicant, where is the Blessed One at present, the perfected one, the fully awakened Buddha?”

“In the northern lands there is a city called Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha.”

“But have you ever seen that Buddha? Would you recognize him if you saw him?”

“No, I’ve never seen him, and I wouldn’t recognize him if I did.”

Then it occurred to the Buddha, “This gentleman has gone forth in my name. Why don’t I teach him the Dhamma?”

So the Buddha said to Pukkusāti, “Mendicant, I shall teach you the Dhamma. Listen and apply your mind well, I will speak.”

“Yes, reverend,” replied Pukkusāti. The Buddha said this:

“‘This person has six elements, six fields of contact, eighteen mental preoccupations, and four foundations. Wherever they stand, the streams of conceiving do not flow. And when the streams of conceiving do not flow, they are called a sage at peace. Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ This is the recitation passage for the analysis of the elements.

‘This person has six elements.’ That’s what I said, but why did I say it? There are these six elements: the elements of earth, water, fire, air, space, and consciousness. ‘This person has six elements.’ That’s what I said, and this is why I said it.

‘This person has six fields of contact.’ That’s what I said, but why did I say it? The fields of contact of the eye, ear, nose, tongue, body, and mind. ‘This person has six fields of contact.’ That’s what I said, and this is why I said it.

‘This person has eighteen mental preoccupations.’ That’s what I said, but why did I say it? Seeing a sight with the eye, one is preoccupied with a sight that’s a basis for happiness or sadness or equanimity. Hearing a sound with the ear … Smelling an odor with the nose … Tasting a flavor with the tongue …

Feeling a touch with the body … Becoming conscious of an idea with the mind, one is preoccupied with an idea that’s a basis for happiness or sadness or equanimity. So there are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. ‘This person has eighteen mental preoccupations.’ That’s what I said, and this is why I said it.

‘This person has four foundations.’ That’s what I said, but why did I say it? The foundations of wisdom, truth, generosity, and peace. ‘This person has four foundations.’ That’s what I said, and this is why I said it.

‘Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ That’s what I said, but why did I say it?

And how does one not neglect wisdom? There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

And what is the earth element? The earth element may be interior or exterior. And what is the interior earth element? Anything hard, solid, and appropriated that’s internal, pertaining to an individual. This includes head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, or anything else hard, solid, and appropriated that’s internal, pertaining to an individual. This is called the interior earth element. The interior

earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

And what is the water element? The water element may be interior or exterior. And what is the interior water element? Anything that’s water, watery, and appropriated that’s internal, pertaining to an individual. This includes bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine, or anything else that’s water, watery, and appropriated that’s internal, pertaining to an individual. This is called the interior water element. The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

And what is the fire element? The fire element may be interior or exterior. And what is the interior fire element? Anything that’s fire, fiery, and appropriated that’s internal, pertaining to an individual. This includes that which warms, that which ages, that which heats you up when feverish, that which properly digests food and drink, or anything else that’s fire, fiery, and appropriated that’s internal, pertaining to an individual. This is called the interior fire element. The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

And what is the air element? The air element may be interior or exterior. And what is the interior air element? Anything that’s air, airy, and appropriated that’s internal, pertaining to an individual. This includes winds that go up or down, winds in the belly or the bowels, winds that flow through the limbs, in-breaths and out-breaths, or anything else that’s air, airy, and appropriated that’s internal, pertaining to an individual. This is called the interior air element. The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

And what is the space element? The space element may be interior or exterior. And what is the interior space element? Anything that’s space, spacious, and appropriated that’s internal, pertaining to an individual. This includes the ear canals, nostrils, and mouth; and the space for swallowing what is eaten and drunk, the space where it stays, and the space for excreting it from the nether regions. This is called the interior space element. The interior space element and the exterior space element are just the space element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the space element, detaching the mind from the space element.

There remains only consciousness, pure and bright. And what does that consciousness know? It knows ‘pleasure’ and ‘pain’ and ‘neutral’. Pleasant feeling arises dependent on a contact to be experienced as pleasant. When they feel a pleasant feeling, they know: ‘I feel

a pleasant feeling.' They know: 'With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops.'

Painful feeling arises dependent on a contact to be experienced as painful. When they feel a painful feeling, they know: 'I feel a painful feeling.' They know: 'With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops.'

Neutral feeling arises dependent on a contact to be experienced as neutral. When they feel a neutral feeling, they know: 'I feel a neutral feeling.' They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.'

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. …

They know: 'With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.'

There remains only equanimity, pure, bright, pliable, workable, and radiant. It's like when a deft goldsmith or a goldsmith's apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. That gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland. In the same way, there remains only equanimity, pure, bright, pliable, workable, and radiant.

They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of nothingness, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time. If I were to apply this equanimity, so pure and bright, to the dimension of neither perception nor non-perception, my mind would develop accordingly. And this equanimity of mine, relying on that and grasping it, would remain for a very long time.'

They understand: 'If I were to apply this equanimity, so pure and bright, to the dimension of infinite space, my mind would develop accordingly. But that is conditioned. If I were to apply this equanimity, so pure and bright, to the dimension of infinite consciousness … nothingness … neither perception nor non-perception, my mind would develop accordingly. But that is conditioned.'

They neither make a choice nor form an intention to continue existence or to end existence. Because of this, they don't grasp at anything in the world. Not grasping, they're

not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Therefore a mendicant thus endowed is endowed with the ultimate foundation of wisdom. For this is the ultimate noble wisdom, namely, the knowledge of the ending of suffering.

Their freedom, being founded on truth, is unshakable. For that which is false has a deceptive nature, while that which is true has an undeceptive nature—extinguishment. Therefore a mendicant thus endowed is endowed with the ultimate resolve of truth. For this is the ultimate noble truth, namely, that which has an undeceptive nature—extinguishment.

In their ignorance, they used to acquire attachments. Those have been cut off at the root, made like a palm stump, obliterated so they are unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of generosity. For this is the ultimate noble generosity, namely, letting go of all attachments.

In their ignorance, they used to be covetous, full of desire and lust. That has been cut off at the root, made like a palm stump, obliterated so it’s unable to arise in the future. In their ignorance, they used to be contemptuous, full of ill will and malevolence. That has been cut off at the root, made like a palm stump, obliterated so it’s unable to arise in the future. In their ignorance, they used to be ignorant, full of delusion. That has been cut off at the root, made like a palm stump, obliterated so it’s unable to arise in the future. Therefore a mendicant thus endowed is endowed with the ultimate foundation of peace. For this is the ultimate noble peace, namely, the pacification of greed, hate, and delusion.

‘Do not neglect wisdom; preserve truth; foster generosity; and train only for peace.’ That’s what I said, and this is why I said it.

‘Wherever they stand, the streams of conceiving do not flow. And when the streams of conceiving do not flow, they are called a sage at peace.’ That’s what I said, but why did I say it?

These are all forms of conceiving: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceiving is a disease, a boil, a dart. Having gone beyond all conceiving, one is called a sage at peace. The sage at peace is not reborn, does not grow old, and does not die. They are not shaken, and do not yearn. For they have nothing which would cause them to be reborn. Not being reborn, how could they grow old? Not growing old, how could they die? Not dying, how could they be shaken? Not shaking, for what could they yearn?

‘Wherever they stand, the streams of conceiving do not flow. And when the streams of conceiving do not flow, they are called a sage at peace.’ That’s what I said, and this is why I said it. Mendicant, you should remember this brief analysis of the six elements.”

Then Venerable Pukkusāti thought, “It seems the Teacher has come to me! The Holy One has come to me! The fully awakened Buddha has come to me!” He got up from his seat, arranged his robe over one shoulder, bowed with his head at the Buddha’s feet, and said, “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to presume to address the Buddha as ‘reverend’. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, mendicant, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.”

“Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“But mendicant, are your bowl and robes complete?”

“No, sir, they are not.”

“The Realized Ones do not ordain those whose bowl and robes are incomplete.”

And then Venerable Pukkusāti approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

But while he was wandering in search of a bowl and robes, a stray cow took his life.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Pukkusāti, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Pukkusāti was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously and will become extinguished there, not liable to return from that world.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 141

MN 141
The Analysis of the Truths
Saccavibhaṅgasutta

So I have heard. At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths.

Mendicants, you should cultivate friendship with Sāriputta and Moggallāna. You should associate with Sāriputta and Moggallāna. They’re astute, and they support their spiritual companions. Sāriputta is just like the mother who gives birth, while Moggallāna is like the one who raises the child. Sāriputta guides people to the fruit of stream-entry, Moggallāna to the highest goal. Sāriputta is able to explain, teach, assert, establish, clarify, analyze, and reveal the four noble truths in detail.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants, “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths. What four?

The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is old age? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age.

And what is death? The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, laying to rest of the corpse, and cutting off of the life faculty of the various sentient beings in the various orders of sentient beings. This is called death.

And what is sorrow? The sorrow, sorrowing, state of sorrow, inner sorrow, inner deep sorrow in someone who has undergone misfortune, who has experienced suffering. This is called sorrow.

And what is lamentation? The wail, lament, wailing, lamenting, state of wailing and lamentation in someone who has undergone misfortune, who has experienced suffering. This is called lamentation.

And what is pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that's born from physical contact. This is called pain.

And what is sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that's born from mind contact. This is called sadness.

And what is distress? The stress, distress, state of stress and distress in someone who has undergone misfortune, who has experienced suffering. This is called distress.

And what is 'not getting what you wish for is suffering'? In sentient beings who are liable to be reborn, such a wish arises: 'Oh, if only we were not liable to be reborn! If only rebirth would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering.' In sentient beings who are liable to grow old … fall ill … die … experience sorrow, lamentation, pain, sadness, and distress, such a wish arises: 'Oh, if only we were not liable to experience sorrow, lamentation, pain, sadness, and distress! If only sorrow, lamentation, pain, sadness, and distress would not come to us!' But you can't get that by wishing. This is: 'not getting what you wish for is suffering.'

And what is 'in brief, the five grasping aggregates are suffering'? They are the grasping aggregates that consist of form, feeling, perception, choices, and consciousness. This is

called ‘in brief, the five grasping aggregates are suffering.’ This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? Thoughts of renunciation, good will, and harmlessness. This is called right thought.

And what is right speech? Refraining from lying, divisive speech, harsh speech, and talking nonsense. This is called right speech.

And what is right action? Refraining from killing living creatures, stealing, and sexual misconduct. This is called right action.

And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called right effort.

And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

And what is right immersion? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it

connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

Near Varanasi, in the deer park at Isipatana, the Realized One, the perfected one, the fully awakened Buddha rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. It is the teaching, advocating, establishing, clarifying, analyzing, and revealing of the four noble truths."

That's what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

MN 142

MN 142
The Analysis of Religious Donations
Dakkhiṇāvibhaṅgasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then Mahāpajāpati Gotamī approached the Buddha bringing a new pair of garments. She bowed, sat down to one side, and said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion."

When she said this, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

For a second time …

For a third time, Mahāpajāpatī Gotamī said to the Buddha, "Sir, I have spun and woven this new pair of garments specially for the Buddha. May the Buddha please accept this from me out of compassion."

And for a third time, the Buddha said to her, "Give it to the Saṅgha, Gotamī. When you give to the Saṅgha, both the Saṅgha and I will be honored."

When he said this, Venerable Ānanda said to the Buddha, "Sir, please accept the new pair of garments from Mahāpajāpatī Gotamī. Sir, Mahāpajāpatī was very helpful to the Buddha. As his aunt, she raised him, nurtured him, and gave him her milk. When the Buddha's birth mother passed away, she nurtured him at her own breast.

And the Buddha has been very helpful to Mahāpajāpatī. It is owing to the Buddha that Mahāpajāpatī has gone for refuge to the Buddha, the teaching, and the Saṅgha. It's owing to the Buddha that she refrains from killing living creatures, stealing, committing sexual misconduct, lying, and taking alcoholic drinks that cause negligence. It's owing to the Buddha that she has experiential confidence in the Buddha, the teaching, and the Saṅgha, and has the ethics loved by the noble ones. It's owing to the Buddha that she is free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation. The Buddha has been very helpful to Mahāpajāpatī."

"That's so true, Ānanda. When someone has enabled you to go for refuge, it's not easy to repay them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

When someone has enabled you to refrain from killing, stealing, sexual misconduct, lying, and alcoholic drinks that cause negligence, it's not easy to repay them …

When someone has enabled you to have experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones, it's not easy to repay them …

When someone has enabled you to be free of doubt regarding suffering, its origin, its cessation, and the practice that leads to its cessation, it's not easy to repay them by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.

Ānanda, there are these fourteen religious donations to individuals. What fourteen? One gives a gift to the Realized One, the perfected one, the fully awakened Buddha. This is the first religious donation to an individual. One gives a gift to an independent Buddha. This is the second religious donation to an individual. One gives a gift to a perfected one. This is the third religious donation to an individual. One gives a gift to someone practicing to realize the fruit of perfection. This is the fourth religious donation to an individual. One gives a gift to a non-returner. This is the fifth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of non-return. This is the sixth religious donation to an individual. One gives a gift to a once-returner. This is the seventh religious donation to an individual. One gives a gift to someone practicing to realize the fruit of once-return. This is the eighth religious donation to an individual. One gives a gift to a stream-enterer. This is the ninth religious donation to an individual. One gives a gift to someone practicing to realize the fruit of stream-entry. This is the tenth religious donation to an individual. One gives a gift to an outsider who is free of sensual desire. This is the eleventh religious donation to an individual. One gives a gift to an ordinary person who has good ethical conduct. This is the twelfth religious donation to an individual. One gives a gift to an ordinary person who has bad ethical conduct. This is the thirteenth religious donation to an individual. One gives a gift to an animal. This is the fourteenth religious donation to an individual.

Now, Ānanda, gifts to the following persons may be expected to yield the following returns. To an animal, a hundred times. To an unethical ordinary person, a thousand. To an ethical ordinary person, a hundred thousand. To an outsider free of sensual desire, 10,000,000,000. But a gift to someone practicing to realize the fruit of stream-entry may be expected to yield incalculable, immeasurable returns. How much more so a gift to a stream-enterer, someone practicing to realize the fruit of once-return, a once-returner, someone practicing to realize the fruit of non-return, a non-returner, someone practicing to realize the fruit of perfection, a perfected one, or an independent Buddha? How much more so a Realized One, a perfected one, a fully awakened Buddha?

But there are, Ānanda, seven religious donations bestowed on a Saṅgha. What seven? One gives a gift to the communities of both monks and nuns headed by the Buddha. This is the first religious donation bestowed on a Saṅgha. One gives a gift to the communities of both monks and nuns after the Buddha has finally become extinguished. This is the second religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of monks. This is the third religious donation bestowed on a Saṅgha. One gives a gift to the Saṅgha of nuns.

This is the fourth religious donation bestowed on a Saṅgha. One gives a gift, thinking: ‘Appoint this many monks and nuns for me from the Saṅgha.’ This is the fifth religious donation bestowed on a Saṅgha. One gives a gift, thinking: ‘Appoint this many monks for me from the Saṅgha.’ This is the sixth religious donation bestowed on a Saṅgha. One gives a gift, thinking: ‘Appoint this many nuns for me from the Saṅgha.’ This is the seventh religious donation bestowed on a Saṅgha.

In times to come there will be members of the spiritual family merely by virtue of wearing ocher cloth around their necks; but they are unethical and of bad character. People will give gifts to those unethical people in the name of the Saṅgha. Even then, I say, a religious donation bestowed on the Saṅgha is incalculable and immeasurable. But I say that there is no way a personal offering can be more fruitful than one bestowed on a Saṅgha.

Ānanda, there are these four ways of purifying a religious donation. What four? There’s a religious donation that’s purified by the giver, not the recipient. There’s a religious donation that’s purified by the recipient, not the giver. There’s a religious donation that’s purified by neither the giver nor the recipient. There’s a religious donation that’s purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It’s when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It’s when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It’s when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It’s when both the giver and the recipient are ethical, of good character. These are the four ways of purifying a religious donation.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“When an ethical person with trusting heart gives a proper gift to unethical persons, trusting in the ample fruit of deeds, that offering is purified by the giver.

When an unethical and untrusting person, gives an improper gift to ethical persons, not trusting in the ample fruit of deeds, that offering is purified by the receivers.

When an unethical and untrusting person, gives an improper gift to unethical persons, not trusting in the ample fruit of deeds, I declare that gift is not very fruitful.

When an ethical person with trusting heart gives a proper gift to ethical persons, trusting in the ample fruit of deeds, I declare that gift is abundantly fruitful.

But when a passionless one gives to the passionless a proper gift with trusting heart, trusting in the ample fruit of deeds, that’s truly the best of material gifts.”

MN 143

MN 143
Advice to Anāthapiṇḍika
Anāthapiṇḍikovādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, "Please, mister, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' Then go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, sir," that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented with silence.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika's home. He sat down on the seat spread out, and said to Anāthapiṇḍika, "I hope you're keeping well, householder; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"I'm not keeping well, Honorable Sāriputta, I'm not getting by. The pain is terrible and growing, not fading, its growing, not its fading, is evident. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows's belly with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. That's how severe the burning is in my body. I'm not keeping well, Honorable Sāriputta, I'm not getting by. The pain is terrible and growing, not fading, its growing, not its fading, is evident."

"That's why, householder, you should train like this: 'I shall not grasp the eye, and there shall be no consciousness of mine dependent on the eye.' That's how you should train.

You should train like this: 'I shall not grasp the ear, and there shall be no consciousness of mine dependent on the ear.' …

'I shall not grasp the nose, and there shall be no consciousness of mine dependent on the nose.' …

‘I shall not grasp the tongue, and there shall be no consciousness of mine dependent on the tongue.’ …

‘I shall not grasp the body, and there shall be no consciousness of mine dependent on the body.’ …

‘I shall not grasp the mind, and there shall be no consciousness of mine dependent on the mind.’ That’s how you should train.

You should train like this: ‘I shall not grasp sight, and there shall be no consciousness of mine dependent on sight.’ … ‘I shall not grasp sound … smell … taste … touch … idea, and there shall be no consciousness of mine dependent on idea.’ That’s how you should train.

You should train like this: ‘I shall not grasp eye consciousness, and there shall be no consciousness of mine dependent on eye consciousness.’ … ‘I shall not grasp ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness, and there shall be no consciousness of mine dependent on mind consciousness.’ That’s how you should train.

You should train like this: ‘I shall not grasp eye contact … ear contact … nose contact … tongue contact … body contact … mind contact, and there shall be no consciousness of mine dependent on mind contact.’ That’s how you should train.

You should train like this: ‘I shall not grasp feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact, and there shall be no consciousness of mine dependent on the feeling born of mind contact.’ That’s how you should train.

You should train like this: ‘I shall not grasp the earth element … water element … fire element … air element … space element … consciousness element, and there shall be no consciousness of mine dependent on the consciousness element.’ That’s how you should train.

You should train like this: ‘I shall not grasp form … feeling … perception … choices … consciousness, and there shall be no consciousness of mine dependent on consciousness.’ That’s how you should train.

You should train like this: ‘I shall not grasp the dimension of infinite space … the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception, and there shall be no consciousness of mine dependent on the dimension of neither perception nor non-perception.’ That’s how you should train.

You should train like this: ‘I shall not grasp this world, and there shall be no consciousness of mine dependent on this world.’ That’s how you should train.

You should train like this: ‘I shall not grasp the other world, and there shall be no consciousness of mine dependent on the other world.’ That’s how you should train. You

should train like this: ‘I shall not grasp whatever is seen, heard, thought, known, attained, sought, and explored by my mind, and there shall be no consciousness of mine dependent on that.’ That’s how you should train.”

When he said this, Anāthapiṇḍika cried and burst out in tears. Venerable Ānanda said to him, “Are you failing, householder? Are you fading, householder?”

“No, Honorable Ānanda. But for a long time I have paid homage to the Buddha and the esteemed mendicants. Yet I have never before heard such a Dhamma talk.”

“Householder, it does not occur to us to teach such a Dhamma talk to white-clothed laypeople. Rather, we teach like this to those gone forth.”

“Well then, Honorable Sāriputta, let it occur to you to teach such a Dhamma talk to white-clothed laypeople as well! There are gentlemen with little dust in their eyes. They’re in decline because they haven’t heard the teaching. There will be those who understand the teaching!”

And when the venerables Sāriputta and Ānanda had given the householder Anāthapiṇḍika this advice they got up from their seat and left. Not long after they had left, Anāthapiṇḍika passed away and was reborn in the host of Joyful Gods.

Then, late at night, the glorious god Anāthapiṇḍika, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

“This is indeed that Jeta’s Grove, frequented by the Saṅgha of seers, where the King of Dhamma stayed: it brings me joy!

Deeds, knowledge, and principle; ethical conduct, an excellent livelihood; by these are mortals purified, not by clan or wealth.

That’s why an astute person, seeing what’s good for themselves, would examine the teaching rationally, and thus be purified in it.

Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him.”

This is what the god Anāthapiṇḍika said, and the teacher approved. Then the god Anāthapiṇḍika, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he had spoken, Venerable Ānanda said to the Buddha:

“Sir, that god must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta.”

“Good, good, Ānanda. You’ve reached the logical conclusion, as far as logic goes. For that was indeed the god Anāthapiṇḍika.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

MN 144

MN 144
Advice to Channa
Channovādasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain.

Now at that time Venerable Channa was sick, suffering, gravely ill.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

"Yes, reverend," replied Mahācunda.

And then Sāriputta and Mahācunda went to see Channa and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Then Sāriputta said to Channa, "I hope you're keeping well, Reverend Channa; I hope you're getting by. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend Sāriputta, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows's belly with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading. Reverend Sāriputta, I will slit my wrists. I don't wish to live."

"Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going. If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you. Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food, or suitable medicine, or a capable carer. Moreover, for a long time now I have served the Teacher with love, not

without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: ‘The mendicant Channa will slit his wrists blamelessly.’”

“I’d like to ask you about a certain point, if you’d take the time to answer.”

“Ask, Reverend Sāriputta. When I’ve heard it I’ll know.”

“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’? Do you regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’ I regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

When he said this, Venerable Mahācunda said to Venerable Channa:

“So, Reverend Channa, you should regularly apply your mind to this instruction of the Buddha: ‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there is tranquility there’s no inclination. When there’s no inclination there’s no coming and going. When there’s no coming and going there’s no passing away and reappearing. When there’s no passing away and reappearing there’s no this world or world beyond or between the two. Just this is the end of suffering.’” And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left.

Not long after those venerables had left, Venerable Channa slit his wrists.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has slit his wrists. Where has he been reborn in his next life?”

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.”

“The mendicant Channa did indeed have such families. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing. You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

MN 145

MN 145
Advice to Puṇṇa
Puṇṇovādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, Venerable Puṇṇa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to the Buddha, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Well then, Puṇṇa, listen and apply your mind well, I will speak."

"Yes, sir," replied Puṇṇa. The Buddha said this:

"Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

There are sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I've given you this brief advice, what country will you live in?"

"Sir, there's a country named Sunāparanta. I shall live there."

"The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?"

“If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do hit you with their fists, what will you think of them then?”

“If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do throw stones at you, what will you think of them then?”

“If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do beat you with a club, what will you think of them then?”

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do stab you with a knife, what will you think of them then?”

“If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do take your life with a sharp knife, what will you think of them then?”

“If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta. Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. Some time later he became fully extinguished.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 146

MN 146
Advice from Nandaka
Nandakovādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Mahāpajāpatī Gotamī together with around five hundred nuns approached the Buddha, bowed, stood to one side, and said to him, "Sir, may the Buddha please advise and instruct the nuns. Please give the nuns a Dhamma talk."

Now at that time the senior monks were taking turns to advise the nuns. But Venerable Nandaka didn't want to take his turn.

Then the Buddha said to Venerable Ānanda, "Ānanda, whose turn is it to advise the nuns today?"

"It's Nandaka's turn, sir, but he doesn't want to do it."

Then the Buddha said to Nandaka, "Nandaka, please advise and instruct the nuns. Please, brahmin, give the nuns a Dhamma talk."

"Yes, sir," replied Nandaka. Then, in the morning, he robed up and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Royal Monastery with a companion. Those nuns saw him coming off in the distance, so they spread out a seat and placed water for washing the feet. Nandaka sat down on the seat spread out, and washed his feet. Those nuns bowed, and sat down to one side.

Nandaka said to them, "Sisters, this talk shall be in the form of questions. When you understand, say so. When you don't understand, say so. If anyone has a doubt or uncertainty, ask me about it: 'Why, sir, does it say this? What does that mean?'"

"We're already delighted and satisfied with Venerable Nandaka, since he invites us like this."

"What do you think, sisters? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, sisters? Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six interior sense fields are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

What do you think, sisters? Are sights permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, sisters? Are sounds … smells … tastes … touches … ideas permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six exterior sense fields are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

What do you think, sisters? Is eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir. Why is that? Because we have already truly seen this with right wisdom: ‘So these six classes of consciousness are impermanent.’”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

Suppose there was an oil lamp burning. The oil, wick, flame, and light were all impermanent and perishable. Now, suppose someone was to say: ‘While this oil lamp is burning, the oil, the wick, and the flame are all impermanent and perishable. But the light is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

“No, sir. Why is that? Because that oil lamp’s oil, wick, and flame are all impermanent and perishable, let alone the light.”

“In the same way, suppose someone was to say: ‘These six interior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six interior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

“No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

Suppose there was a large tree standing with heartwood. The roots, trunk, branches and leaves, and shadow were all impermanent and perishable. Now, suppose someone was to say: ‘There’s a large tree standing with heartwood. The roots, trunk, and branches and leaves are all impermanent and perishable. But the shadow is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

“No, sir. Why is that? Because that large tree’s roots, trunk, and branches and leaves are all impermanent and perishable, let alone the shadow.”

“In the same way, suppose someone was to say: ‘These six exterior sense fields are impermanent. But the feeling—whether pleasant, painful, or neutral—that I experience due to these six exterior sense fields is permanent, lasting, eternal, and imperishable.’ Would they be speaking rightly?”

“No, sir. Why is that? Because each kind of feeling arises dependent on the corresponding condition. When the corresponding condition ceases, the appropriate feeling ceases.”

“Good, good, sisters! That’s how it is for a noble disciple who truly sees with right wisdom.

Suppose a deft butcher or their apprentice was to kill a cow and carve it with a sharp meat cleaver. Without damaging the flesh inside or the hide outside, they’d cut, carve, sever, and slice through the connecting tendons, sinews, and ligaments, and then peel off the outer hide. Then they’d wrap that cow up in that very same hide and say: ‘This cow is joined to its hide just like before.’ Would they be speaking rightly?”

“No, sir. Why is that? Because even if they wrap that cow up in that very same hide and say: ‘This cow is joined to its hide just like before,’ still that cow is not joined to that hide.”

“I’ve made up this simile to make a point. And this is the point. ‘The inner flesh’ is a term for the six interior sense fields. ‘The outer hide’ is a term for the six exterior sense fields. ‘The connecting tendons, sinews, and ligaments’ is a term for greed and relishing. ‘A sharp meat cleaver’ is a term for noble wisdom. And it is that noble wisdom which cuts, carves, severs, and slices the connecting corruption, fetter, and bond.

Sisters, by developing and cultivating these seven awakening factors, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. What seven? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. It is by developing and cultivating these seven awakening factors that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

Then after giving this advice to the nuns, Nandaka dismissed them, saying, “Go, sisters, it is time.”

And then those nuns approved and agreed with what Nandaka had said. They got up from their seat, bowed, and respectfully circled him, keeping him on their right. Then they went up to the Buddha, bowed, and stood to one side. The Buddha said to them, “Go, nuns, it is time.”

Then those nuns bowed to the Buddha respectfully circled him, keeping him on their right, before departing.

Soon after those nuns had left, the Buddha addressed the mendicants: “Suppose, mendicants, it was the sabbath of the fourteenth day. You wouldn’t get lots of people wondering whether the moon is full or not, since it is obviously not full.

In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, but they still haven’t found what they’re looking for.”

Then the Buddha said to Nandaka, “Well then, Nandaka, tomorrow you should give those nuns the same advice again.”

“Yes, sir,” Nandaka replied. And the next day he went to those nuns, and all unfolded just like the previous day.

Soon after those nuns had left, the Buddha addressed the mendicants: “Suppose, mendicants, it was the sabbath of the fifteenth day. You wouldn’t get lots of people wondering whether the moon is full or not, since it is obviously full. In the same way, those nuns were uplifted by Nandaka’s Dhamma teaching, and they found what they’re looking for. Even the last of these five hundred nuns is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 147

MN 147
The Shorter Advice to Rāhula
Cūḷarāhulovādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Then, after the meal, on his return from almsround, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

"Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!"

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

"What do you think, Rāhula? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"What do you think, Rāhula? Are sights permanent or impermanent?"

"Impermanent, sir."

"But if they're impermanent, are they suffering or happiness?"

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye contact permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Are ideas permanent or impermanent?”

“Impermanent, sir.”

“But if they're impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they're impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is mind consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is mind contact permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula’s mind was freed from defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: “Everything that has a beginning has an end.”

MN 148

MN 148
Six By Six
Chachakkasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I shall reveal a spiritual practice that's entirely full and pure, namely, the six sets of six. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"The six interior sense fields should be understood. The six exterior sense fields should be understood. The six classes of consciousness should be understood. The six classes of contact should be understood. The six classes of feeling should be understood. The six classes of craving should be understood.

'The six interior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of the eye, ear, nose, tongue, body, and mind. 'The six interior sense fields should be understood.' That's what I said, and this is why I said it. This is the first set of six.

'The six exterior sense fields should be understood.' That's what I said, but why did I say it? There are the sense fields of sights, sounds, smells, tastes, touches, and ideas. 'The six exterior sense fields should be understood.' That's what I said, and this is why I said it. This is the second set of six.

'The six classes of consciousness should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. Ear consciousness arises dependent on the ear and sounds. Nose consciousness arises dependent on the nose and smells. Tongue consciousness arises dependent on the tongue and tastes. Body consciousness arises dependent on the body and touches. Mind consciousness arises dependent on the mind and ideas. 'The six classes of consciousness should be understood.' That's what I said, and this is why I said it. This is the third set of six.

'The six classes of contact should be understood.' That's what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Nose consciousness arises dependent on the nose and smells. The meeting

of the three is contact. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. ‘The six classes of contact should be understood.’ That’s what I said, and this is why I said it. This is the fourth set of six.

‘The six classes of feeling should be understood.’ That’s what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Ear consciousness arises dependent on the ear and sounds. The meeting of the three is contact. Contact is a condition for feeling. Nose consciousness arises dependent on the nose and smells. The meeting of the three is contact. Contact is a condition for feeling. Tongue consciousness arises dependent on the tongue and tastes. The meeting of the three is contact. Contact is a condition for feeling. Body consciousness arises dependent on the body and touches. The meeting of the three is contact. Contact is a condition for feeling. Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. ‘The six classes of feeling should be understood.’ That’s what I said, and this is why I said it. This is the fifth set of six.

‘The six classes of craving should be understood.’ That’s what I said, but why did I say it? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. ‘The six classes of craving should be understood.’ That’s what I said, and this is why I said it. This is the sixth set of six.

If anyone says, ‘the eye is self,’ that is not tenable. The arising and vanishing of the eye is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that the eye is self. So the eye is not self.

If anyone says, ‘sights are self,’ that is not tenable. The arising and vanishing of sights is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that sights are self. So the eye is not self and sights are not self.

If anyone says, ‘eye consciousness is self,’ that is not tenable. The arising and vanishing of eye consciousness is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye consciousness is self. So the eye, sights, and eye consciousness are not self.

If anyone says, ‘eye contact is self,’ that is not tenable. The arising and vanishing of eye contact is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that eye contact is self. So the eye, sights, eye consciousness, and eye contact are not self.

If anyone says, ‘feeling is self,’ that is not tenable. The arising and vanishing of feeling is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable

to claim that feeling is self. So the eye, sights, eye consciousness, eye contact, and feeling are not self.

If anyone says, ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the eye, sights, eye consciousness, eye contact, feeling, and craving are not self.

If anyone says, ‘the ear is self’ … ‘the nose is self’ … ‘the tongue is self’ … ‘the body is self’ … ‘the mind is self,’ that is not tenable. The arising and vanishing of the mind is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that the mind is self. So the mind is not self.

If anyone says, ‘ideas are self’ … ‘mind consciousness is self’ … ‘mind contact is self’ … ‘feeling is self’ … ‘craving is self,’ that is not tenable. The arising and vanishing of craving is evident, so it would follow that one’s self arises and vanishes. That’s why it’s not tenable to claim that craving is self. So the mind, ideas, mind consciousness, mind contact, feeling, and craving are not self.

Now, mendicants, this is the way that leads to the origin of substantial reality. You regard the eye like this: ‘This is mine, I am this, this is my self.’

You regard sights … eye consciousness … eye contact … feeling … craving like this: ‘This is mine, I am this, this is my self.’ You regard the ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … feeling … craving like this: ‘This is mine, I am this, this is my self.’

But this is the way that leads to the cessation of substantial reality. You regard the eye like this: ‘This is not mine, I am not this, this is not my self.’

You regard sights … eye consciousness … eye contact … feeling … craving like this: ‘This is not mine, I am not this, this is not my self.’ You regard the ear … nose … tongue … body … mind like this: ‘This is not mine, I am not this, this is not my self.’ You regard ideas … mind consciousness … mind contact … feeling … craving like this: ‘This is not mine, I am not this, this is not my self.’

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to repulsion underlies that. When you experience a neutral feeling, if you don’t truly understand that feeling’s origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it’s quite impossible to make an end of suffering in the present life.

Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you approve, welcome, and keep clinging to it, the underlying tendency to greed underlies that. When you experience a painful feeling, if you sorrow and wail and lament, beating your breast and falling into confusion, the underlying tendency to repulsion underlies that. When you experience a neutral feeling, if you don't truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance underlies that. Mendicants, without giving up the underlying tendency to greed for pleasant feeling, without dispelling the underlying tendency to repulsion towards painful feeling, without eradicating ignorance in the case of neutral feeling, without giving up ignorance and without giving rise to knowledge, it's quite impossible to make an end of suffering in the present life.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for the arising of what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that. When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to repulsion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in the present life.

Ear consciousness …

Nose consciousness …

Tongue consciousness …

Body consciousness …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for what is felt as pleasant, painful, or neutral. When you experience a pleasant feeling, if you don't approve, welcome, and keep clinging to it, the underlying tendency to greed does not underlie that. When you experience a painful feeling, if you don't sorrow or wail or lament, beating your breast and falling into confusion, the underlying tendency to repulsion does not underlie that. When you experience a neutral feeling, if you truly understand that feeling's origin, ending, gratification, drawback, and escape, the underlying tendency to ignorance does not underlie that. Mendicants, after giving up the underlying tendency to greed for pleasant feeling, after dispelling the underlying tendency to repulsion towards painful feeling, after eradicating ignorance in the case of neutral feeling, after giving up ignorance and giving rise to knowledge, it's quite possible to make an end of suffering in the present life.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, feeling, and craving.

They grow disillusioned with the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, feeling, and craving. Being disillusioned, desire fades away. When desire fades away they're freed. When it is freed, they know it is freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

MN 149

MN 149
The Great Discourse on the Six Sense Fields
Mahāsaḷāyatanikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I shall teach you the great discourse on the six sense fields. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, when you don't truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're aroused by these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you don't truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you're aroused by these things.

Someone who lives aroused like this—fettered, confused, concentrating on gratification—accumulates the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands—grows. Their physical and mental stress, torment, and fever grow. And they experience physical and mental suffering.

When you do truly know and see the eye, sights, eye consciousness, eye contact, and what is felt as pleasant, painful, or neutral that arises conditioned by eye contact, you're not aroused by these things.

Someone who lives unaroused like this—unfettered, unconfused, concentrating on drawbacks—disperses the the five grasping aggregates for themselves in the future. And their craving—which leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands—is given up. Their physical and mental stress, torment, and fever are given up. And they experience physical and mental pleasure.

The view of such a person is right view. Their intention is right intention, their effort is right effort, their mindfulness is right mindfulness, and their immersion is right immersion. And their actions of body and speech have already been fully purified before. So this noble eightfold path is fully developed.

When the noble eightfold path is developed, the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

And these two qualities proceed in conjunction: serenity and discernment. They completely understand by direct knowledge those things that should be completely understood by direct knowledge. They give up by direct knowledge those things that should be given up by direct knowledge. They develop by direct knowledge those things that should be developed by direct knowledge. They realize by direct knowledge those things that should be realized by direct knowledge.

And what are the things that should be completely understood by direct knowledge? You should say: ‘The five grasping aggregates.’ That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge.

And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge.

And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge.

When you truly know and see the ear … nose … tongue … body … mind, ideas, mind consciousness, mind contact, and what is felt as pleasant, painful, or neutral that arises conditioned by mind contact, you are not aroused by these things. …

These are the things that should be realized by direct knowledge.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

MN 150

MN 150
With the People of Nagaravinda
Nagaravindeyyasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Nagaravinda.

The brahmins and householders of Nagaravinda heard, "It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Kosalans has arrived at Nagaravinda, together with a large Saṅgha of mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. It's good to see such perfected ones."

Then the brahmins and householders of Nagaravinda went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. The Buddha said to them:

"Householders, if wanderers who follow another religion were to ask you: 'What kind of ascetic or brahmin doesn't deserve honor, respect, reverence, and veneration?' You should answer them: 'There are ascetics and brahmins who are not free of greed, hate, and delusion for sights known by the eye, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don't deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That's why they don't deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are not free of greed, hate, and delusion for sounds known by the ear … smells known by the nose … tastes known by the tongue… touches known by the body … ideas known by the mind, who are not peaceful inside, and who conduct themselves badly among the good by way of body, speech, and mind. They don't deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, so we do not see that they have any higher good conduct than us. That's why they don't deserve honor, respect, reverence, and veneration.' When questioned by wanderers of other religions, that's how you should answer them.

If wanderers of other religions were to ask you: ‘What kind of ascetic or brahmin deserves honor, respect, reverence, and veneration?’ You should answer them: ‘There are ascetics and brahmins who are free of greed, hate, and delusion for sights known by the eye, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That’s why they deserve honor, respect, reverence, and veneration. There are ascetics and brahmins who are free of greed, hate, and delusion for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind, who are peaceful inside, and who conduct themselves well by way of body, speech, and mind. They deserve honor, respect, reverence, and veneration. Why is that? Because we ourselves are not free of these things, but we see that they have a higher good conduct than us. That’s why they deserve honor, respect, reverence, and veneration. When questioned by wanderers of other religions, that’s how you should answer them.

If wanderers of other religions were to ask you: ‘But what reasons and evidence do you have regarding those venerables that justifies saying, “Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”?’ You should answer them: ‘It’s because those venerables frequent remote lodgings in the wilderness and the forest. In such places there are no sights known by the eye to see and enjoy, there are no sounds known by the ear to hear and enjoy, no odors known by the nose to smell and enjoy, no flavors known by the tongue to taste and enjoy, and no touches known by the body to feel and enjoy. These are the reasons and evidence that you have regarding those venerables that justifies saying, “Clearly those venerables are free of greed, hate, and delusion, or practicing to be free of them”.’ When questioned by wanderers of other religions, that’s how you should answer them.”

When he had spoken, the brahmins and householders of Nagaravinda said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the Teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

MN 151

MN 151
The Purification of Alms
Piṇḍapātapārisuddhisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed and sat down to one side. The Buddha said to him, "Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?"

"Sir, these days I usually practice the meditation on emptiness."

"Good, good, Sāriputta! It seems you usually practice the meditation of a great man. For emptiness is the meditation of a great man.

Now, a mendicant might wish: 'May I usually practice the meditation on emptiness.' So they should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sights known by the eye?' Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or repulsion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Along the path that I went for alms, or in the place I wandered for alms, or along the path that I returned from alms, was there any desire or greed or hate or delusion or repulsion in my heart for sounds known by the ear … smells known by the nose … tastes known by the tongue … touches known by the body … ideas known by the mind?' Suppose that, upon checking, a mendicant knows that there was such desire or greed or hate or delusion or repulsion in their heart, they should make an effort to give up those unskillful qualities. But suppose that, upon checking, a mendicant knows that there was no such desire or greed or hate or delusion or repulsion in their heart, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: 'Have I given up the five kinds of sensual stimulation?' Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I given up the five hindrances?’ Suppose that, upon checking, a mendicant knows that they have not given them up, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have given them up, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I completely understood the five grasping aggregates?’ Suppose that, upon checking, a mendicant knows that they have not completely understood them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have completely understood them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I developed the four kinds of mindfulness meditation?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I developed the four right efforts … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path?’ Suppose that, upon checking, a mendicant knows that they haven’t developed it, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed it, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I developed serenity and discernment?’ Suppose that, upon checking, a mendicant knows that they haven’t developed them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have developed them, they should meditate with rapture and joy, training day and night in skillful qualities.

Furthermore, a mendicant should reflect: ‘Have I realized knowledge and freedom?’ Suppose that, upon checking, a mendicant knows that they haven’t realized them, they should make an effort to do so. But suppose that, upon checking, a mendicant knows that they have realized them, they should meditate with rapture and joy, training day and night in skillful qualities.

Whether in the past, future, or present, all those who purify their almsfood do so by continually checking in this way. So, Sāriputta, you should all train like this: ‘We shall purify our almsfood by continually checking.’”

That is what the Buddha said. Satisfied, Venerable Sāriputta was happy with what the Buddha said.

MN 152

MN 152
The Development of the Faculties
Indriyabhāvanāsutta

So I have heard. At one time the Buddha was staying near Kajaṅgalā in a bamboo grove.

Then the brahmin student Uttara, a pupil of the brahmin Pārāsariya, approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, "Uttara, does Pārāsariya teach his disciples the development of the faculties?"

"He does, Mister Gotama."

"But how does he teach it?"

"Mister Gotama, it's when the eye sees no sight and the ear hears no sound. That's how Pārāsariya teaches his disciples the development of the faculties."

"In that case, Uttara, a blind person and a deaf person will have developed faculties according to what Pārāsariya says. For a blind person sees no sight with the eye and a deaf person hears no sound with the ear." When he said this, Uttara sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha addressed Venerable Ānanda, "Ānanda, the development of the faculties taught by Pārāsariya is quite different from the supreme development of the faculties in the training of the Noble One."

"Now is the time, Blessed One! Now is the time, Holy One. Let the Buddha teach the supreme development of the faculties in the training of the Noble One. The mendicants will listen and remember it."

"Well then, Ānanda, listen and apply your mind well, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"And how, Ānanda, is there the supreme development of the faculties in the training of the Noble One? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. They understand: 'Liking, disliking, and both liking and disliking have come up in me. That's conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a person with clear eyes might open their eyes then shut them; or might shut their eyes then open them. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity

becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sights known by the eye.

Furthermore, when a mendicant hears a sound with their ears, liking, disliking, and both liking and disliking come up in them. They understand: ‘Liking, disliking, and both liking and disliking have come up in me. That’s conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It’s like how a strong person can effortlessly snap their fingers. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding sounds known by the ear.

Furthermore, when a mendicant smells an odor with their nose, liking, disliking, and both liking and disliking come up in them. They understand: ‘Liking, disliking, and both liking and disliking have come up in me. That’s conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It’s like how a drop of water would roll off a gently sloping lotus leaf, and would not stay there. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding smells known by the nose.

Furthermore, when a mendicant tastes a flavor with their tongue, liking, disliking, and both liking and disliking come up in them. They understand: ‘Liking, disliking, and both liking and disliking have come up in me. That’s conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It’s like how a strong person who’s formed a glob of spit on the tip of their tongue could easily spit it out. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding tastes known by the tongue.

Furthermore, when a mendicant feels a touch with their body, liking, disliking, and both liking and disliking come up in them. They understand: ‘Liking, disliking, and both liking and disliking have come up in me. That’s conditioned, coarse, and dependently originated. But this is peaceful and sublime, namely equanimity.’ Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It’s like how a strong person can extend or contract their arm. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding touches known by the body.

Furthermore, when a mendicant knows an idea with their mind, liking, disliking, and both liking and disliking come up in them. They understand: ‘Liking, disliking, and both liking and disliking have come up in me. That’s conditioned, coarse, and dependently originated.

But this is peaceful and sublime, namely equanimity.' Then the liking, disliking, and both liking and disliking that came up in them cease, and equanimity becomes stabilized. It's like how a strong person could let two or three drops of water fall onto an iron cauldron that had been heated all day. The drops would be slow to fall, but they'd quickly dry up and evaporate. Such is the speed, the swiftness, the ease with which any liking, disliking, and both liking and disliking at all that came up in them cease, and equanimity becomes stabilized. In the training of the Noble One this is called the supreme development of the faculties regarding ideas known by the mind. That's how there is the supreme development of the faculties in the training of the Noble One.

And how are they a practicing trainee? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. They are horrified, repelled, and disgusted by that. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, liking, disliking, and both liking and disliking come up in them. They are horrified, repelled, and disgusted by that. That's how they are a practicing trainee.

And how are they a noble one with developed faculties? When a mendicant sees a sight with their eyes, liking, disliking, and both liking and disliking come up in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

When they hear a sound with their ear … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, liking, disliking, and both liking and disliking come up in them. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. That's how they are a noble one with developed faculties.

So, Ānanda, I have taught the supreme development of the faculties in the training of the Noble One, I have taught the practicing trainee, and I have taught the noble one with developed faculties.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don't be negligent! Don't regret it later! This is my instruction to you."

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

The Middle Discourses are completed.

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SN 1.1

SN 1.1
Crossing the Flood
Oghataraṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Good sir, how did you cross the flood?"

"Neither standing nor swimming, sir, I crossed the flood."

"But in what way did you cross the flood neither standing nor swimming?"

"When I stood still, I went under. And when I swam, I was swept away. That's how I crossed the flood neither standing nor swimming."

"After a long time I see a brahmin extinguished. Neither standing nor swimming, he's crossed over clinging to the world."

This is what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 1.2

SN 1.2
Liberation
Nimokkhasutta

At Sāvatthī.

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Good sir, do you understand liberation, emancipation, and seclusion for sentient beings?"

"I do, sir."

"But how is it that you understand liberation, emancipation, and seclusion for sentient beings?"

"With the ending of relish for rebirth, the finishing of perception and consciousness, and the cessation and stilling of feelings: that, sir, is how I understand liberation, emancipation, and seclusion for sentient beings."

SN 1.3

SN 1.3
Led On
Upanīyasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha’s presence:

“This life, so very short, is led onward; one led on to old age has no shelter. Seeing this peril in death, do good deeds that bring you to joy.”

“This life, so very short, is led onward; one led on to old age has no shelter. Seeing this peril in death, a seeker of peace would drop the world’s bait.”

SN 1.4

SN 1.4
Time Flies
Accentisutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Time flies, nights pass by, the stages of life leave us one by one. Seeing this peril in death, do good deeds that bring you to joy."

"Time flies, nights pass by, the stages of life leave us one by one. Seeing this peril in death, a seeker of peace would drop the world's bait."

SN 1.5

SN 1.5
Cut How Many?
Katichindasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Cut how many? Drop how many? Develop how many more? When a mendicant slips how many chains are they said to have crossed the flood?"

"Five to cut, five to drop, and five more to develop. When a mendicant slips five chains they're said to have crossed the flood."

SN 1.6

SN 1.6
Awake
Jāgarasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"How many sleep among the waking? How many wake among the sleeping? By how many do you gather dust? By how many are you cleansed?"

"Five sleep among the waking. Five wake among the sleeping. By five you gather dust. By five you're cleansed."

SN 1.7

SN 1.7
Not Comprehending
Appaṭividitasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Those who don't comprehend the teachings, who may be led astray by the doctrines of others; asleep, they have not woken up: it is time for them to wake!"

"Those who clearly comprehend the teachings, who won't be led astray by the doctrines of others; they've woken up, they rightly know, they live smoothly in the rough."

SN 1.8

SN 1.8
Very Confused
Susammuṭṭhasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Those who are very confused about the teachings, who may be led astray by the doctrines of others; asleep, they have not woken up: it is time for them to wake!"

"Those who are unconfused about the teachings, who won't be led astray by the doctrines of others; they've woken up, they rightly know, they live smoothly in the rough."

SN 1.9

SN 1.9
Fond of Conceit
Mānakāmasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Someone who's fond of conceit can't be tamed, and someone without immersion can't be a sage. Living negligent alone in the wilderness, they can't pass beyond Death's domain."

"Having given up conceit, serene within oneself, with a healthy heart, everywhere free; living diligent alone in the wilderness, they pass beyond Death's domain."

SN 1.10

SN 1.10
Wilderness
Araññasutta

At Sāvatthī.

Standing to one side, that deity addressed the Buddha in verse:

“Living in the wilderness, peaceful spiritual practitioners eat just one meal a day: so why is their complexion so clear?”

“They don’t grieve for the past, nor do they long for the future; they feed on whatever comes that day, that’s why their complexion’s so clear.

Because they long for the future, and grieve for the past, fools wither away, like a green reed mowed down.”

SN 1.11

SN 1.11
The Garden of Delight
Nandanasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, a certain deity of the company of the Thirty-Three was amusing themselves in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. On that occasion they recited this verse:

'They don't know pleasure who don't see the Garden of Delight! It's the abode of lordly gods, the glorious host of Thirty!'

When they had spoken, another deity replied with this verse:

'Fool, don't you understand the saying of the perfected ones: All conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss.'"

SN 1.12

SN 1.12
Delight
Nandatisutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Your children bring you delight! Your cattle also bring you delight! For attachments are a man's delight; without attachments there's no delight."

"Your children bring you sorrow. Your cattle also bring you sorrow. For attachments are a man's sorrow; without attachments there are no sorrows."

SN 1.13

SN 1.13
There's Nothing Like a Child
Natthiputtasamasutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"There's no love like that for a child, no wealth equal to cattle, no light like that of the sun, and of waters the ocean is paramount."

"There's no love like that for oneself, no wealth equal to grain, no light like that of wisdom, and of waters the rain is paramount."

SN 1.14

SN 1.14
Aristocrats
Khattiyasutta

“An aristocrat is the best of bipeds, an ox is the best of quadrupeds, a maiden is the best of wives, and a first-born the best of sons.”

“A Buddha is the best of bipeds, a thoroughbred, the best of quadrupeds, a good listener is the best of wives, and the best of sons is loyal.”

SN 1.15

SN 1.15
Whispering
Saṇamānasutta

“In the still of high noon, when the birds have settled down, the formidable jungle whispers to itself: that seems so scary to me!”

“In the still of high noon, when the birds have settled down, the formidable jungle whispers to itself: that seems so delightful to me!”

SN 1.16

SN 1.16
Sleepiness and Sloth
Niddātandīsutta

“Sleepiness, sloth, and yawning, discontent, and grogginess after eating: because of this the noble path doesn’t shine for creatures here.”

“Sleepiness, sloth, and yawning, discontent, and grogginess after eating: when this is energetically fended off, the noble path is purified.”

SN 1.17

SN 1.17
Hard to Do
Dukkarasutta

“Hard to do, hard to endure, is the ascetic life for the inept, for it has many narrow passes where the fool founders.”

“How many days could an ascetic live without controlling the mind? They’d founder with each step, under the sway of thoughts.

A mendicant should collect their thoughts as a tortoise draws its limbs into its shell. Independent, not disturbing others, quenched: they wouldn’t blame anyone.”

SN 1.18

SN 1.18
Conscience
Hirīsutta

“Can a person constrained by conscience be found in the world? Who shies away from blame, like a fine horse from the whip?”

“Few are those constrained by conscience, who live always mindful. Having reached the end of suffering, they live smoothly in the rough.”

SN 1.19

SN 1.19
Little Hut
Kuṭikāsutta

“Don’t you have a little hut? Don’t you have a little nest? Don’t you have any networks? Aren’t you free of shackles?”

“Indeed I have no little hut. Indeed I have no little nest. Indeed I have no networks. Indeed I’m free from shackles.”

“What do you think I call a little hut? What do I call a little nest? What do you think I call a network? And what do I call a shackle?”

“You call a mother a little hut; and a wife a little nest. You call children a network, and you tell me craving’s a shackle.”

“It’s good you have no little hut! It’s good you have no little nest! It’s good you have no networks! And good that you’re free from shackles.”

SN 1.20

SN 1.20
With Samiddhi
Samiddhisutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Hot Springs Monastery.

Then Venerable Samiddhi rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then, late at night, a glorious deity, lighting up the entire hot springs, went up to Samiddhi, and, standing in the air, addressed him in verse:

“Mendicant, you seek alms before you eat; you wouldn’t seek alms after eating. But you should eat first, then seek alms: don’t let the time pass you by.”

“I actually don’t know the time; it’s hidden and unseen. That’s why I seek alms before eating, so that the time may not pass me by!”

Then that deity landed on the ground and said to Samiddhi, “You’ve gone forth while young, mendicant. With pristine black hair, you’re blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures. Enjoy human sensual pleasures! Don’t give up what is apparent in the present to chase after what takes effect over time.”

“I’m not, good sir; I’m giving up what takes effect over time to chase after what is apparent in the present. For the Buddha has said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks. But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“But in what way, mendicant, has the Buddha said that sensual pleasures take effect over time, with much suffering and distress, and they’re all the more full of drawbacks? And how is this teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“I’m junior, good sir, recently gone forth, newly come to this teaching and training. I’m not able to explain this in detail. But the Blessed One, the perfected one, the fully awakened Buddha is staying near Rājagaha in the Hot Springs Monatery. You should go to him and ask about this matter. And you should remember it in line with the Buddha’s answer.”

“It’s not easy for us to approach the Buddha, as he is surrounded by other illustrious deities. If you go to the Buddha and ask him about this matter, we’ll come along and listen to the teaching.”

“Yes, good sir,” Venerable Samiddhi replied. He went to the Buddha, bowed, sat down to one side, and told him what had happened. Then he added:

“Sir, if that deity spoke the truth, he’ll be close by.”

When he had spoken, that deity said to Samiddhi, “Ask, mendicant, ask! For I have arrived.”

Then the Buddha addressed the deity in verse:

“Sentient beings who perceive the communicable, become established in the communicable. Not understanding the communicable, they fall under the yoke of Death.

But having fully understood the communicable, they don’t conceive a communicator, for they have nothing by which they might be described. Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“If you think that ‘I’m equal, special, or worse’, you’ll get into arguments. Unwavering in the face of the three discriminations, you’ll have no thought ‘I’m equal or special’. Tell me if you understand, spirit.”

“I don’t understand the detailed meaning of the Buddha’s brief statement. Please teach me this matter so I can understand the detailed meaning.”

“Assessment is given up, conceit rejected; craving for name and form is cut off right here. They’ve cut the ties, untroubled, with no need for hope. Though gods and humans search for them in this world and the world beyond, they never find them, not in heaven nor in any abode.

Tell me if you understand, spirit.”

“This is how I understand the detailed meaning of the Buddha’s brief statement:

You should never do anything bad by speech or mind or body in all the world. Having given up sensual pleasures, mindful and aware, you shouldn’t keep doing what’s painful and pointless.”

SN 1.21

SN 1.21
A Sword
Sattisutta

At Sāvatthī.

Standing to one side, that deity recited this verse in the Buddha's presence:

"Like they're struck by a sword, like their head was on fire, a mendicant, mindful, should go forth, to give up sensual desire."

"Like they're struck by a sword, like their head was on fire, a mendicant, mindful, should go forth, to give up substantialist view."

SN 1.22

SN 1.22
Impact
Phusatisutta

“It doesn’t impact a person who doesn’t impact others. It impacts a person because they impact others. That’s why it impacts one who impacts, who wrongs one who’s done no wrong.”

“Whoever wrongs a man who’s done no wrong, a pure man who has not a blemish, the evil backfires on the fool, like fine dust thrown upwind.”

SN 1.23

SN 1.23
A Tangle
Jaṭāsutta

“Tangled within, tangled without: these people are tangled in tangles. I ask you this, Gotama: who can untangle this tangle?”

“A wise person grounded in ethics, developing the mind and wisdom, a keen and alert mendicant—they can untangle this tangle.

Those in whom greed, hate, and ignorance have faded away; the perfected ones with defilements ended—they have untangled the tangle.

And where name and form cease with nothing left over; as well as impingement and perception of form: it’s there that the tangle is cut.”

SN 1.24

SN 1.24
Shielding the Mind
Manonivāraṇasutta

“Whatever you’ve shielded the mind from can’t cause you suffering. So you should shield the mind from everything, then you’re freed from all suffering.”

“You needn’t shield the mind from everything. When the mind is under control, you need only shield the mind from where the bad things come.”

SN 1.25

SN 1.25
A Perfected One
Arahantasutta

“When a mendicant is perfected, proficient, with defilements ended, bearing the final body: would they say, ‘I speak’, or even ‘they speak to me’?”

“When a mendicant is perfected, proficient, with defilements ended, bearing the final body: they would say, ‘I speak’, and also ‘they speak to me’. Skillful, understanding the world’s conventions, they’d use these terms as no more than expressions.”

“When a mendicant is perfected, proficient, with defilements ended, bearing the final body: is such a mendicant drawing close to conceit if they’d say, ‘I speak’, or even ‘they speak to me’?”

“Someone who has given up conceit has no ties, the ties of conceit are all dissipated. Though that intelligent person has transcended substantial reality, they’d still say, ‘I speak’,

and also ‘they speak to me’. Skillful, understanding the world’s conventions, they’d use these terms as no more than expressions.”

SN 1.26

SN 1.26
Lamps
Pajjotasutta

“How many lamps are there that light up the world? We’ve come to ask the Buddha; how are we to understand this?”

“There are four lamps in the world, a fifth is not found. The sun blazes by day, the moon glows at night,

while a fire lights up both by day and by night. But a Buddha is the best of lights: this is the supreme radiance.”

SN 1.27

SN 1.27
Streams
Sarasutta

“From where do streams turn back? Where does the cycle spin no more? Where do name and form cease with nothing left over?”

“Where water and earth, fire and air find no footing—from there the streams turn back; there the cycle spins no more; and there it is that name and form cease with nothing left over.”

SN 1.28

SN 1.28
Affluent
Mahaddhanasutta

“The affluent and the wealthy, even the aristocrats who rule the land, are jealous of each other, insatiable in sensual pleasures.

Among those of such an avid nature, flowing along the stream of lives, who here has given up craving? Who in the world is not avid?”

“Having given up their home, their child, their cattle, and all that they love, they went forth. Having given up desire and hate, having dispelled ignorance, the perfected ones with defilements ended—they in the world are not avid.”

SN 1.29

SN 1.29
Four Wheels
Catucakkasutta

“Four are its wheels, and nine its doors; it’s stuffed full, bound with greed, and born from a bog. Great hero, how am I supposed to live like this?”

“Having cut the strap and harness—the wicked desire and greed—and having plucked out craving, root and all: that’s how you’re supposed to live like this.”

SN 1.30

SN 1.30
Antelope Calves
Eṇijaṅghasutta

“O hero so lean, with antelope calves, not greedy, eating little, an elephant, wandering alone like a lion, you’re not concerned for sensual pleasures. We’ve come to ask a question: How is one released from all suffering?”

“The world has five kinds of sensual stimulation, and the mind is said to be the sixth. When you’ve discarded desire for these, you’re released from all suffering.”

SN 1.31

SN 1.31
Virtuous
Sabbhisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, things get better, not worse."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, wisdom is gained—but not from anyone else."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you grieve not among the grieving."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you shine among your relatives."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, sentient beings go to a good place."

Then another deity recited this verse in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, sentient beings live happily."

Then another deity said to the Buddha, "Sir, who has spoken well?"

"You've all spoken well in your own way. However, listen to me also:

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you're released from all suffering."

That is what the Buddha said. Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on their right, before vanishing right there.

SN 1.32

SN 1.32
Stinginess
Maccharisutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Because of stinginess and negligence a gift is not given. Wanting merit, a smart person would give."

Then another deity recited these verses in the Buddha's presence:

"When a miser fails to give because of fear, the very thing they're afraid of comes to pass. The hunger and thirst that a miser fears hurt the fool in this world and the next.

So you should dispel stinginess, overcoming that stain, and give a gift. The good deeds of sentient beings support them in the next world."

Then another deity recited these verses in the Buddha's presence:

"Among the dead they do not die, those who, like fellow travelers on the road, are happy to provide, though they have but little. This is an eternal truth.

Some who have little are happy to provide, while some who have much don't wish to give. An offering given from little is multiplied a thousand times."

Then another deity recited these verses in the Buddha's presence:

"Giving what's hard to give, doing what's hard to do; the wicked don't act like this, for the teaching of the good is hard to follow.

That's why the virtuous and the wicked have different destinations after leaving this place. The wicked go to hell, while the virtuous are bound for heaven."

Then another deity said to the Buddha, “Sir, who has spoken well?”

“You’ve all spoken well in your own way. However, listen to me also:

A hundred thousand people making a thousand sacrifices isn’t worth a fraction of one who lives rightly, wandering for gleanings, or one who supports their partner from what little they have.”

Then another deity addressed the Buddha in verse:

“Why doesn’t that sacrifice of theirs, so abundant and magnificent, equal the value of a moral person’s gift? How is it that a hundred thousand people making a thousand sacrifices isn’t worth a fraction of what’s offered by such a person?”

“Some give based on immorality—after injuring, killing, and tormenting. Such an offering —tearful, violent—in no way equals the value of a moral person’s gift.

That’s how it is that a hundred thousand people making a thousand sacrifices isn’t worth a fraction of what’s offered by such a person.”

SN 1.33

SN 1.33
Good
Sādhusutta

At Sāvatthī.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence:

"Good, sir, is giving! Because of stinginess and negligence a gift is not given. Wanting merit, a smart person would give."

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"Good, sir, is giving! Even when one has little, giving is good.

Some who have little are happy to provide, while some who have much don't wish to give. An offering given from little is multiplied a thousand times."

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"Good, sir, is giving! Even when one has little, giving is good. And it's also good to give out of faith. Giving and warfare are similar, they say, for even a few of the good may conquer the many. If a faithful person gives even a little, it still brings them happiness in the hereafter."

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

"Good, sir, is giving! Even when one has little, giving is good. And it's also good to give out of faith. And it's also good to give legitimate wealth.

A man who gives legitimate wealth, earned by his efforts and initiative, has passed over Yama's Vetaraṇi River; that mortal arrives at celestial fields."

Then another deity expressed this heartfelt sentiment in the Buddha's presence:

“Good, sir, is giving! Even when one has little, giving is good. And it’s also good to give out of faith. And it’s also good to give legitimate wealth. And it’s also good to give intelligently.

The Holy One praises giving intelligently to those worthy of offerings here in the world of the living. What’s given to these is very fruitful, like seeds sown in a fertile field.”

Then another deity expressed this heartfelt sentiment in the Buddha’s presence:

“Good, sir, is giving! Even when one has little, giving is good. And it’s also good to give out of faith. And it’s also good to give legitimate wealth. And it’s also good to give intelligently. And it’s also good to be restrained when it comes to living creatures.

One who lives without harming any living being never does bad because of others’ blame; for in that case they praise the coward, not the brave; and the virtuous never do bad out of fear.”

Then another deity said to the Buddha, “Sir, who has spoken well?”

“You’ve all spoken well in your own way. However, listen to me also:

It’s true that giving is praised in many ways but the path of the teaching is better than giving, for in days old and older still, the wise and virtuous even attained extinction.”

SN 1.34

SN 1.34
There Are None
Nasantisutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Among humans there are no sensual pleasures that are permanent. Here there are sensuous things, bound to which, drunk on which, there's no coming back. That person doesn't return here from Death's domain."

"Misery is born of desire; suffering is born of desire; when desire is removed, misery is removed; when misery is removed, suffering is removed."

"The world's pretty things aren't sensual pleasures. Greedy intention is a person's sensual pleasure. The world's pretty things stay just as they are, but a wise one removes desire for them.

Give up anger, get rid of conceit, and get past all the fetters. Sufferings don't torment the one who has nothing, not clinging to name and form.

Assessment is given up, conceit rejected; craving for name and form is cut off right here. They've cut the ties, untroubled, with no need for hope. Though gods and humans search for them in this world and the world beyond, they never find them, not in heaven nor in any abode."

"If neither gods nor humans see one freed in this way," said Venerable Mogharājā, "in this world or the world beyond, are those who revere that supreme person, who lives for the good of mankind, also worthy of praise?"

"The mendicants who revere one freed in this way," said the Buddha, "are also worthy of praise, Mogharājā. Having understood the teaching and given up doubt, those mendicants can slip their chains."

SN 1.35

SN 1.35
Disdain
Ujjhānasaññisutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Then, late at night, several glorious deities of the Disdainful Group, lighting up the entire Jeta's Grove, went up to the Buddha, and stood in the air. Standing in the air, one deity recited this verse in the Buddha's presence:

"Someone who pretends to be other than they really are, is like a cheating gambler who enjoys what was gained by theft.

You should only say what you would do; you shouldn't say what you wouldn't do. The wise will recognize one who talks without doing."

"Not just by speaking, nor solely by listening, are you able to progress on this hard path, by which wise ones practicing absorption are released from Māra's bonds.

The wise certainly don't act like that, for they understand the way of the world. The wise are extinguished by understanding, they've crossed over clinging to the world."

Then those deities landed on the ground, bowed with their heads at the Buddha's feet and said, "We have made a mistake, sir. It was foolish, stupid, and unskillful of us to imagine we could attack the Buddha! Please, sir, accept our mistake for what it is, so we will restrain ourselves in future."

At that, the Buddha smiled.

Then those deities, becoming even more disdainful, flew up in the air. One deity recited this verse in the Buddha's presence:

"If you don't give your pardon when a mistake is confessed, with hidden anger and heavy hate, you're stuck in your enmity."

"If no mistake is found, if no-one's gone astray, and enmities are settled, then who could have been unskillful?"

"Who makes no mistakes? Who doesn't go astray? Who doesn't fall into confusion? Who is the wise one that's ever mindful?"

“The Realized One, the Buddha, compassionate for all beings: that’s who makes no mistakes, and that’s who doesn’t go astray. He doesn’t fall into confusion, for he’s the wise one, ever mindful.

If you don’t give your pardon when a mistake is confessed, with hidden anger and heavy hate, you’re stuck in your enmity. I don’t approve of such enmity, and so I pardon your mistake.”

SN 1.36

SN 1.36
Faith
Saddhāsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, several glorious deities of the Satullapa Group, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"Faith is a person's partner. If faithlessness doesn't linger, fame and renown are theirs, and when they discard this corpse they go to heaven."

Then another deity recited these verses in the Buddha's presence:

"Give up anger, get rid of conceit, and get past all the fetters. Chains don't torment one who has nothing, not clinging to name and form."

"Fools and half-wits devote themselves to negligence. But the wise protect diligence as their best treasure.

Don't devote yourself to negligence, or delight in sexual intimacy. For if you're diligent and practice absorption, you'll attain ultimate happiness."

SN 1.37

SN 1.37
The Congregation
Samayasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, in the Great Wood near Kapilavatthu, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. And most of the deities from ten solar systems had gathered to see the Buddha and the Saṅgha of mendicants.

Then four deities of the Pure Abodes, aware of what was happening, thought: "Why don't we go to the Buddha and each recite a verse in his presence?"

Then, as easily as a strong person would extend or contract their arm, they vanished from the Pure Abodes and reappeared in front of the Buddha. They bowed to the Buddha and stood to one side. Standing to one side, one deity recited this verse in the Buddha's presence:

"There's a great congregation in the woods, where hosts of gods have assembled. We've come to this righteous congregation to see the invincible Saṅgha!"

Then another deity recited this verse in the Buddha's presence:

"The mendicants there have immersion, they've straightened their own minds. Like a charioteer holding the reins, the astute ones protect their senses."

Then another deity recited this verse in the Buddha's presence:

"They snapped the post and snapped the cross-bar, unstirred, they tore out the boundary post. They live pure and immaculate, the young giants tamed by the Clear-eyed One."

Then another deity recited this verse in the Buddha's presence:

"Anyone who has gone to the Buddha for refuge won't go to a plane of loss. After giving up this human body, they swell the hosts of gods."

SN 1.38

SN 1.38
A Splinter
Sakalikasutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured unbothered, with mindfulness and situational awareness. And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Then, late at night, seven hundred glorious deities of the Satullapa Group, lighting up the entire Maddakucchi, went up to the Buddha, bowed, and stood to one side.

Standing to one side, one deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such an elephant, sir! And as an elephant, he endures painful physical feelings that have come up—sharp, severe, acute, unpleasant, and disagreeable—unbothered, with mindfulness and situational awareness."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a lion, sir! And as a lion, he endures painful physical feelings … unbothered."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a thoroughbred, sir! And as a thoroughbred, he endures painful physical feelings … unbothered."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a chief bull, sir! And as a chief bull, he endures painful physical feelings … unbothered."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is such a behemoth, sir! And as a behemoth, he endures painful physical feelings … unbothered."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "The ascetic Gotama is truly tamed, sir! And as someone tamed, he endures painful physical feelings … unbothered."

Then another deity expressed this heartfelt sentiment in the Buddha's presence: "See, his immersion is so well developed, and his mind is so well freed—not leaning forward or pulling back, and not held in place by forceful suppression. If anyone imagines that they

can overcome such an elephant of a man, a lion of a man, a thoroughbred of a man, a chief bull of a man, a behemoth of a man, a tamed man—what is that but a failure to see?"

"Learned in the five Vedas, brahmins practice mortification for a full century. But their minds are not properly freed, for those of base character don't cross to the far shore.

Seized by craving, attached to precepts and observances, they practice rough and fervent mortification for a hundred years. But their minds are not properly freed, for those of base character don't cross to the far shore.

Someone who's fond of conceit can't be tamed, and someone without immersion can't be a sage. Living negligent alone in the wilderness, they can't pass beyond Death's domain."

"Having given up conceit, serene within oneself, with a healthy heart, everywhere free; living diligent alone in the wilderness, they pass beyond Death's domain."

SN 1.39

SN 1.39
With Pajjunna's Daughter (1st)
Paṭhamapajjunnadhītusutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then, late at night, the beautiful Kokanadā, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Staying in the woods of Vesālī is the Buddha, best of beings. Kokanadā am I who worships him, Kokanadā, Pajjuna's daughter.

Previously I had only heard the teaching realized by the Clear-eyed One. But now I know it as a witness while the sage, the Holy One teaches.

There are unintelligent people who go about denouncing the teaching of the noble ones. They fall into the terrible Hell of Screams where they suffer long.

There are those who have found acceptance and peace in the teaching of the noble ones. After giving up this human body, they swell the hosts of gods."

SN 1.40

SN 1.40
With Pajjunna's Daughter (2nd)
Dutiyapajjunnadhītusuttaṁ

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then, late at night, the beautiful Kokanadā the Younger, Pajjunna's daughter, lighting up the entire Great Wood, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Kokanadā, Pajjunna's daughter, came here, beautiful as a flash of lightning. Revering the Buddha and the teaching, she spoke these verses full of meaning.

The teaching is such that I could analyze it in many different ways. However, I will state the meaning in brief as far as I have learned it by heart.

You should never do anything bad by speech or mind or body in all the world. Having given up sensual pleasures, mindful and aware, you shouldn't keep doing what's painful and pointless."

SN 1.41

SN 1.41
On Fire
Ādittasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's Monastery.

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"When your house is on fire, you rescue the pot that's useful, not the one that's burnt.

And as the world is on fire with old age and death, you should rescue by giving, for what's given is rescued.

What's given has happiness as its fruit, but not what isn't given. Bandits take it, or rulers, it's consumed by fire, or lost.

Then in the end this corpse is cast off, along with all your possessions. Knowing this, a clever person would enjoy what they have and also give it away. After giving and using according to their means, blameless, they go to a heavenly place."

SN 1.42

SN 1.42
Giving What?
Kiṁdadasutta

“Giving what do you give strength? Giving what do you give beauty? Giving what do you give happiness? Giving what do you give vision? And who is the giver of all? Please answer my question.”

“Giving food you give strength. Giving clothes you give beauty. Giving a vehicle you give happiness. Giving a lamp you give vision.

And the giver of all is the one who gives a residence. But a person who teaches the Dhamma gives the gift of freedom from death.”

SN 1.43

SN 1.43
Food
Annasutta

“Both gods and humans enjoy their food. So what’s the name of the spirit who doesn’t like food?”

“Those who give with faith and a clear and confident heart, partake of food in this world and the next.

So you should dispel stinginess, overcoming that stain, and give a gift. The good deeds of sentient beings support them in the next world.”

SN 1.44

SN 1.44
One Root
Ekamūlasutta

“One is the root, two are the whirlpools, three are the stains, five the spreads, twelve the ocean’s whirlpools: such is the abyss crossed over by the seer.”

SN 1.45

SN 1.45
Peerless
Anomasutta

Behold him of peerless name who sees the subtle meaning, giver of wisdom, unattached to the realm of sensuality: the all-knower, so very intelligent, the great seer treading the noble road.”

SN 1.46

SN 1.46
Nymphs
Accharāsutta

“It’s resounding with a group of nymphs, but haunted by a gang of goblins! This grove is called ‘Delusion’. How am I supposed to live like this?”

“That path is called ‘the straight way’, and it’s headed for the place called ‘fearless’. The chariot is called ‘unswerving’, fitted with wheels of skillful thoughts.

Conscience is its bench-back, mindfulness its upholstery. I say the teaching is the driver, with right view running out in front.

Any woman or man who has such a vehicle, by means of this vehicle has drawn near to extinguishment.”

SN 1.47

SN 1.47
Planters
Vanaropasutta

“Whose merit always grows by day and by night? Firm in principle, accomplished in conduct, who is going to heaven?”

“Planters of parks or groves, those who build a bridge, a drinking place and well, and those who give a residence.

Their merit always grows by day and by night. Firm in principle, accomplished in conduct, they are going to heaven.”

SN 1.48

SN 1.48
Jeta's Grove
Jetavanasutta

"This is indeed that Jeta's Grove, frequented by the Saṅgha of seers, where the King of Dhamma stayed: it brings me joy!

Deeds, knowledge, and principle; ethical conduct, an excellent livelihood; by these are mortals purified, not by clan or wealth.

That's why an astute person, seeing what's good for themselves, would examine the teaching properly, and thus be purified in it.

Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him."

SN 1.49

SN 1.49
Stingy
Maccharisutta

“Those folk in the world who are stingy, miserly and abusive, setting up obstacles for others who give.

What kind of result do they reap? What kind of future life? We’ve come to ask the Buddha; how are we to understand this?”

“Those folk in the world who are stingy, miserly and abusive, setting up obstacles for others who give:

they’re reborn in hell, the animal realm, or Yama’s world. If they return to the human state, they’re born in a poor family,

where clothes, food, pleasure, and play are hard to find. They don’t even get what they expect from others. This is the result in the present life, and in the next, a bad destination.”

“We get what you’re saying, and ask another question, Gotama. What about those who’ve gained the human state, who are bountiful and rid of stinginess,

confident in the Buddha and the teaching, with keen respect for the Saṅgha? What kind of result do they reap? What kind of future life? We’ve come to ask the Buddha; how are we to understand this?”

“Those who’ve gained the human state who are bountiful and rid of stinginess, confident in the Buddha and the teaching, with keen respect for the Saṅgha: they illuminate the heavens wherever they’re reborn.

If they return to the human state, they’re reborn in a rich family, where clothes, food, pleasure, and play are easy to find.

They rejoice like those who control the possessions of others. This is the result in the present life, and in the next, a good destination.”

SN 1.50

SN 1.50
With Ghaṭīkāra
Ghaṭīkārasutta

“Seven mendicants reborn in Aviha have been freed. With the complete ending of greed and hate, they’ve crossed over clinging to the world.”

“Who are those who’ve crossed the bog, Death’s domain so hard to pass? Who, after leaving behind the human body, have risen above celestial yokes?”

“Upaka and Palagaṇḍa, and Pukkusāti, these three; Bhaddiya and Bhaddadeva, and Bāhudantī and Piṅgiya. They, after leaving behind the human body, have risen above celestial yokes.”

“You speak well of them, who have let go the snares of Māra. Whose teaching did they understand to cut the bonds of rebirth?”

“None other than the Blessed One! None other than your instruction! It was your teaching that they understood to cut the bonds of rebirth.

Where name and form cease with nothing left over; understanding this teaching, they cut the bonds of rebirth.”

“The words you say are deep, hard to understand, so very hard to wake up to. Whose teaching did you understand that you can say such things?”

“In the past I was a potter in Vebhaliṅga called Ghaṭīkāra. I took care of my parents as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse, I was celibate, spiritual. We lived in the same village; in the past I was your friend.

I am the one who understands that these seven mendicants have been freed. With the complete ending of greed and hate, they’ve crossed over clinging to the world.”

“That’s exactly how it was, just as you say, Bhaggava. In the past you were a potter in Vebhaliṅga called Ghaṭīkāra. You took care of your parents as a lay follower of Buddha Kassapa.

You refrained from sexual intercourse, you were celibate, spiritual. We lived in the same village; in the past you were my friend.”

“That’s how it was when those friends of old met again. Both of them are evolved, and bear their final body.”

SN 1.51

SN 1.51
Old Age
Jarāsutta

“What’s still good in old age? What’s good when grounded? What is people’s treasure? What’s hard for thieves to take?”

“Ethics are still good in old age. Faith is good when grounded. Wisdom is people’s treasure. Merit’s hard for thieves to take.”

SN 1.52

SN 1.52
Getting Old
Ajarasāsutta

“What’s good because it never gets old? What's good when committed? What is people’s treasure? What can thieves never take?”

“Ethics are good because they never grow old. Faith is good when committed. Wisdom is people’s treasure. Merit’s what thieves can never take.”

SN 1.53

SN 1.53
A Friend
Mittasutta

“Who’s your friend abroad? Who’s your friend at home? Who’s your friend in need? Who’s your friend in the next life?”

“A caravan is your friend abroad. Mother is your friend at home. A comrade in a time of need is a friend time and again. But the good deeds you’ve done yourself—that’s your friend in the next life.”

SN 1.54

SN 1.54
Grounds
Vatthusutta

“What is the ground of human beings? What is the best companion here? By what do the creatures who live off the earth sustain their life?”

“Children are the ground of human beings. A wife is the best companion. The creatures who live off the earth sustain their life by rain.”

SN 1.55

SN 1.55
Gives Birth (1st)
Paṭhamajanasutta

“What gives birth to a person? What do they have that runs about? What enters transmigration? What’s their greatest fear?”

“Craving gives birth to a person. Their mind is what runs about. A sentient being enters transmigration. Suffering is their greatest fear.”

SN 1.56

SN 1.56
Gives Birth (2nd)
Dutiyajanasutta

“What gives birth to a person? What do they have that runs about? What enters transmigration? From what are they not free?”

“Craving gives birth to a person. Their mind is what runs about. A sentient being enters transmigration. From suffering they are not free.”

SN 1.57

SN 1.57
Gives Birth (3rd)
Tatiyajanasutta

“What gives birth to a person? What do they have that runs about? What enters transmigration? What is their destiny?”

“Craving gives birth to a person. Their mind is what runs about. A sentient being enters transmigration. Deeds are their destiny.”

SN 1.58

SN 1.58
Deviation
Uppathasutta

“What’s declared to be a deviation? What is ending day and night? What’s the stain of celibacy? What’s the waterless bath?”

“Lust is declared to be a deviation. Youth is ending day and night. Women are the stain of celibacy, to which this generation clings. Fervor and celibacy are the waterless bath.”

SN 1.59

SN 1.59
A Partner
Dutiyasutta

“What is a person’s partner? What instructs them? Enjoying what is a mortal released from all suffering?”

“Faith is a person’s partner. Wisdom instructs them. Delighting in extinguishment a mortal is released from all suffering.”

SN 1.60

SN 1.60
A Poet
Kavisutta

“What’s the basis of verses? What’s their detailed expression? What do verses depend upon? What underlies verses?”

“Metre is the basis of verses. Syllables are their detailed expression. Verses depend on names. A poet underlies verses.”

SN 1.61

SN 1.61
Name
Nāmasutta

“What oppresses everything? What is nothing bigger than? What is the one thing that has everything under its sway?”

“Name oppresses everything. Nothing’s bigger than name. Name is the one thing that has everything under its sway.”

SN 1.62

SN 1.62
Mind
Cittasutta

“What leads the world on? What drags it around? What is the one thing that has everything under its sway?”

“The mind leads the world on. The mind drags it around. Mind is the one thing that has everything under its sway.”

SN 1.63

SN 1.63
Craving
Taṇhāsutta

“What leads the world on? What drags it around? What is the one thing that has everything under its sway?”

“Craving leads the world on. Craving drags it around. Craving is the one thing that has everything under its sway.”

SN 1.64

SN 1.64
Fetter
Saṁyojanasutta

“What fetters the world? How does it travel about? With the giving up of what is extinguishment spoken of?”

“Delight fetters the world. It travels about by means of thought. With the giving up of craving extinguishment is spoken of.”

SN 1.65

SN 1.65
Bonds
Bandhanasutta

“What binds the world? How does it travel about? With the giving up of what are all bonds severed?”

“Delight binds the world. It travels about by means of thought. With the giving up of craving all bonds are severed.”

SN 1.66

SN 1.66
Beaten Down
Attahatasutta

“By what is the world beaten down? By what is it surrounded? What dart has laid it low? With what is it always fuming?”

“The world is beaten down by death. It’s surrounded by old age. The dart of craving has struck it down. It’s always fuming with desire.”

SN 1.67

SN 1.67
Trapped
Uḍḍitasutta

“What has trapped the world? By what is it surrounded? What has the world fastened shut? On what is the world grounded?”

“Craving has trapped the world. It’s surrounded by old age. Mortality has the world fastened shut. The world is grounded on suffering.”

SN 1.68

SN 1.68
Fastened Shut
Pihitasutta

“What has the world fastened shut? On what is the world grounded? What has trapped the world? By what is it surrounded?”

“Mortality has the world fastened shut. The world is grounded on suffering. Craving has trapped the world. It’s surrounded by old age.”

SN 1.69

SN 1.69
Desire
Icchāsutta

“What is it that binds the world? By removing what is it freed? With the giving up of what are all bonds severed?”

“Desire is what binds the world. By the removing of desire it’s freed. With the giving up of craving, all bonds are severed.”

SN 1.70

SN 1.70
The World
Lokasutta

“What has the world arisen in? What does it get close to? By grasping what is the world troubled in what?”

“The world’s arisen in six. It gets close to six. By grasping at these six, the world’s troubled in six.”

SN 1.71

SN 1.71
Incinerated
Chetvāsutta

At Sāvatthī.

Standing to one side, that deity addressed the Buddha in verse:

“When what is incinerated do you sleep at ease? When what is incinerated is there no sorrow? What’s the one thing, Gotama, whose killing you approve?”

“When anger’s incinerated you sleep at ease. When anger’s incinerated there is no sorrow. O deity, anger has a poisonous root and a honey tip. The noble ones praise its killing, for when it’s incinerated there is no sorrow.”

SN 1.72

SN 1.72
A Chariot
Rathasutta

“What’s the mark of a chariot? What’s the mark of fire? What’s the mark of a nation? What’s the mark of a woman?”

“A banner is the mark of a chariot. Smoke is the mark of fire. A ruler is a nation’s mark. And a husband is the mark of a woman.”

SN 1.73

SN 1.73
Wealth
Vittasutta

“What’s a person’s best wealth? What brings happiness when practiced well? What’s the sweetest taste of all? The one they say has the best life: how do they live?”

“Faith here is a person’s best wealth. The teaching brings happiness when practiced well. Truth is the sweetest taste of all. The one they say has the best life lives by wisdom.”

SN 1.74

SN 1.74
Rain
Vuṭṭhisutta

“What’s the best of things that rise? And what’s the finest of things that fall? And what of the things that go forth? And who’s the finest speaker?”

“A seed’s the best of things that rise. Rain’s the finest thing that falls. Cattle, of things that go forth. And a child is the finest speaker.”

“Knowledge is best of things that rise. Ignorance the finest thing that falls. The Saṅgha, of things that go forth. And the Buddha is the finest speaker.”

SN 1.75

SN 1.75
Afraid
Bhītāsutta

“Why are so many people here afraid, when the path has been taught with so many dimensions? I ask you, Gotama, whose wisdom is vast: Standing on what need one not fear the next world?”

“When speech and mind are directed right, and you don’t do anything bad with the body while dwelling at home with plenty of food and drink. Faithful, gentle, charitable, and bountiful: standing on these four principles, standing on the teaching one need not fear the next world.”

SN 1.76

SN 1.76
Getting Old
Najīratisutta

“What gets old, what doesn’t grow old? What’s called a deviation? What’s a roadblock for skillful qualities? What is ending day and night? What’s the stain of celibacy? What’s the waterless bath?

How many holes are there in the world, where one’s wealth leaks out? We’ve come to ask the Buddha; how are we to understand this?”

“The physical form of mortals gets old, but their name and clan don’t. Lust is called a deviation,

and greed obstructs skillful qualities. Youth is ending day and night. Women are the stain of celibacy, to which this generation clings. Fervor and celibacy are the waterless bath.

There are six holes in the world, where one’s wealth leaks out: laziness and negligence, lack of initiative and lack of restraint, sleepiness and sloth. You should completely get rid of these holes!”

SN 1.77

SN 1.77
Authority
Issariyasutta

“What is authority in the world? What’s the best of valuables? What in the world is a rusty sword? Who is a plague on the world?

Who gets arrested when they take things away? And who is loved when they take things away? And who is approved by the astute when they come again and again?”

“Power is authority in the world. A woman is the best of valuables. Anger in the world is a rusty sword. A bandit is a plague on the world.

A bandit gets arrested when they take things away. And an ascetic is loved when they take things away. An ascetic is approved by the astute when they come again and again.”

SN 1.78

SN 1.78
Desire
Kāmasutta

“What should one who desires the good not give away? What should a mortal not reject? What should be let out when it’s good, but not when it’s bad?”

“A man shouldn’t give away himself. He shouldn’t reject himself. Speech should be let out when it’s good, but not when it’s bad.”

SN 1.79

SN 1.79
Provisions
Pātheyyasutta

“How should provisions be tied up? What’s the lair of wealth? What drags a person around? What in the world is hard to give up? What are many beings tied up with, like birds in a snare?”

“Provisions should be tied up with faith. Glory is the lair of wealth. Desire drags a person around. Desire in the world is hard to give up. Many beings are tied up with desire, like birds in a snare.”

SN 1.80

SN 1.80
Lamp
Pajjotasutta

“What’s the lamp for the world? What in the world is wakeful? Who are one’s work colleagues? What is one’s walk of life?

What nurtures the idle and the tireless, like a mother her child? By what do the creatures who live off the earth sustain their life?”

“Wisdom is the lamp for the world. Mindfulness in the world is wakeful. Cattle are one’s work colleagues, and the furrow is one’s walk of life.

Rain nurtures the idle and the tireless, like a mother her child. The creatures who live on the earth sustain their life by rain.”

SN 1.81

SN 1.81
Without Conflict
Araṇasutta

“Who in the world has no conflict? Whose life is not lost? Who here completely understands desire? Who always lives as their own master?

To whom do mother, father, and brothers bow when they’re established? Who here, though of low birth, is bowed to even by aristocrats?”

“Ascetics have no conflict in the world. The life of ascetics is not lost. Ascetics completely understand desire. Ascetics always live as their own master.

Mother, father, and brothers bow to ascetics when they’re established. Even though an ascetic is of low birth, they’re bowed to even by aristocrats.”

The Linked Discourses on Deities are complete.

SN 2.1

SN 2.1
With Kassapa (1st)
Paṭhamakassapasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Kassapa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "The Buddha has revealed the mendicant, but not his instructions to a mendicant."

"Well then, Kassapa, clarify this matter yourself."

"They should train in following good advice, in attending closely to ascetics, in sitting alone in hidden places, and in calming the mind."

That's what the god Kassapa said, and the teacher approved. Then Kassapa, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 2.2

SN 2.2
With Kassapa (2nd)
Dutiyakassapasutta

At Sāvatthī.

Standing to one side, the god Kassapa recited this verse in the Buddha's presence:

"Suppose a mendicant is a meditator, freed in mind. If they want to reach the heart's peace, having known the arising and passing of the world, healthy-minded, independent, that is their reward."

SN 2.3

SN 2.3
With Māgha
Māghasutta

At Sāvatthī.

Then, late at night, the glorious god Māgha, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and addressed the Buddha in verse:

"When what is incinerated do you sleep at ease? When what is incinerated is there no sorrow? What is the one thing whose killing you approve?"

"When anger's incinerated you sleep at ease. When anger's incinerated there is no sorrow. Vatrabhū, anger has a poisonous root, and a honey tip. The noble ones praise the slaying of anger, for when it's incinerated there is no sorrow."

SN 2.4

SN 2.4
With Māghadha
Māgadhasutta

At Sāvatthī.

Standing to one side, the god Māgadha addressed the Buddha in verse:

“How many lamps are there that light up the world? We’ve come to ask the Buddha; how are we to understand this?”

“There are four lamps in the world, a fifth is not found. The sun blazes by day, the moon glows at night,

while a fire lights up both by day and by night. But a Buddha is the best of lights: this is the supreme radiance.”

SN 2.5

SN 2.5
With Dāmali
Dāmalisutta

At Sāvatthī.

Then, late at night, the glorious god Dāmali, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"This is what should be done by a brahmin: unrelenting striving. Then, with the giving up of sensual pleasures, they won't hope to be reborn."

"The brahmin has nothing left to do," said the Buddha to Dāmali, "for they've completed their task. So long as a person fails to gain a footing in the river, they strive with every limb. But someone who has gained a footing and stands on dry land need not strive, for they have reached the far shore.

Dāmali, this is a simile for the brahmin, alert, a meditator who has ended defilements. Since they've reached the end of rebirth and death, they need not strive, for they have reached the far shore."

SN 2.6

SN 2.6
With Kāmada
Kāmadasutta

At Sāvatthī.

Standing to one side, the god Kāmada said to the Buddha, “It’s too hard, Blessed One! It’s just too hard!”

“They do it even though it’s hard,” said the Buddha to Kāmada, “the stable trainees with ethics, and immersion. For one who has entered the homeless life, contentment brings happiness.”

“Such contentment, Blessed One, is hard to find.”

“They find it even though it’s hard,” said the Buddha to Kāmada, “those who love peace of mind; whose minds love to meditate day and night.”

“But it’s hard, Blessed One, to immerse this mind in samādhi.”

“They become immersed in samādhi even though it’s hard,” said the Buddha to Kāmada, “those who love calming the faculties. Having cut through the net of Death, the noble ones, Kāmada, go on their way.”

“But this path, Blessed One, is rough and hard to travel.”

“Though it’s rough, hard to travel, the noble ones, Kāmada, go on their way. The ignoble fall headfirst on a rough path. But the path of the noble ones is smooth, for the noble ones are smooth amid the rough.”

SN 2.7

SN 2.7
With Pañcālacaṇḍa
Pañcālacaṇḍasutta

At Sāvatthī.

Standing to one side, the god Pañcālacaṇḍa recited this verse in the Buddha's presence:

"The opening amid confinement was discovered by the Buddha of vast intelligence, who woke up to absorption, the sage, the solitary bull."

"Even amid confinement they discover," said the Buddha to Pañcālacaṇḍa, "the principle for attaining extinguishment. Those who have acquired mindfulness are perfectly serene in samādhi."

SN 2.8

SN 2.8
With Tāyana
Tāyanasutta

At Sāvatthī.

Then, late at night, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Strive and cut the stream! Dispel sensual pleasures, brahmin. A sage who doesn't give up sensual pleasures is not reborn in a unified state.

If one is to do what should be done, one should staunchly strive. For the life gone forth when laxly led just stirs up dust all the more.

A bad deed is better left undone, for it will plague you later on. A good deed is better done, one that does not plague you.

When kusa grass is wrongly grasped it only cuts the hand. So too, the ascetic life, when wrongly taken, drags you to hell.

Any lax act, any corrupt observance, or suspicious spiritual life, is not very fruitful."

That's what the god Tāyana said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

"Mendicants, tonight, the glorious god Tāyana, formerly a religious founder, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence." The Buddha repeated the verses in full, adding:

"That's what the god Tāyana said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Mendicants, learn the verses of Tāyana! Memorize the verses of Tāyana! Remember the verses of Tāyana! These verses are beneficial and relate to the fundamentals of the spiritual life."

SN 2.9

SN 2.9
The Moon
Candimasutta

At Sāvatthī.

Now at that time the Moon God had been seized by Rāhu, lord of titans. Then the Moon God, recollecting the Buddha, at that time recited this verse:

“Homage to you, Buddha, hero! You’re free in every way. I’ve wandered into confinement: be my refuge!”

Then the Buddha addressed Rāhu in verse concerning the Moon God:

“The Moon God has gone for refuge to the Realized One, the perfected one. The Buddhas have compassion for the world—so Rāhu, release the Moon!”

Then Rāhu, having released the Moon, rushed to see Vepacitti, lord of titans and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

“Why the rush? Rāhu, you released the Moon and came here looking like you’re in shock: why do you stand there so scared?”

“My head would have exploded in seven pieces, I would have found no happiness in life, if, when enchanted by the Buddha’s spell, I had not released the Moon.”

SN 2.10

SN 2.10
The Sun
Sūriyasutta

At Sāvatthī.

Now at that time the Sun God had been seized by Rāhu, lord of titans. Then the Sun God, recollecting the Buddha, at that time recited this verse:

“Homage to you, Buddha, hero! You’re everywhere free. I’ve wandered into confinement: be my refuge!”

Then the Buddha addressed Rāhu in verse concerning the Sun God:

“The Sun God has gone for refuge to the Realized One, the perfected one. The Buddhas have compassion for the world—so Rāhu, release the Sun!

He is a beacon in the darkness, the blazing sun, circle of magnificent flame. Rāhu, do not swallow him as he traverses the sky. Rāhu, release my offspring, the Sun!”

Then Rāhu, having released the Sun, rushed to see Vepacitti, lord of titans and stood to one side, shocked and awestruck. Vepacitti addressed him in verse:

“Why the rush? Rāhu, you released the Sun and came here looking like you’re in shock: why do you stand there so scared?”

“My head would have exploded in seven pieces, I would have found no joy in life, if, when enchanted by the Buddha’s spell, I had not released the Sun.”

SN 2.11

SN 2.11
With Candimasa
Candimasasutta

At Sāvatthī.

Then, late at night, the glorious god Candimasa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"Like deer in a mosquito-free marsh, they will reach a safe place having entered the absorptions, unified, alert, and mindful."

"Like fish when the net is cut, they will reach the far shore having entered the absorptions, diligent, with vices discarded."

SN 2.12

SN 2.12
With Vishnu
Veṇḍusutta

Standing to one side, the god Vishnu recited this verse in the Buddha's presence:

"Happy are the children of Manu who pay homage to the Holy One! They apply themselves to Gotama's instructions, diligently training."

"Those who practice absorption in accord with the training", said the Buddha to Vishnu, "in the way of teaching I've proclaimed, they're in time to be diligent; they won't fall under the sway of Death."

SN 2.13

SN 2.13
With Dīghalaṭṭhi
Dīghalaṭṭhisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then, late at night, the glorious god Dīghalaṭṭhi, lighting up the entire Bamboo Grove, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"Suppose a mendicant is a meditator, freed in mind. If they want to reach the heart's peace, having known the arising and passing of the world, healthy-minded, independent, that is their reward."

SN 2.14

SN 2.14
With Nandana
Nandanasutta

Standing to one side, the god Nandana addressed the Buddha in verse:

“I ask you, Gotama, whose wisdom is vast, the Blessed One of unhindered knowledge and vision. What kind of person do they call ethical? What kind of person do they call wise? What kind of person lives on after transcending suffering? What kind of person is worshipped by the deities?”

“A person who is ethical, wise, evolved, becomes serene, loving absorption, mindful, who’s gotten rid of and given up all sorrows, with defilements ended, they bear their final body.

That’s the kind of person they call ethical. That’s the kind of person they call wise. That kind of person lives on after transcending suffering. That kind of person is worshipped by the deities.”

SN 2.15

SN 2.15
With Candana
Candanasutta

Standing to one side, the god Candana addressed the Buddha in verse:

“Who here crosses the flood, tireless all day and night? Who, not standing and unsupported, does not sink in the deep?”

“Someone who is always endowed with ethics, wise and serene, energetic and resolute, crosses the flood so hard to cross.

Someone who desists from sensual perception, has moved past the fetter of form, and has finished with relishing and greed does not sink in the deep.”

SN 2.16

SN 2.16
With Vāsudatta
Vāsudattasutta

Standing to one side, the god Vāsudatta recited this verse in the Buddha's presence:

"Like they're struck by a sword, like their head was on fire, a mendicant should wander mindful, to give up sensual desire."

"Like they're struck by a sword, like their head was on fire, a mendicant should wander mindful, to give up substantialist view."

SN 2.17

SN 2.17
With Subrahmā
Subrahmasutta

Standing to one side, the god Subrahmā addressed the Buddha in verse:

“This mind is always anxious, this mind is always stressed about stresses that haven’t arisen and those that have. If there is a state free of anxiety, please answer my question.”

“Not without understanding and fervor, not without restraining the sense faculties, not without letting go of everything, do I see safety for living creatures.”

That is what the Buddha said. … The god vanished right there.

SN 2.18

SN 2.18
With Kakudha
Kakudhasutta

So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood.

Then, late at night, the glorious god Kakudha, lighting up the entire Añjana Wood, went up to the Buddha, bowed, stood to one side, and said to him, “Do you delight, ascetic?”

“What have I gained, sir?”

“Well then, ascetic, do you sorrow?”

“What have I lost, sir?”

“Well then, ascetic, do you neither delight nor sorrow?”

“Yes, sir.”

“I hope you’re untroubled, mendicant, I hope that delight isn’t found in you. I hope that discontent doesn’t overwhelm you as you sit alone.”

“I’m genuinely untroubled, spirit, and no delight is found in me. And also discontent doesn’t overwhelm me as I sit alone.”

“How are you untroubled, mendicant? How is delight not found in you? How does discontent not overwhelm you as you sit alone?”

“Delight is born from misery, misery is born from delight; sir, you should know me as a mendicant free of delight and misery.”

“After a long time I see a brahmin extinguished. A mendicant free of delight and misery, he has crossed over clinging to the world.”

SN 2.19

SN 2.19
With Uttara
Uttarasutta

At Rājagaha. Standing to one side, the god Uttara recited this verse in the Buddha's presence:

"This life, so very short, is led onward. There's no shelter for one led on by old age. Seeing this peril in death, do good deeds that bring happiness."

"This life, so very short, is led onward. There's no shelter for one led on by old age. Seeing this peril in death, a seeker of peace would drop the world's bait."

SN 2.20

SN 2.20
With Anāthapiṇḍika
Anāthapiṇḍikasutta

Standing to one side, the god Anāthapiṇḍika recited these verses in the Buddha's presence:

"This is indeed that Jeta's Grove, frequented by the Saṅgha of seers, where the King of Dhamma stayed: it brings me joy!

Deeds, knowledge, and principle; ethical conduct, an excellent livelihood; by these are mortals purified, not by clan or wealth.

That's why an astute person, seeing what's good for themselves, would examine the teaching rationally, and thus be purified in it.

Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him."

This is what the god Anāthapiṇḍika said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants: "Mendicants, tonight, a certain glorious god, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and recited these verses in my presence." The Buddha then repeated the verses in full.

When he said this, Venerable Ānanda said to the Buddha, "Sir, that god must surely have been Anāthapiṇḍika. For the householder Anāthapiṇḍika was devoted to Venerable Sāriputta."

"Good, good, Ānanda. You've reached the logical conclusion, as far as logic goes. For that was indeed the god Anāthapiṇḍika."

SN 2.21

SN 2.21
With Shiva
Sivasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Shiva, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, things get better, not worse.

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, wisdom is gained—but not from anyone else.

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you grieve not among the grieving.

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you shine among your relatives.

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, sentient beings go to a good place.

Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, sentient beings live happily."

Then the Buddha replied to Shiva in verse:

"Associate only with the virtuous! Try to get close to the virtuous! Understanding the true teaching of the good, you're released from all suffering."

SN 2.22

SN 2.22
With Khema
Khemasutta

Standing to one side, the god Khema recited these verses in the Buddha's presence:

"Witless fools behave like their own worst enemies, doing wicked deeds that ripen as bitter fruit.

It's not good to do a deed that plagues you later on, for which you weep and wail, as its effect stays with you.

It is good to do a deed that doesn't plague you later on, that gladdens and cheers, as its effect stays with you."

"As a precaution, you should do what you know is for your own welfare. A thinker, a wise one would not proceed thinking like the cart driver.

Suppose a cart driver leaves the highway, so even and well compacted. They enter upon a rough road, and fret when their axle breaks.

So too, an idiot departs the good to follow what's against the good. Fallen in the jaws of death, they fret like their axle's broken."

SN 2.23

SN 2.23
With Serī
Serīsutta

Standing to one side, the god Serī addressed the Buddha in verse:

“Both gods and humans enjoy their food. So what’s the name of the spirit who doesn’t like food?”

“Those who give with faith and a clear and confident heart, partake of food in this world and the next.

So you should dispel stinginess, overcoming that stain, and give a gift. The good deeds of sentient beings support them in the next world.”

“It’s incredible, sir, it’s amazing, how well said this was by Mister Gotama.” He repeated the Buddha’s verses, and said:

“Once upon a time, sir, I was a king named Serī, a giver, a donor, who praised giving. I gave gifts at the four gates to ascetics and brahmins, to paupers, vagrants, nomads, and beggars. Then the ladies of my harem approached me and said, ‘Your Majesty gives gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the first gate to the ladies of my harem. There they gave gifts, while my own giving dwindled.

Then my aristocrat vassals approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the second gate to my aristocrat vassals. There they gave gifts, while my own giving dwindled.

Then my troops approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the third gate to my troops. There they gave gifts, while my own giving dwindled.

Then my brahmins and householders approached me and said, ‘Your Majesty gives gifts, the ladies of your harem give gifts, your aristocrat vassals give gifts, your troops give gifts, but we don’t. Your Majesty, please support us to give gifts and make merit.’ Then it

occurred to me, ‘I’m a giver, a donor, who praises giving. When they say, “We would give gifts”, what am I to say?’ And so I gave the fourth gate to my brahmins and householders. There they gave gifts, while my own giving dwindled.

Then my men approached me and said, ‘Now Your Majesty is not giving gifts at all!’ When they said this, I said to those men, ‘So then, my men, send half of the revenue from the outer districts to the royal compound. Then give half right there to ascetics and brahmins, to paupers, vagrants, nomads, and beggars.’ Sir, for a long time I made so much merit and did so many skillful deeds. I never reached any limit so as to say ‘there’s this much merit’ or ‘there’s this much result of merit’ or ‘for so long I’ll remain in heaven’. It’s incredible, sir, it’s amazing, how well said this was by Mister Gotama:

‘Those who give with faith and a clear and confident heart, partake of food in this world and the next.

So you should dispel stinginess, overcoming that stain, and give a gift. The good deeds of sentient beings support them in the next world.’”

SN 2.24

SN 2.24
With Ghaṭīkāra
Ghaṭīkārasutta

Standing to one side, the god Ghaṭīkāra recited this verse in the Buddha's presence:

"Seven mendicants reborn in Aviha have been freed. With the complete ending of greed and hate, they've crossed over clinging to the world."

"Who are those who've crossed the bog, Death's domain so hard to pass? Who, after leaving behind the human body, have risen above celestial yokes?"

"Upaka and Palagaṇḍa, and Pukkusāti, these three; Bhaddiya and Bhaddadeva, and Bāhudantī and Piṅgiya. They, after leaving behind the human body, have risen above celestial yokes."

"You speak well of them, who have let go the snares of Māra. Whose teaching did they understand to cut the bonds of rebirth?"

"None other than the Blessed One! None other than your instruction! It was your teaching that they understood to cut the bonds of rebirth.

Where name and form cease with nothing left over; understanding this teaching, they cut the bonds of rebirth."

"The words you say are deep, hard to understand, so very hard to wake up to. Whose teaching did you understand to be able to say such things?"

"In the past I was a potter in Vebhaliṅga called Ghaṭīkāra. I took care of my parents as a lay follower of Buddha Kassapa.

I refrained from sexual intercourse, I was celibate, spiritual. We lived in the same village; in the past I was your friend.

I am the one who understands that these seven mendicants have been freed. With the complete ending of greed and hate, they've crossed over clinging to the world."

"That's exactly how it was, just as you say, Bhaggava. In the past you were a potter in Vebhaliṅga called Ghaṭīkāra.

You took care of your parents as a lay follower of Buddha Kassapa. You refrained from sexual intercourse, you were celibate, spiritual. We lived in the same village; in the past you were my friend."

“That’s how it was when those friends of old met again. Both of them are evolved, and bear their final body.”

SN 2.25

SN 2.25
With Jantu
Jantusutta

So I have heard.

At one time several mendicants were staying in the Kosalan lands, in a wilderness hut on the slopes of the Himalayas. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then on the fifteenth day sabbath the god Jantu went up to those mendicants and addressed them in verse:

“The mendicants used to live happily, as disciples of Gotama. Desireless they sought alms; desireless they used their lodgings. Knowing that the world was impermanent they made an end of suffering.

But now they’ve made themselves hard to look after, like chiefs in a village. They eat and eat and then lie down, unconscious in the homes of others.

Having raised my joined palms to the Saṅgha, I speak here only about certain people. They’re rejects, with no protector, just like those who have passed away.

I’m speaking about those who live negligently. To those who live diligently I pay homage.”

SN 2.26

SN 2.26
With Rohitassa
Rohitassasutta

At Sāvatthī.

Standing to one side, the god Rohitassa said to the Buddha:

“Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?”

“Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.”

“It’s incredible, sir, it’s amazing, how well said this was by Mister Gotama.

Once upon a time, I was a seer called Rohitassa of the Bhoja people. I was a sky-walker with psychic powers. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. This wish came to me: ‘I will reach the end of the world by traveling.’ Having such speed and stride, I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

It’s incredible, sir, it’s amazing, how well said this was by Mister Gotama: ‘Reverend, I say it’s not possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn.’”

“But Reverend, I also say there’s no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

The end of the world can never be reached by traveling. But without reaching the end of the world, there’s no release from suffering.

So an intelligent person, understanding the world, has completed the spiritual journey and gone to the end of the world. A calm one, knowing the end of the world, does not long for this world or the next.”

SN 2.27

SN 2.27
With Nanda
Nandasutta

Standing to one side, the god Nanda recited this verse in the Buddha's presence:

"Time flies, nights pass by, the stages of life leave us one by one. Seeing this peril in death, you should do good deeds that bring happiness."

"Time flies, nights pass by, the stages of life leave us one by one. Seeing this peril in death, one looking for peace would drop the world's bait."

SN 2.28

SN 2.28
With Nandivisāla
Nandivisālasutta

Standing to one side, the god Nandivisāla addressed the Buddha in verse:

“Four are its wheels, and nine its doors; it’s stuffed full, bound with greed, and born from a bog. Great hero, how am I supposed to live like this?”

“Having cut the strap and harness—wicked desire and greed—and having plucked out craving, root and all: that’s how you’re supposed to live like this.”

SN 2.29

SN 2.29
With Susīma
Susimasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Ānanda, do you endorse Sāriputta?”

“Sir, who on earth would not endorse Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged? Venerable Sāriputta is astute, he has great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, and penetrating wisdom. He has few wishes, he’s content, secluded, aloof, and energetic. He gives advice and accepts advice; he accuses and criticizes wickedness. Who on earth would not endorse Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?”

“That’s so true, Ānanda! That’s so true! Who on earth would not endorse Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?” And the Buddha repeated all of Ānanda’s terms of praise.

While this praise of Sāriputta was being spoken, the god Susīma approached the Buddha, escorted by a large assembly of gods. He bowed, stood to one side, and said to him:

“That’s so true, Blessed One! That’s so true, Holy One! Who on earth would not endorse Venerable Sāriputta unless they’re a fool, a hater, delusional, or mentally deranged?” And he too repeated all the terms of praise of Sāriputta, adding, “For I too, sir, whenever I go to an assembly of gods, frequently hear the same terms of praise.”

While this praise of Sāriputta was being spoken, the gods of Susīma’s assembly—uplifted and overjoyed, full of rapture and happiness—generated a rainbow of bright colors.

Suppose there was a beryl gem that was naturally beautiful, eight-faceted, well-worked. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma’s assembly generated a rainbow of bright colors.

Suppose there was a pendant of river gold, fashioned by a deft smith, well wrought in the forge. When placed on a cream rug it would shine and glow and radiate. In the same way, the gods of Susīma’s assembly generated a rainbow of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates. In the same way, the gods of Susīma’s assembly generated a rainbow of bright colors.

Suppose that after the rainy season the sky was clear and cloudless. As the sun rises, it would dispel all the darkness from the sky as it shines and glows and radiates. In the same way, the gods of Susīma's assembly generated a rainbow of bright colors.

Then the god Susīma recited this verse about Venerable Sāriputta in the Buddha's presence:

"He's considered astute, Sāriputta, free of anger. Few in wishes, sweet, tamed, the seer shines in the Teacher's praise!"

Then the Buddha replied to Susīma with this verse about Venerable Sāriputta:

"He's considered astute, Sāriputta, free of anger. Few in wishes, sweet, tamed; developed and well-tamed, he bides his time."

SN 2.30

SN 2.30
The Disciples of Various Monastics of Other Religions
Nānātitthiyasāvakasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then, late at night, several glorious gods lit up the entire Bamboo Grove. They were Asama, Sahalī, Niṅka, Ākoṭaka, Vetambarī, and Māṇavagāmiya, and all of them were disciples of various monastics of other religions. They went up to the Buddha, bowed, and stood to one side.

Standing to one side, the god Asama recited this verse about Pūraṇa Kassapa in the Buddha's presence:

"In injuring and killing here, in beating and extortion, Kassapa saw no evil, nor any merit for oneself. What he taught should truly be trusted, he's worthy of esteem as Teacher."

Then the god Sahalī recited this verse about the bamboo-staffed ascetic Gosāla in the Buddha's presence:

"Through fervent mortification in disgust of sin he became well restrained. He gave up arguing with people. Refraining from false speech, he spoke the truth. Surely such a man does no wrong!"

Then the god Niṅka recited this verse about the Jain ascetic of the Ñātika clan in the Buddha's presence:

"Disgusted at sin, an alert mendicant, well restrained in the fourfold constraint; explaining what is seen and heard: surely he can be no sinner!"

Then the god Ākoṭaka recited this verse about various sectarian teachers in the Buddha's presence:

"Pakudhaka, Kātiyāna, and Nigaṇṭha, as well as this bamboo-staffed ascetic and Pūraṇa: Teachers of communities, attained ascetics, surely they weren't far from truly good men!"

Then the god Vetambarī replied to the god Ākoṭaka in verse:

“Though the wretched jackal howls along, it never equals the lion. A naked liar with suspicious conduct, though they teach a community, is not like the good.”

Then Māra the Wicked took possession of the god Vetambarī and recited this verse in the Buddha’s presence:

“Those dedicated to mortification in disgust of sin, safeguarding their seclusion, attached to form, they rejoice in the heavenly realm. Indeed, those mortals give correct instructions regarding the next world.”

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

“Whatever forms there are in this world or the world beyond, and those of shining beauty in the sky, all of these you praise, Namuci, like bait tossed out for catching fish.”

Then the god Māṇavagāmiya recited this verse about the Buddha in his presence:

“Of all the mountains of Rājagaha, Vipula’s said to be the best. Seta is the best of the Himalayan peaks, and the sun, of travelers in space.

The ocean is the best of seas, and the moon, of lights that shine at night. But in all the world with its gods, the Buddha is declared foremost.”

The Linked Discourses on Gods are complete.

SN 3.1

SN 3.1
Young
Daharasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then King Pasenadi of Kosala went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, "Does Mister Gotama claim to have awakened to the supreme perfect awakening?"

"If anyone should rightly be said to have awakened to the supreme perfect awakening, it's me. For, great king, I have awakened to the supreme perfect awakening."

"Well, there are those ascetics and brahmins who lead an order and a community, and teach a community. They're well-known and famous religious founders, deemed holy by many people. That is, Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, the Jain ascetic of the Ñātika clan, Sañjaya Belaṭṭhiputta, Pakudha Kaccāyana, and Ajita of the hair blanket. I also asked them whether they claimed to have awakened to the supreme perfect awakening, but they made no such claim. So why do you, given that you're so young in age and newly gone forth?"

"Great king, these four things should not be looked down upon or disparaged because they are young. What four? An aristocrat, a serpent, a fire, and a mendicant. These four things should not be looked down upon or disparaged because they are young."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A man should not despise an aristocrat of impeccable lineage, high-born and famous, just because they're young.

For it's possible that that lord of men, as aristocrat, will gain the throne. And in his anger he'll execute a royal punishment, and have you violently beaten. Hence you should avoid him for the sake of your own life.

Whether in village or wilderness, wherever a serpent is seen, a man should not look down on it or despise it for its youth.

With its rainbow of colors, the serpent of fiery breath glides along. It lashes out and bites the fool, both men and women alike. Hence you should avoid it for the sake of your own life.

A fire devours a huge amount, a conflagration with a blackened trail. A man should not look down on it just because it's young.

For once it gets fuel it'll become a huge conflagration. It'll lash out and burn the fool, both men and women alike. Hence you should avoid it for the sake of your own life.

When a forest is burned by fire, a conflagration with a blackened trail, the shoots will spring up there again, with the passing of the days and nights.

But if a mendicant endowed with ethics burns you with their power, you'll have no sons or cattle, nor will your heirs find wealth. Childless and heirless you become, like a palm-tree stump.

That's why an astute person, seeing what's good for themselves, would always treat these properly: a snake, a conflagration, a famous aristocrat, and a mendicant endowed with ethics."

When this was said, King Pasenadi of Kosala said to the Buddha, "Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 3.2

SN 3.2
A Person
Purisasutta

At Sāvatthī.

Then King Pasenadi of Kosala went up to the Buddha, bowed, sat down to one side, and said to the Buddha, “Sir, how many things arise inside a person for their harm, suffering, and discomfort?”

“Great king, three things arise inside a person for their harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise inside a person for their harm, suffering, and discomfort.”

That is what the Buddha said. …

“When greed, hate, and delusion, have arisen inside oneself, they harm a person of wicked heart, as a reed is destroyed by its own fruit.”

SN 3.3

SN 3.3
Old Age and Death
Jarāmaraṇasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Sir, for someone who has been reborn, is there any exemption from old age and death?”

“Great king, for someone who has been reborn, there’s no exemption from old age and death. Even for well-to-do aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain—when they’re born, there’s no exemption from old age and death. Even for mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—their bodies are liable to break up and be laid to rest.”

That is what the Buddha said. …

“The fancy chariots of kings wear out, and this body too gets old. But goodness never gets old: so the true and the good proclaim.”

SN 3.4

SN 3.4
Loved
Piyasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind. ‘Who are those who love themselves? And who are those who don’t love themselves?’

Then it occurred to me: ‘Those who do bad things by way of body, speech, and mind don’t love themselves. Even though they may say: “I love myself”, they don’t really. Why is that? It’s because they treat themselves like an enemy. That’s why they don’t love themselves.

Those who do good things by way of body, speech, and mind do love themselves. Even though they may say: “I don’t love myself”, they do really. Why is that? It’s because they treat themselves like a loved one. That’s why they do love themselves.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“If you’d only love yourself, you’d not yoke yourself to wickedness. For happiness is not easy to find by someone who does bad deeds.

When you’re seized by the terminator as you give up your human life, what can you call your own? What do you take when you go? What goes with you, like a shadow that never leaves?

Both the good and the bad that a mortal does in this life is what they can call their own. That’s what they take when they go. That’s what goes with them, like a shadow that never leaves.

That’s why you should do good, investing in the future life. The good deeds of sentient beings support them in the next world.”

SN 3.5

SN 3.5
Self-Protected
Attarakkhitasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind. ‘Who are those who protect themselves? And who are those who don’t protect themselves?’

Then it occurred to me: ‘Those who do bad things by way of body, speech, and mind don’t protect themselves. Even if they’re protected by a company of elephants, cavalry, chariots, or infantry, they still don’t protect themselves. Why is that? Because such protection is exterior, not interior. That’s why they don’t protect themselves.

Those who do good things by way of body, speech, and mind do protect themselves. Even if they’re not protected by a company of elephants, cavalry, chariots, or infantry, they still protect themselves. Why is that? Because such protection is interior, not exterior. That’s why they do protect themselves.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Restraint of the body is good; restraint of speech is good; restraint of mind is good; everywhere, restraint is good. A sincere person, restrained everywhere, is said to be ‘protected’.”

SN 3.6

SN 3.6
Few
Appakasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind: ‘Few are the sentient beings in the world who, when they obtain luxury possessions, don’t get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others. There are many more who, when they obtain luxury possessions, do get indulgent and negligent, giving in to greed for sensual pleasures, and doing the wrong thing by others.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Full of desire for possessions and pleasures, greedy, infatuated by sensual pleasures; they don’t notice that they’ve gone too far, like deer falling into a trap set out. It’ll be bitter later on; for the result will be bad for them.”

SN 3.7

SN 3.7
Judgment
Aḍḍakaraṇasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Sir, when I’m sitting in judgment I see well-to-do aristocrats, brahmins, and householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. But they tell deliberate lies for the sake of sensual pleasures. Then it occurred to me: ‘Enough with passing judgment today. Now my dearest will be known by the judgments he makes.’”

“That’s so true, great king! That’s so true! Those who are well-to-do aristocrats, brahmins, and householders tell deliberate lies for the sake of sensual pleasures. That is for their lasting harm and suffering.”

That is what the Buddha said. …

“Full of desire for possessions and pleasures, greedy, infatuated by sensual pleasures; they don’t notice that they’ve gone too far, like fish entering a net set out. It’ll be bitter later on; for the result will be bad for them.”

SN 3.8

SN 3.8
With Queen Mallikā
Mallikāsutta

At Sāvatthī.

Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā.

Then the king said to the queen, “Mallikā, is there anyone more dear to you than yourself?”

“No, great king, there isn’t. But is there anyone more dear to you than yourself?”

“For me also, Mallikā, there’s no-one.”

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha recited this verse:

“Having explored every quarter with the mind, one finds no-one dearer than oneself.
Likewise for others, each holds themselves dear; so one who cares for their own welfare
would harm no other.”

SN 3.9

SN 3.9
Sacrifice
Yaññasutta

At Sāvatthī.

Now at that time a big sacrifice had been set up for King Pasenadi of Kosala. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the pillar for the sacrifice. His bondservants, servants, and workers did their jobs under threat of punishment and danger, weeping with tearful faces.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha recited these verses:

“Horse sacrifice, human sacrifice, the sacrifices of the ‘casting of the yoke-pin’, the ‘royal soma drinking’, and the ‘unbarred’—these huge violent sacrifices yield no great fruit.

The great sages of right comportment don’t attend sacrifices where goats, sheep, and cattle and various creatures are killed.

But the great sages of right comportment do attend non-violent sacrifices of regular family tradition, where goats, sheep, and cattle, and various creatures aren’t killed.

A clever person should sacrifice like this, for this sacrifice is very fruitful. For a sponsor of sacrifices like this, things get better, not worse. Such a sacrifice is truly abundant, and even the deities are pleased.”

SN 3.10

SN 3.10
Shackles
Bandhanasutta

Now at that time a large group of people had been put in shackles by King Pasenadi of Kosala—some in ropes, some in manacles, some in chains.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha recited these verses:

“The wise say that shackle is not strong that’s made of iron, wood, or knots. But obsession with jeweled earrings, concern for your partners and children:

this, say the wise, is a strong shackle dragging the indulgent down, hard to escape. Having cut this one too they go forth, unconcerned, having given up sensual pleasures.”

SN 3.11

SN 3.11
Seven Matted-Hair Ascetics
Sattajaṭilasutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

Then King Pasenadi got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times: "Sirs, I am Pasenadi, king of Kosala! … I am Pasenadi, king of Kosala!"

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, are they among those in the world who are perfected ones or who are on the path to perfection?"

"Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless. You can get to know a person's purity by dealing with them. … You can get to know a person's resilience in times of trouble. … You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless."

"It's incredible, sir, it's amazing, how well said this was by the Buddha. …

Sir, these are my spies, my undercover agents returning after spying on the country. First they go undercover, then I have them report to me. And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

Then, understanding this matter, on that occasion the Buddha recited these verses:

“It’s not easy to know a man by his appearance. You shouldn’t trust them at first sight. For undisciplined men live in this world disguised as the disciplined.

Like a fake earring made of clay, like a copper halfpenny covered with gold, they live hidden in the world, corrupt inside but impressive outside.”

SN 3.12

SN 3.12
Five Kings
Pañcarājasutta

At Sāvatthī.

Now at that time five kings headed by Pasenadi were amusing themselves, supplied and provided with the five kinds of sensual stimulation, and this discussion came up among them: “What’s the best of sensual pleasures?”

Some of them said, “Sights are the best of sensual pleasures!”

Others said, “Sounds are best!”

Others said, “Smells are best!”

Others said, “Tastes are best!”

Others said, “Touches are best!”

Since those kings were unable to persuade each other, King Pasenadi said to them, “Come, good sirs, let’s go to the Buddha and ask him about this. As he answers, so we’ll remember it.”

“Yes, dear sir,” replied those kings.

Then those five kings headed by Pasenadi went to the Buddha, bowed, and sat down to one side. King Pasenadi reported their conversation to the Buddha, and said, “Sir, what’s the best of sensual pleasures?”

“Great king, which kind of sensual stimulation is best is defined by which is most agreeable, I say. The very same sights that are agreeable to some are disagreeable to others. When you’re happy with certain sights, as you’ve got all you wished for, you don’t want any other sight that’s better or finer. For you, those sights are perfect and supreme.

The very same sounds … smells … tastes … touches that are agreeable to some are disagreeable to others. When you’re happy with certain touches, as you’ve got all you wished for, you don’t want any other touch that’s better or finer. For you, those touches are perfect and supreme.”

Now at that time the lay follower Candanaṅgalika was sitting in that assembly. Then he got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha.

Then the lay follower Candanaṅgalika extolled the Buddha in his presence with an appropriate verse:

“Like a fragrant pink lotus that blooms in the morning, its fragrance unfaded—see Aṅgīrasa shine, bright as the sun in the sky!”

Then those five kings clothed Candanaṅgalika with five upper robes. And Candanaṅgalika in turn endowed the Buddha with those robes.

SN 3.13

SN 3.13
A Bucket of Rice
Doṇapākasutta

At Sāvatthī.

Now at that time King Pasenadi of Kosala used to eat rice by the bucket. Then after eating King Pasenadi of Kosala went up to the Buddha, huffing and puffing. He bowed and sat down to one side.

Then, knowing that King Pasenadi was huffing and puffing after eating, on that occasion the Buddha recited this verse:

"When a man is always mindful, knowing moderation in eating, his discomfort fades, and he ages slowly, taking care of his life."

Now at that time the brahmin student Sudassana was standing behind the king. Then King Pasenadi addressed him, "Please, dear Sudassana, memorize this verse in the Buddha's presence and recite it to me whenever I am presented with a meal. I'll set up a regular daily allowance of a hundred dollars for you."

"Yes, Your Majesty," replied Sudassana. He memorized that verse in the Buddha's presence, and then whenever the king was presented with a meal he would repeat it:

"When a man is always mindful, knowing moderation in eating, his discomfort fades, and he ages slowly, taking care of his life."

Then the king gradually got used to having no more than a pint of rice. After some time King Pasenadi's body slimmed right down. Stroking his limbs with his hands, at that time he expressed this heartfelt sentiment:

"In both ways the Buddha has compassion for me: in the good of the present life and the good of the next."

SN 3.14

SN 3.14
Battle (1st)
Paṭhamasaṅgāmasutta

At Sāvatthī.

Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Ajātasattu defeated Pasenadi, who withdrew to his own capital at Sāvatthī.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then the Buddha said:

“Mendicants, King Ajātasattu has bad friends, companions, and associates. But King Pasenadi has good friends, companions, and associates. Yet on this day King Pasenadi will have a bad night’s sleep as one defeated.”

That is what the Buddha said. …

“Victory breeds enmity; the defeated sleep badly. The peaceful sleep at ease, having left victory and defeat behind.”

SN 3.15

SN 3.15
Battle (2nd)
Dutiyasaṅgāmasutta

Then King Ajātasattu of Magadha, son of the princess of Videha, mobilized an army of four divisions and marched to Kāsi to attack King Pasenadi of Kosala. When King Pasenadi heard of this, he mobilized an army of four divisions and marched to Kāsi to defend it against Ajātasattu. Then the two kings met in battle. And in that battle Pasenadi defeated Ajātasattu and captured him alive.

Then King Pasenadi thought, “Even though I’ve never betrayed this King Ajātasattu, he betrayed me. Still, he is my nephew. Now that I’ve vanquished all of Ajātasattu’s elephant troops, cavalry, chariots, and infantry, why don’t I let him loose with just his life?”

And that’s what he did.

Then several mendicants … told the Buddha what had happened.

Then, understanding this matter, on that occasion the Buddha recited these verses:

“A man goes on plundering as long as it serves his ends. But as soon as others plunder him, the plunderer is plundered.

For the fool thinks they’ve got away with it so long as their wickedness has not ripened. But as soon as that wickedness ripens, they fall into suffering.

A killer creates a killer; a conqueror creates a conqueror; an abuser creates abuse, and a bully creates a bully. And so as deeds unfold the plunderer is plundered.”

SN 3.16

SN 3.16
A Daughter
Mallikāsutta

At Sāvatthī.

Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. Then a man went up to the king and whispered in his ear, “Your Majesty, Queen Mallikā has given birth to a daughter.” When this was said, King Pasenadi was disappointed.

Then, knowing that King Pasenadi was disappointed, on that occasion the Buddha recited these verses:

“Well, some women are better than men, O ruler of the people. Wise and virtuous, a devoted wife who honors her mother in law.

And when she has a son, he becomes a hero, O lord of the land. The son of such a blessed lady may even rule the realm.”

SN 3.17

SN 3.17
Diligence
Appamādasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Sir, is there one thing that secures benefits for both the present life and lives to come?”

“There is, great king.”

“So what is that one thing?”

“Diligence, great king, is one thing that secures benefits for both the present life and lives to come. The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all. In the same way, diligence is one thing that secures benefits for both the present life and lives to come.”

That is what the Buddha said. …

“For one who desires a continuous flow of exceptional delights—long life, beauty, and health, heaven, and birth in an eminent family—

the astute praise diligence in making merit. Being diligent, an astute person secures both benefits:

the benefit in this life, and in lives to come. A wise one, comprehending the meaning, is said to be astute.”

SN 3.18

SN 3.18
Good Friends
Kalyāṇamittasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Just now, sir, as I was in private retreat this thought came to mind. ‘The teaching is well explained by the Buddha. But it’s for someone with good friends, companions, and associates, not for someone with bad friends, companions, and associates.’”

“That’s so true, great king! That’s so true!” said the Buddha. And he repeated the king’s statement, adding:

“Great king, this one time I was staying in the land of the Sakyans where they have a town named Townsville. Then the mendicant Ānanda came to me, bowed, sat down to one side, and said: ‘Sir, good friends, companions, and associates are half the spiritual life.’

When he had spoken, I said to him: ‘Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path. And here’s another way to understand how good friends are the whole of the spiritual life.

For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.’

So, great king, you should train like this: ‘I will have good friends, companions, and associates.’ That’s how you should train.

When you have good friends, companions, and associates, you should live supported by one thing: diligence in skillful qualities.

When you’re diligent, supported by diligence, your ladies of the harem, aristocrat vassals, troops, and people of town and country will think: ‘The king lives diligently, supported by diligence. We’d better live diligently, supported by diligence!’

When you're diligent, supported by diligence, then not only you yourself, but your ladies of the harem, and your treasury and storehouses will be guarded and protected."

That is what the Buddha said. …

"For one who desires a continuous flow of exceptional wealth, the astute praise diligence in making merit. Being diligent, an astute person secures both benefits:

the benefit in this life, and in lives to come. A wise one, comprehending the meaning, is said to be astute."

SN 3.19

SN 3.19
Childless (1st)
Paṭhamaaputtakasutta

At Sāvatthī.

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day, bowed, and sat down to one side. The Buddha said to him, “So, great king, where are you coming from in the middle of the day?”

“Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was eight million in gold, not to mention the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade.”

“That’s so true, great king! That’s so true! When an untrue person has acquired exceptional wealth they don’t make themselves happy and pleased. Nor do they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they don’t establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they haven’t made proper use of that wealth, rulers or bandits take it, or fire consumes it, or flood sweeps it away, or unloved heirs take it. Since that wealth is not properly utilized, it’s wasted, not used.

Suppose there was a lotus pond in an uninhabited region with clear, sweet, cool water, clean, with smooth banks, delightful. But people don’t collect it or drink it or bathe in it or use it for any purpose. Since that water is not properly utilized, it’s wasted, not used.

In the same way, when an untrue person has acquired exceptional wealth … it’s wasted, not used.

When a true person has acquired exceptional wealth they make themselves happy and pleased. And they make their mother and father, partners and children, bondservants, workers, and staff, and friends and colleagues happy and pleased. And they establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. Because they make proper use of that wealth, rulers or bandits don’t take it, fire doesn’t consume it, flood doesn’t sweep it away, and unloved heirs don’t take it. Since that wealth is properly utilized, it’s used, not wasted.

Suppose there was a lotus pond not far from a town or village with clear, sweet, cool water, clean, with smooth banks, delightful. And people collected it and drank it and

bathed in it and used it for their own purpose. Since that water is properly utilized, it's used, not wasted.

In the same way, when a true person has acquired exceptional wealth … it's used, not wasted.

As cool water in an uninhabited region evaporates when not drunk; so too when a sinner acquires wealth, they neither use it themselves nor give it away.

But when a wise and sensible person gets hold of wealth, they use it and do their duty. That head, having supported the family unit, blameless, goes to a heavenly place."

SN 3.20

SN 3.20
Childless (2nd)
Dutiyaaputtakasutta

Then King Pasenadi of Kosala went up to the Buddha in the middle of the day … The Buddha said to him, "So, great king, where are you coming from in the middle of the day?"

"Sir, here in Sāvatthī a financier householder has passed away. Since he died childless, I have come after transferring his fortune to the royal compound. There was ten million in gold, not to mention the silver. And yet that financier ate meals of rough gruel with pickles. He wore clothes consisting of three pieces of sunn hemp. He traveled around in a vehicle that was a dilapidated little cart, holding a leaf as sunshade."

"That's so true, great king! That's so true! Once upon a time, great king, that financier householder provided almsfood on behalf of an independent Buddha named Tagarasikhī. He instructed: 'Give alms to that ascetic,' before getting up from his seat and leaving. But after giving he regretted it: 'It would have been better to feed the bondservants or workers with that almsfood.' What's more, he murdered his brother's only child for the sake of his fortune.

Because that financier provided Tagarasikhī with almsfood, as a result of that deed he was reborn seven times in a good place, a heavenly realm. And as a residual result of that same deed he held the position of financier seven times right here in Sāvatthī. But because that financier regretted giving alms, as a result of that deed his mind didn't tend to enjoy nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And because that financier murdered his brother's only child for the sake of his fortune, as a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed, he is childless for the seventh time, his fortune ending up in the royal treasury. Now the old merit of that financier has been used up, and he hasn't accumulated new merit. Today, great king, that financier burns in the Great Hell of Screams."

"Really, sir, that financier has been reborn in the Great Hell of Screams?"

"Yes he has, great king."

That is what the Buddha said. …

"Grain, wealth, silver, and gold, or whatever other possessions there are; bondservants, workers, servants, and those dependent for their livelihood:

you must go on without taking these; all of them are left behind. But the deeds you do by body, speech, and mind—

that's what you can call your own. That's what you take when you go. That's what goes with you, like a shadow that never leaves.

That's why you should do good, investing in the future life. The good deeds of sentient beings support them in the next world."

SN 3.21

SN 3.21
Persons
Puggalasutta

At Sāvatthī.

Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Great king, these four people are found in the world. What four?

The dark bound for darkness,
the dark bound for light,
the light bound for darkness,
and the light bound for light.

And how is a person dark and bound for darkness? It’s when some person is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who goes from darkness to darkness, from blackness to blackness, from bloodstain to bloodstain. That’s how a person is dark and bound for darkness.

And how is a person dark and bound for light? It’s when some person is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; or bed, house, and lighting. But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.

This person is like someone who ascends from the ground to a couch; from a couch to horseback; from horseback to an elephant; and from an elephant to a stilt longhouse. That’s how a person is dark and bound for light.

And how is a person light and bound for darkness? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

This person is like someone who descends from a stilt longhouse to an elephant; from an elephant to horseback; from horseback to a couch; and from a couch to the ground; and from the ground they enter darkness. That's how a person is light and bound for darkness.

And how is a person light and bound for light? It's when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they're attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. And they do good things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.

This person is like someone who shifts from one couch to another; from the back of one horse to another; from one elephant to another; or from one stilt longhouse to another. That's how a person is light and bound for light. These are the four people found in the world."

That is what the Buddha said. …

"O king, some people are poor, faithless and stingy. Miserly, with bad intentions, they lack regard, they have wrong view.

They abuse and insult ascetics and brahmins and other renunciates. They're nihilists and bullies,

who prevent others from giving food to beggars. O king, ruler of the people: when such people die they fall into the terrible hell—from darkness they're bound for darkness.

O king, some people are poor, but faithful and not stingy. They give with best of intentions, that peaceful-hearted person.

They rise for and bow to ascetics and brahmins and other nomads. Training in moral conduct,

they don't prevent others from giving food to beggars. O king, ruler of the people: when such people die they go to the heaven of the Three and Thirty—from darkness they're bound for light.

O king, some people are rich, but faithless and stingy. Miserly, with bad intentions, they lack regard, they have wrong view.

They abuse and insult ascetics and brahmins and other nomads They’re nihilists and bullies,

who prevent others from giving food to beggars. O king, ruler of the people: when such people die they fall into the terrible hell—from light they’re bound for darkness.

O king, some people are rich, faithful and not stingy. They give with best of intentions, that peaceful-hearted person.

They rise for and bow to ascetics and brahmins and other renunciates. Training in moral conduct,

they don’t prevent others from giving food to beggars. O king, ruler of the people: when such people die they go to the heaven of the Three and Thirty—from light they’re bound for light.”

SN 3.22

SN 3.22
Grandmother
Ayyikāsutta

At Sāvatthī.

King Pasenadi of Kosala sat to one side, and the Buddha said to him, “So, great king, where are you coming from in the middle of the day?”

“Sir, my grandmother has passed away. She was old, elderly and senior. She was advanced in years and had reached the final stage of life; she was a hundred and twenty years old. But I loved my grandmother; she was dear to me. If by giving away the elephant-treasure I could get my grandmother back, I’d do it. If by giving away the horse-treasure I could get my grandmother back, I’d do it. If by giving away a prize village I could get my grandmother back, I’d do it. If by giving away the whole country I could get my grandmother back, I’d do it.”

“Great king, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

“It’s incredible, sir, it’s amazing, how well said this was by the Buddha: ‘All sentient beings are liable to die. Death is their end; they’re not exempt from death.’”

“That’s so true, great king! That’s so true! All sentient beings are liable to die. Death is their end; they’re not exempt from death. It’s like the vessels made by potters. Whatever kind they are, whether baked or unbaked, all of them are liable to break apart. Breaking is their end; they’re not exempt from breakage. In the same way, all sentient beings are liable to die. Death is their end; they’re not exempt from death.”

That is what the Buddha said. …

“All beings will die, for life ends with death. They pass on according to their deeds, reaping the fruits of good and bad. Those who do bad go to hell, and if you do good you go to heaven.

That’s why you should do good, investing in the future life. The good deeds of sentient beings support them in the next world.”

SN 3.23

SN 3.23
The World
Lokasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Sir, how many things arise in the world for its harm, suffering, and discomfort?”

“Great king, three things arise in the world for its harm, suffering, and discomfort. What three? Greed, hate, and delusion. These three things arise in the world for its harm, suffering, and discomfort.”

That is what the Buddha said. …

“When greed, hate, and delusion, have arisen inside oneself, they harm a person of wicked heart, as a reed is destroyed by its own fruit.”

SN 3.24

SN 3.24
Archery
Issattasutta

At Sāvatthī.

Seated to one side, King Pasenadi said to the Buddha, “Sir, where should a gift be given?”

“Wherever your heart feels inspired, great king.”

“But sir, where is a gift very fruitful?”

“Where a gift should be given is one thing, great king, but where a gift is very fruitful is another. A gift is very fruitful when it’s given to an ethical person, not so much to an unethical person. Well then, great king, I’ll ask you about this in return, and you can answer as you like.

What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is untrained, inexpert, unfit, inexperienced. And he’s fearful, scared, nervous, quick to flee. Would you employ such a man? Would he be of any use to you?”

“No, sir, I would have no use for such a man.”

“What about a brahmin youth, a peasant youth, or a menial youth who was similar?”

“No, sir, I would have no use for such a man.”

“What do you think, great king? Suppose you were at war, ready to fight a battle. Then along comes an aristocrat youth who is trained, expert, fit, experienced. And he’s fearless, brave, bold, standing his ground. Would you employ such a man? Would he be of any use to you?”

“Yes, sir, I would have a use for such a man.”

“What about a brahmin youth, a peasant youth, or a menial youth who was similar? Would you employ such a man? Would he be of any use to you?”

“Yes, sir, I would have a use for such a man.”

“In the same way, a gift to anyone who has given up five factors and possesses five factors is very fruitful, no matter what family they’ve gone forth from.

What are the five factors they've given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they've given up.

What are the five factors they possess? The entire spectrum of an adept's ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess.

I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Any youth skilled at archery, powerful and vigorous, would be employed by a king going to war—one is not a coward by reason of birth.

Just so, whoever is settled in the qualities of patience and gentleness, a clever person with noble conduct, should be venerated even if they're low born.

You should build lovely hermitages and settle learned people in them. You should set up water supplies in barren regions and passages in places hard to travel.

Food, drink, edibles, clothes, and lodgings should be given to the upright ones, with a clear and confident heart.

The thundering rain cloud, its hundred peaks wreathed in lightning, pours down over the rich earth, soaking the uplands and valleys.

So too an astute person, faithful and learned, should prepare a meal to satisfy renunciates with food and drink.

Rejoicing, they strew gifts about, crying 'Give! give!' For that is their thunder, like the gods when it rains. That stream of merit so abundant showers down on the giver."

SN 3.25

SN 3.25
The Simile of the Mountain
Pabbatūpamasutta

At Sāvatthī.

King Pasenadi of Kosala sat to one side, and the Buddha said to him, “So, great king, where are you coming from in the middle of the day?”

“Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Today I have been busy fulfilling the duties of such kings.”

“What do you think, great king? Suppose a trustworthy and reliable man were to come from the east. He’d approach you and say: ‘Please sir, you should know this. I come from the east. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’

Then a second trustworthy and reliable man were to come from the west … a third from the north … and a fourth from the south. He’d approach you and say: ‘Please sir, you should know this. I come from the south. There I saw a huge mountain that reached the clouds. And it was coming this way, crushing all creatures. So then, great king, do what you must!’

Should such a dire threat arise—a terrible loss of human life, when human birth is so rare—what would you do?”

“Sir, what could I do but practice the teachings, practice morality, doing skillful and good actions?”

“I tell you, great king, I announce to you: old age and death are advancing upon you. Since old age and death are advancing upon you, what would you do?”

“Sir, what can I do but practice the teachings, practice morality, doing skillful and good actions?

Sir, there are anointed aristocratic kings who are infatuated with authority, and obsessed with greed for sensual pleasures. They have attained stability in the country, occupying a vast conquered territory. Such kings engage in battles of elephants, cavalry, chariots, or infantry. But there is no place, no scope for such battles when old age and death are advancing.

In this royal court there are ministers of wise counsel who are capable of dividing an approaching enemy by wise counsel. But there is no place, no scope for such diplomatic

battles when old age and death are advancing.

In this royal court there is abundant gold coin and bullion stored in dungeons and towers. Using this wealth we can bribe an approaching enemy. But there is no place, no scope for such monetary battles when old age and death are advancing.

When old age and death are advancing, what can I do but practice the teachings, practice morality, doing skillful and good actions?"

"That's so true, great king! That's so true! When old age and death are advancing, what can you do but practice the teachings, practice morality, doing skillful and good actions?"

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Suppose there were vast mountains of solid rock pushing the sky drawing in from all sides and crushing the four quarters.

So too old age and death advance upon all living creatures—aristocrats, brahmins, peasants, menials, corpse-workers, and scavengers. They spare nothing. They crush all beneath them.

There's nowhere for elephants to take a stand, nor chariots nor infantry. They can't be defeated by diplomatic battles or by wealth.

That's why an astute person, seeing what's good for themselves, being wise, would place faith in the Buddha, the teaching, and the Saṅgha.

Whoever lives by the teaching in body, speech, and mind, is praised in this life and departs to rejoice in heaven."

The Linked Discourses with the Kosalan are completed.

SN 4.1

SN 4.1
Mortification
Tapokammasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, "I am truly freed from that grueling work! Thank goodness I'm freed from that pointless grueling work. Thank goodness that, steadfast and mindful, I have attained awakening."

And then Māra the Wicked, knowing the Buddha's train of thought, went up to him and addressed him in verse:

"You've departed from the practice of mortification by which humans purify themselves. You're impure, but think yourself pure; you've strayed from the path of purity."

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"I realized that it's pointless; all that mortification in search of immortality is as futile as oars and rudder on dry land.

Ethics, immersion, and wisdom: by developing this path to awakening I attained ultimate purity. You're beaten, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.2

SN 4.2
In the Form of an Elephant King
Hatthirājavaṇṇasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge elephant king and approached him. Its head was like a huge block of soapstone. Its tusks were like pure silver. Its trunk was like a long plough pole.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"Transmigrating for such a long time, you've made forms beautiful and ugly. Enough of this, Wicked One! You're beaten, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.3

SN 4.3
Beautiful
Subhasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away generated a rainbow of bright colors, both beautiful and ugly.

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"Transmigrating for such a long time, you've made forms beautiful and ugly. Enough of this, Wicked One! You're beaten, terminator.

Those who are well restrained in body, speech, and mind don't fall under Māra's sway, nor are they your lackies."

Then Māra … vanished right there.

SN 4.4

SN 4.4
Māra's Snares (1st)
Paṭhamamārapāsasutta

So I have heard. At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I have attained and realized supreme freedom through rational application of mind and rational right effort. You too should attain and realize supreme freedom through rational application of mind and rational right effort."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by Māra's snares, both human and divine. You're bound by Māra's bonds: you won't escape me, ascetic!"

"I'm freed from Māra's snares, both human and divine. I'm freed from Māra's bonds. You're beaten, terminator!"

Then Māra … vanished right there.

SN 4.5

SN 4.5
Māra's Snares (2nd)
Dutiyamārapāsasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I am freed from all snares, both human and divine. You are also freed from all snares, both human and divine.

Wander forth, mendicants, for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. Let not two go by one road.

Teach the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And reveal a spiritual practice that's entirely full and pure. There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!

I will travel to Uruvelā, the village of Senāni, in order to teach the Dhamma."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"You're bound by all snares, both human and divine. You're bound by the great bond: you won't escape me, ascetic!"

"I'm freed from all snares, both human and divine. I'm freed from the great bonds; You're beaten, terminator!"

Then Māra … vanished right there.

SN 4.6

SN 4.6
A Serpent
Sappasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, manifested in the form of a huge serpent king and approached him. Its body was like a huge canoe carved from a single tree. Its hood was like a large brewer's sieve. Its eyes were like those big bronze dishes from Kosala. Its tongue flickered from its mouth like lightning flashes in a thunderstorm. The sound of its breathing was like the puffing of a blacksmith's bellows.

Then the Buddha, knowing that this was Māra the Wicked, replied to him in verse:

"A self-controlled sage frequents empty buildings for lodging. It's appropriate for such a person to live there after relinquishing.

Though there are lots of creepy crawlies, and lots of flies and snakes, they wouldn't stir a hair of a great sage in that empty hut.

Though the sky may split and the earth may quake, and all creatures be stricken with fear; and even if an arrow's aimed at their breast, the Buddhas take no shelter in attachments."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.7

SN 4.7
Sleeping
Supatisutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

He spent much of the night walking mindfully in the open. At the crack of dawn he washed his feet and entered his dwelling. He laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"What, you're asleep? Really, you're asleep? You sleep like a loser—what's up with that? You sleep, thinking that the hut is empty. You sleep when the sun has come up—what's up with that?"

"For them there is no craving—the weaver, the clinger—to track them anywhere. With the ending of all attachments the awakened Buddha sleeps. What's that got to do with you, Māra?"

Then Māra … vanished right there.

SN 4.8

SN 4.8
Delighting
Nandatisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Māra the Wicked went up to the Buddha and recited this verse in the Buddha's presence:

"Your children bring you delight! Your cattle also bring you delight! For attachments are a man's delight; without attachments there's no delight."

"Your children bring you sorrow. Your cattle also bring you sorrow. For attachments are a man's sorrow; without attachments there are no sorrows."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.9

SN 4.9
Life Span (1st)
Paṭhamaāyusutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"The life of humans is long! A true person wouldn't scorn it. Live like a suckling babe, for Death has not come for you."

"The life of humans is short, and a true person scorns it. They should live as though their head was on fire, for Death comes for everyone."

Then Māra … vanished right there.

SN 4.10

SN 4.10
Life Span (2nd)
Dutiyaāyusutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha … said:

"Mendicants, the life span of humans is short. You must go to the next life. So you should do what is skillful, you should practice the spiritual life. No-one born is immortal. A long life is a hundred years or a little more."

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"The days and nights don't rush by, and life isn't cut short. The life of mortals keeps rolling on, like a chariot's rim around the hub."

"The days and nights rush by, and then life is cut short. The life of mortals wastes away, like the water in tiny streams."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.11

SN 4.11
Boulders
Pāsāṇasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then Māra the Wicked, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and crushed some large boulders close by him.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"Even if you shake this entire Vulture's Peak, the rightly released, the awakened, are unshaken."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.12

SN 4.12
Lion
Kinnusīhasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Then Māra thought, "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I go and pull the wool over their eyes?"

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Why now do you roar like a lion? You're so self-assured in the assembly! For there is someone who'll wrestle with you, so why do you imagine you're the victor?"

"The great heroes they roar, self-assured in the assemblies. The Realized One, attained to power, has crossed over clinging to the world."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.13

SN 4.13
A Splinter
Sakalikasutta

So I have heard. At one time the Buddha was staying near Rājagaha in the Maddakucchi deer park.

Now at that time the Buddha's foot had been cut by a splinter. The Buddha was stricken by harrowing pains; physical feelings that were painful, sharp, severe, acute, unpleasant, and disagreeable. But he endured unbothered, with mindfulness and situational awareness. And then he spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware.

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Are you feeble that you lie down? Or are you drunk on poetry? Don't you have all that you need? Alone in a secluded lodging, why this sleeping, sleepyhead?"

"I'm not feeble that I lie down, nor am I drunk on poetry. Having reached the goal, I'm rid of sorrow. Alone in a secluded lodging, I lie down full of compassion for all living creatures.

Even those with a dart stuck in the breast, piercing the heart again and again, are able to get some sleep. So why not I, whose dart is drawn out?

I don't lie awake tense, nor do I fear to sleep. The days and nights don't disturb me, as I see no decline for myself in the world. That's why I lie down full of compassion for all living creatures."

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.14

SN 4.14
Appropriate
Patirūpasutta

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Ekasālā.

Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly of laypeople.

Then Māra thought, “The ascetic Gotama is teaching Dhamma, surrounded by a large assembly of laypeople. Why don’t I go and pull the wool over their eyes?”

Then Māra the Wicked went up to the Buddha and addressed him in verse:

“It’s not appropriate for you to instruct others. As you engage in this, don’t get caught up in favoring and opposing.”

“The Buddha instructs others out of compassion for their welfare. The Realized One is liberated from favoring and opposing.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

SN 4.15

SN 4.15
A Mental Snare
Mānasasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"There's a mental snare wandering the sky. I'll bind you with it—you won't escape me, ascetic!"

"Sights, sounds, tastes, smells, and touches so delightful: desire for these is gone from me. You're beaten, terminator!"

Then Māra the Wicked, thinking, "The Buddha knows me! The Holy One knows me!" miserable and sad, vanished right there.

SN 4.16

SN 4.16
The Alms Bowls
Pattasutta

At Sāvatthī.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then Māra thought, “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the five grasping aggregates. And the mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don’t I go and pull the wool over their eyes?”

At that time several alms bowls were placed in the open air. Then Māra the Wicked manifested in the form of an ox and approached those bowls.

One of the mendicants said to another, “Mendicant, mendicant, that ox will break the bowls.”

When this was said, the Buddha said to that mendicant, “Mendicant, that’s no ox. That’s Māra the Wicked come to pull the wool over your eyes!”

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sights, feeling, and perception, consciousness and what is chosen: ‘I am not this’ and ‘this is not mine’; that’s how to be free of desire for them.

When you’re detached, secure, all fetters transcended, though Māra and his army chase everywhere they never find you.”

Then Māra … vanished right there.

SN 4.17

SN 4.17
The Six Fields of Contact
Chaphassāyatanasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then Māra thought, “This ascetic Gotama is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk on the topic of the six fields of contact. And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don’t I go and pull the wool over their eyes?”

Then Māra the Wicked went up to the Buddha and made a terrifyingly loud noise close by him. It seemed as if the earth were shattering, so that one of the mendicants said to another, “Mendicant, mendicant, it seems like the earth is shattering!”

When this was said, the Buddha said to that mendicant, “Mendicant, that’s not the earth shattering. That’s Māra the Wicked come to pull the wool over your eyes!”

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

“Sights, sounds, tastes, smells, touches, and ideas, the lot of them—this is the dreadful bait that the world’s infatuated by.

But a mindful disciple of the Buddha has transcended all that. Having slipped free of Māra’s sway, they shine like the sun.”

Then Māra … vanished right there.

SN 4.18

SN 4.18
Alms Food
Piṇḍasutta

At one time the Buddha was staying in the land of the Magadhans near the brahmin village of Pañcasālā.

Now at that time in Pañcasālā the young women were taking care of guests. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Pañcasālā for alms.

Now at that time Māra had possessed the brahmins and householders of Pañcasālā, so that they thought, “Don’t let the ascetic Gotama get any alms!”

Then the Buddha left the village with his bowl as clean-washed as it was when he entered for alms.

Then Māra the Wicked went up to the Buddha and said to him, “Well, ascetic, did you get any alms?”

“Wicked One, did you make sure I didn’t get any alms?”

“Well then, sir, let the Buddha enter Pañcasālā a second time for alms. I’ll make sure you get alms.”

“Māra has produced wickedness in attacking the Realized One. Wicked One, do you imagine that your wickedness won’t bear fruit?

Let us live so very happily, we who have nothing. We shall feed on rapture, like the gods of streaming radiance.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

SN 4.19

SN 4.19
A Farmer
Kassakasutta

At Sāvatthī.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then Māra thought, “The ascetic Gotama is giving a Dhamma talk about extinguishment … and the mendicants are listening well. Why don’t I go and pull the wool over their eyes?”

Then Māra the Wicked manifested in the form of a farmer carrying a large plough on his shoulder. He held a long goad, his hair was messy, he was clad in sunn hemp, and his feet were muddy. He went up to the Buddha and said to him, “So, ascetic, did you happen to see any oxen?”

“But what have you to do with oxen, Wicked One?”

“Mine alone, ascetic, is the eye, mine are sights, mine is the field of eye contact consciousness. Where can you escape me, ascetic? Mine alone is the ear … nose … tongue … body … mind, mine are ideas, mine is the field of mind contact consciousness. Where can you escape me, ascetic?”

“Yours alone, Wicked One, is the eye, yours are sights, yours is the field of eye contact consciousness. Where there is no eye, no sights, no eye contact consciousness—you have no place there, Wicked One! Yours alone is the ear … nose … tongue … body … mind, yours are ideas, yours is the field of mind contact consciousness. Where there is no mind, no ideas, no mind contact consciousness—you have no place there, Wicked One!”

“The things they call ‘mine’, and those who say ‘it’s mine’: if your mind remains there, you won’t escape me, ascetic!”

“The things they speak of aren’t mine; I’m not someone who speaks like that. So know this, Wicked One: you won’t even see the path I take.”

Then Māra … vanished right there.

SN 4.20

SN 4.20
Ruling
Rajjasutta

At one time the Buddha was staying in the land of the Kosalans, in a wilderness hut on the slopes of the Himalayas.

Then as he was in private retreat this thought came to his mind, “I wonder if it’s possible to rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow?”

And then Māra the Wicked, knowing the Buddha’s train of thought, went up to him and said, “Rule, Blessed One! Rule, Holy One! Rule legitimately, without killing or having someone kill for you; without conquering or having someone conquer for you; without sorrowing or causing sorrow!”

“But what do you see, Wicked One, that you say this to me?”

“The Blessed One, sir, has developed and cultivated the four bases for psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Blessed One need only determine that the Himalaya, king of mountains, was gold, and it would turn into gold.”

“Take a golden mountain, made entirely of gold, and double it—it’s still not enough for one! Knowing this, live a moral life.

When a person has seen where suffering comes from how could they incline towards sensual pleasures? Realizing that attachment is a snare in the world, a person would train to remove it.”

Then Māra the Wicked, thinking, “The Buddha knows me! The Holy One knows me!” miserable and sad, vanished right there.

SN 4.21

SN 4.21
Several
Sambahulasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

Now at that time several mendicants were meditating not far from the Buddha, diligent, keen, and resolute.

Then Māra the Wicked manifested in the form of a brahmin with a large matted dreadlock, wearing an antelope hide. He was old, bent double, wheezing, and held a staff made of cluster fig tree wood. He went up to those mendicants and said, “You’ve gone forth while young, reverends. With pristine black hair, you’re blessed with youth, in the prime of life, and you’ve never flirted with sensual pleasures. Enjoy human sensual pleasures. Don’t give up what is apparent in the present to chase after what takes effect over time.”

“Brahmin, that’s not what we’re doing. We’re giving up what takes effect over time to chase after what is apparent in the present. For the Buddha says that sensual pleasures take effect over time; they give much suffering and distress, and they are all the more full of drawbacks. But this teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

When they had spoken, Māra the Wicked shook his head, waggled his tongue, raised his eyebrows until his brow puckered in three furrows, and departed leaning on his staff.

Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said, “Mendicants, that was no brahmin. That was Māra the Wicked who came to pull the wool over your eyes!”

Then, understanding this matter, on that occasion the Buddha recited this verse:

“When a person has seen where suffering comes from how could they incline towards sensual pleasures? Realizing that attachment is a snare in the world, a person would train to remove it.”

SN 4.22

SN 4.22
With Samiddhi
Samiddhisutta

At one time the Buddha was staying in the land of the Sakyans near Silāvatī.

Now at that time Venerable Samiddhi was meditating not far from the Buddha, diligent, keen, and resolute. Then as Venerable Samiddhi was in private retreat this thought came to his mind, “I’m so fortunate, so very fortunate, to have a teacher who is a perfected one, a fully awakened Buddha! I’m so fortunate, so very fortunate, to have gone forth in a teaching and training so well explained! I’m so fortunate, so very fortunate, to have spiritual companions who are ethical and of good character.”

And then Māra the Wicked, knowing Samiddhi’s train of thought, went up to him and made a terrifyingly loud noise close by him. It seemed as if the earth was shattering.

Then Samiddhi went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said, “Samiddhi, that’s not the earth shattering. That’s Māra the Wicked come to pull the wool over your eyes! Go back to that same place, Samiddhi, and meditate, diligent, keen, and resolute.”

“Yes, sir,” replied Samiddhi. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And for a second time Samiddhi was meditating in that same place, diligent, ardent, and resolute. And for a second time he had the same thought … and Māra made an earth-shattering noise.

Then Samiddhi addressed Māra the Wicked One in verse:

“I went forth out of faith from the lay life to homelessness. My mindfulness and wisdom are mature, my mind is serene in immersion. Make whatever illusions you want, it won’t bother me.”

Then Māra the Wicked, thinking, “The mendicant Samiddhi knows me!” miserable and sad, vanished right there.

SN 4.23

SN 4.23
With Godhika
Godhikasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Godhika was staying on the slopes of Isigili at the Black Rock. Then Venerable Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart. But then he fell away from that temporary freedom of heart. For a second … third … fourth … fifth … sixth time Godhika experienced temporary freedom of heart. But for a sixth time he fell away from it. For a seventh time Godhika, meditating diligent, keen, and resolute, experienced temporary freedom of heart.

Then he thought, "I've fallen away from this temporary freedom of heart no less than six times. Why don't I slit my wrists?"

And then Māra the Wicked, knowing Godhika's train of thought, went up to the Buddha and addressed him in verse:

"O great hero, O greatly wise! Shining with power and glory. You've gone beyond all threats and perils, I bow to your feet, O Clear-eyed One!

Great hero, master of death, your disciple longs for death, he's planning for it. Stop him, O light-bringer!

For how, Blessed One, can a disciple of yours, one who loves your teaching, a trainee who hasn't achieved their heart's desire, take his own life, O renowned one?"

Now at that time Venerable Godhika had already slit his wrists.

Then the Buddha, knowing that this was Māra the Wicked, addressed him in verse:

"This is how the wise act, for they don't long for life. Having plucked out craving, root and all, Godhika is extinguished."

Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili where Godhika, who came from a good family, slit his wrists."

"Yes, sir," they replied.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Godhika off in the distance lying on his cot, having cast off the aggregates.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

Then the Buddha said to the mendicants,

“Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Yes, sir.”

“That’s Māra the Wicked searching for Godhika’s consciousness, wondering: ‘Where is Godhika’s consciousness established?’ But since his consciousness is not established, Godhika is extinguished.”

Then Māra, carrying his arched harp made from the pale timber of wood apple, went up to the Buddha and addressed him in verse:

“Above, below, all round, in the four quarters and in-between, I’ve been searching without success: where has that Godhika got to?”

“He was a wise and steadfast sage, a meditator who loved absorption. By day and by night he applied himself, without concern for his life.

He defeated the army of death, and won’t return for any future life. Having plucked out craving, root and all Godhika is extinguished.”

So stricken with sorrow that his harp dropped from his armpit, that spirit, downcast, vanished right there.

SN 4.24

SN 4.24
Seven Years of Following
Sattavassānubandhasutta

So I have heard. At one time the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Now at that time Māra the Wicked had been following the Buddha for seven years hoping to find a vulnerability without success.

Then Māra the Wicked went up to the Buddha and addressed him in verse:

"Are you swamped by sorrow that you meditate in the forest? Have you lost a fortune, or do you long for one? Or perhaps you've committed some crime in the village? Why don't you get too close to people? And why does no-one get close to you?"

"I've dug out the root of sorrow completely. I practice absorption free of guilt or sorrow. I've cut off all greed and prayer for future lives. Undefiled, I practice absorption, O kinsman of the negligent!"

"The things they call 'mine', and those who say 'it's mine': if your mind remains there, you won't escape me, ascetic!"

"The things they speak of aren't mine; I'm not someone who speaks like that. So know this, Wicked One: you won't even see the path I take."

"If you've discovered the path that's safe, and leads to freedom from death, go and walk that path alone—why teach it to anyone else?"

"Those crossing to the far shore ask what's beyond the domain of Death. When I'm asked, I explain to them the truth without attachments."

"Sir, suppose there was a lotus pond not far from a town or village, and a crab lived there. Then several boys or girls would leave the town or village and go to the pond, where they'd pull out the crab and put it on dry land. Whenever that crab extended a claw, those boys or girls would snap, crack, and break it off with a stick or a stone. And when that crab's claws had all been snapped, cracked, and broken off it wouldn't be able to return down into that lotus pond.

In the same way, sir, the Buddha has snapped, cracked, and broken off all my twists, ducks, and dodges. Now I'm not able to approach the Buddha again in hopes of finding a vulnerability."

Then Māra the Wicked recited these verses of disappointment in the Buddha's presence:

"A crow once circled a stone that looked like a lump of fat. 'Perhaps I'll find something tender,' it thought, 'perhaps there's something tasty.'

But finding nothing tasty, the crow left that place. Like the crow that pecked the stone, I leave Gotama disappointed."

SN 4.25

SN 4.25
Māra's Daughters
Māradhītusutta

And then Māra the Wicked, after reciting these verses of disillusionment in the Buddha's presence, left that place. He sat cross-legged on the ground not far from the Buddha, silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, scratching the ground with a stick.

Then Māra's daughters Craving, Delight, and Lust went up to Māra the Wicked, and addressed him in verse:

"Why so downhearted, dad? What man are you upset about? We'll catch him with the snare of lust, like an elephant in the wild. We'll tie him up and bring him back—he'll fall under your sway!"

"In this world he is the perfected one, the Holy One. He's not easily seduced by lust. He has slipped free of Māra's sway; that's why I'm so upset."

Then Māra's daughters Craving, Delight, and Lust went up to the Buddha, and said to him, "We serve at your feet, ascetic." But the Buddha ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. "Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred young maidens?"

So that's what they did. Then they went up to the Buddha and said to him, "We serve at your feet, ascetic." But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side to think up a plan. "Men have a diverse spectrum of tastes. Why don't we each manifest in the form of a hundred women who have never given birth?" So that's what they did. Then they went up to the Buddha and said to him, "We serve at your feet, ascetic." But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust … each manifested in the form of a hundred women who have given birth once … women who have given birth twice … middle-aged women … old women … But the Buddha still ignored them, since he was freed with the supreme ending of attachments.

Then Craving, Delight, and Lust withdrew to one side and said, “What our father said is true:

‘In this world he is the perfected one, the Holy One. He’s not easily seduced by lust. He has slipped free of Māra’s sway; that’s why I’m so upset.’

For if we had come on to any ascetic or brahmin like this who was not free of lust, his heart would explode, or he’d spew hot blood from his mouth, or he’d go mad and lose his mind. He’d dry up, wither away, and shrivel up like a green reed that was mowed down.”

Then Māra’s daughters Craving, Delight, and Lust went up to the Buddha, and stood to one side. Māra’s daughter Craving addressed the Buddha in verse:

“Are you swamped by sorrow that you meditate in the forest? Have you lost a fortune, or do you long for one? Or perhaps you’ve committed some crime in the village? Why don’t you get too close to people? And why does no-one get close to you?”

“I’ve reached the goal, peace of heart. Having conquered the army of the likable and pleasant, alone, practicing absorption, I awakened to bliss. That’s why I don’t get too close to people, and no-one gets too close to me.”

Then Māra’s daughter Delight addressed the Buddha in verse:

“How does a mendicant who has crossed five floods usually meditate here while crossing the sixth? How do they usually practice absorption so that sensual perceptions are kept out and don’t get hold of them?”

“With tranquil body and mind well freed, without making plans, mindful, homeless; understanding the teaching, they practice absorption without placing the mind; they’re not shaking or drifting or rigid.

That’s how a mendicant who has crossed five floods usually meditates here while crossing the sixth. That’s how they usually practice absorption so that sensual perceptions are kept out and don’t get hold of them.”

Then Māra’s daughter Lust addressed the Buddha in verse:

“He lives with his community after cutting off craving, and many of the faithful will cross over for sure. Alas, this homeless one will snatch many men away, and lead them past the King of Death!”

“The great heroes they lead by means of the true teaching. When the Realized Ones are leading by the teaching, how could anyone who knows be jealous?”

Then Māra’s daughters Craving, Delight, and Lust went up to Māra the Wicked. Māra the Wicked saw them coming off in the distance, and addressed them in verse:

“Fools! You drill into a mountain with lotus stalks! You dig up a hill with your nails! You chew iron with your teeth!

You seek a footing in the deeps, as it were, while lifting a rock with your head! After attacking a stump with your breast, as it were, you leave Gotama disappointed.”

“They came in their splendor—Craving, Delight, and Lust. But the Teacher brushed them off right there, like the breeze, a fallen tuft.”

The Linked Discourses with Māra are complete.

SN 5.1

SN 5.1
With Āḷavikā
Āḷavikāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the nun Āḷavikā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest seeking seclusion.

Then Māra the Wicked, wanting to make the nun Āḷavikā feel fear, terror, and goosebumps, wanting to make her fall away from seclusion, went up to her and addressed her in verse:

"There's no escape in the world, so what will seclusion do for you? Enjoy the delights of sensual pleasure; don't regret it later."

Then the nun Āḷavikā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from seclusion!"

Then Āḷavikā, knowing that this was Māra the Wicked, replied to him in verse:

"There is an escape in the world, and I've personally experienced it with wisdom. O Wicked One, kinsman of the negligent, you don't know that place.

Sensual pleasures are like swords and stakes; the aggregates are their chopping block. What you call sensual delight has become no delight for me."

Then Māra the Wicked, thinking, "The nun Āḷavikā knows me!" miserable and sad, vanished right there.

SN 5.2

SN 5.2
With Somā
Somāsutta

At Sāvatthī.

Then the nun Somā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation.

Then Māra the Wicked, wanting to make the nun Somā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"That state's very challenging; it's for the sages to attain. It's not possible for a woman, with her two-fingered wisdom."

Then the nun Somā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Somā, knowing that this was Māra the Wicked, replied to him in verse:

"What difference does womanhood make when the mind is serene, and knowledge is present as you rightly discern the Dhamma.

Surely someone who might think: 'I am woman', or 'I am man', or 'I am' anything at all, is fit for Māra to address."

Then Māra the Wicked, thinking, "The nun Somā knows me!" miserable and sad, vanished right there.

SN 5.3

SN 5.3
With Kisāgotamī
Kisāgotamīsutta

At Sāvatthī.

Then the nun Kisāgotamī robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation.

Then Māra the Wicked, wanting to make the nun Kisāgotamī feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Why do you sit alone and cry as if your children have died? You've come to the woods all alone—you must be looking for a man!"

Then the nun Kisāgotamī thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Kisāgotamī, knowing that this was Māra the Wicked, replied to him in verse:

"I've got over the death of children, and I'm finished with men. I don't grieve or lament, and I'm not afraid of you, sir!

Relishing is destroyed in every respect, and the mass of darkness is shattered. I've defeated the army of death, and live without defilements."

Then Māra the Wicked, thinking, "The nun Kisāgotamī knows me!" miserable and sad, vanished right there.

SN 5.4

SN 5.4
With Vijayā
Vijayāsutta

At Sāvatthī.

Then the nun Vijayā robed up in the morning … and sat at the root of a tree for the day's meditation.

Then Māra the Wicked, wanting to make the nun Vijayā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"You're so young and beautiful, and I'm a youth in my prime. Come, my lady, let us enjoy the music of a five-piece band."

Then the nun Vijayā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Vijayā, knowing that this was Māra the Wicked, replied to him in verse:

"Sights, sounds, tastes, smells, and touches so delightful. I hand them right back to you, Māra, for I have no use for them.

This body is foul, decaying and frail. I'm horrified and repelled by it, and I've eradicated sensual craving.

There are beings in the realm of luminous form, and others stuck in the formless. and also those peaceful attainments: I've destroyed the darkness regarding all of them."

Then Māra the Wicked, thinking, "The nun Vijayā knows me!" miserable and sad, vanished right there.

SN 5.5

SN 5.5
With Uppalavaṇṇā
Uppalavaṇṇāsutta

At Sāvatthī.

Then the nun Uppalavaṇṇā robed up in the morning … and stood at the root of a sal tree in full flower.

Then Māra the Wicked, wanting to make the nun Uppalavaṇṇā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"You've come to this sal tree all crowned with flowers, and stand at its root all alone, O nun. Your beauty is second to none; silly girl, aren't you afraid of rascals?"

Then the nun Uppalavaṇṇā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Uppalavaṇṇā, knowing that this was Māra the Wicked, replied to him in verse:

"Even if 100,000 rascals like you were to come here, I'd stir not a hair nor panic. I'm not scared of you, Māra, even alone.

I'll vanish, or I'll enter your belly; I could stand between your eyebrows and you still wouldn't see me.

I'm the master of my own mind, I've developed the bases of psychic power well. I'm free from all bonds, and I'm not afraid of you, sir!"

Then Māra the Wicked, thinking, "The nun Uppalavaṇṇā knows me!" miserable and sad, vanished right there.

SN 5.6

SN 5.6
With Cālā
Cālāsutta

At Sāvatthī.

Then the nun Cālā robed up in the morning … and sat at the root of a tree for the day's meditation.

Then Māra the Wicked went up to Cālā and said to her, "Nun, what don't you approve of?"

"I don't approve of rebirth, sir."

"Why don't you approve of rebirth? When you're born, you get to enjoy sensual pleasures. Who put this idea in your head: 'Nun, don't approve of rebirth'?"

"Death comes to those who are born, when you're born you undergo sufferings—killing, caging, misery—that's why you shouldn't approve of rebirth.

The Buddha taught me the Dhamma for passing beyond rebirth, for giving up all suffering; he settled me in the truth.

There are beings in the realm of luminous form, and others stuck in the formless. Not understanding cessation, they return in future lives."

Then Māra the Wicked, thinking, "The nun Cālā knows me!" miserable and sad, vanished right there.

SN 5.7

SN 5.7
With Upacālā
Upacālāsutta

At Sāvatthī.

Then the nun Upacālā robed up in the morning … and sat at the root of a tree for the day's meditation.

Then Māra the Wicked went up to Upacālā and said to her, "Nun, where do you want to be reborn?"

"I don't want to be reborn anywhere, sir."

"There are the Gods of the Thirty-Three, and those of Yama; also the Joyful Deities, the Gods Who Love to Imagine, and the Gods Who Control what is Imagined by Others. Set your heart on such places, and you'll undergo delight."

"The Gods of the Thirty-Three, and those of Yama; also the Joyful Deities, the Gods Who Love to Imagine, and the Gods Who Control what is Imagined by Others—they're bound with the bonds of sensuality; they fall under your sway again.

All the world is on fire, all the world is smoldering, all the world is ablaze, all the world is rocking.

My mind adores that place where Māra cannot go; it's not shaking or burning, and not frequented by ordinary people."

Then Māra the Wicked, thinking, "The nun Upacālā knows me!" miserable and sad, vanished right there.

SN 5.8

SN 5.8
With Sīsupacālā
Sīsupacālāsutta

At Sāvatthī.

Then the nun Sīsupacālā robed up in the morning … and sat at the root of a tree for the day's meditation.

Then Māra the Wicked went up to Sīsupacālā and said to her, "Nun, whose creed do you believe in?"

"I don't believe in anyone's creed, sir."

"In whose name did you shave your head? You look like an ascetic, but you don't believe in any creed. Why do you live as if lost?"

"Followers of other creeds are confident in their views. But I don't believe in their teaching, for they're no experts in the Dhamma.

But there is one born in the Sakyan clan, the unrivaled Buddha, champion, dispeller of Māra, everywhere undefeated,

everywhere freed, and unattached, the Clear-eyed One sees all. He has attained the end of all deeds, freed with the ending of attachments. That Blessed One is my Teacher, and I believe in his instruction."

Then Māra the Wicked, thinking, "The nun Sīsupacālā knows me!" miserable and sad, vanished right there.

SN 5.9

SN 5.9
With Selā
Selāsutta

At Sāvatthī.

Then the nun Selā robed up in the morning … and sat at the root of a tree for the day's meditation.

Then Māra the Wicked, wanting to make the nun Selā feel fear, terror, and goosebumps … addressed her in verse:

"Who created this puppet? Where is its maker? Where has the puppet arisen? And where does it cease?"

Then the nun Selā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Selā, knowing that this was Māra the Wicked, replied to him in verse:

"This puppet isn't self-made, nor is this misery made by another. It comes to be because of a cause, and ceases when the cause breaks up.

It's like a seed that's sown in a field; it grows relying on both the soil's nutrients as well as moisture.

In the same way the aggregates and elements and these six sense fields come to be because of a cause, and cease when the cause breaks up."

Then Māra the Wicked, thinking, "The nun Selā knows me!" miserable and sad, vanished right there.

SN 5.10

SN 5.10
With Vajirā
Vajirāsutta

At Sāvatthī.

Then the nun Vajirā robed up in the morning and, taking her bowl and robe, entered Sāvatthī for alms. She wandered for alms in Sāvatthī. After the meal, on her return from almsround, she went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation.

Then Māra the Wicked, wanting to make the nun Vajirā feel fear, terror, and goosebumps, wanting to make her fall away from immersion, went up to her and addressed her in verse:

"Who created this sentient being? Where is its maker? Where has the being arisen? And where does it cease?"

Then the nun Vajirā thought, "Who's speaking this verse, a human or a non-human?"

Then she thought, "This is Māra the Wicked, wanting to make me feel fear, terror, and goosebumps, wanting to make me fall away from immersion!"

Then Vajirā, knowing that this was Māra the Wicked, replied to him in verse:

"Why do you believe there's such a thing as a 'sentient being'? Māra, is this your theory? This is just a pile of conditions, you won't find a sentient being here.

When the parts are assembled we use the word 'chariot'. So too, when the aggregates are present 'sentient being' is the convention we use.

But it's only suffering that comes to be, lasts a while, then disappears. Naught but suffering comes to be, naught but suffering ceases."

Then Māra the Wicked, thinking, "The nun Vajirā knows me!" miserable and sad, vanished right there.

The Linked Discourses on Nuns are completed.

SN 6.1

SN 6.1
The Appeal of Brahmā
Brahmāyācanasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, "This principle I have discovered is deep, hard to see, hard to understand, peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. But people like clinging, they love it and enjoy it. It's hard for them to see this topic; that is, specific conditionality, dependent origination. It's also hard for them to see this topic; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. And if I were to teach this principle, others might not understand me, which would be wearying and troublesome for me."

And then these verses, which were neither supernaturally inspired, nor learned before in the past, occurred to the Buddha:

"I've struggled hard to realize this, enough with trying to explain it! Those mired in greed and hate can't really understand this teaching.

It goes against the stream, subtle, deep, obscure, and very fine. Those besotted by greed cannot see, for they're shrouded in a mass of darkness."

And as the Buddha reflected like this, his mind inclined to remaining passive, not to teaching the Dhamma.

Then Brahmā Sahampati, knowing the Buddha's train of thought, thought, "Alas! The world will be lost, the world will perish! For the mind of the Realized One, the perfected one, the fully awakened Buddha, inclines to remaining passive, not to teaching the Dhamma."

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the Buddha, and said:

"Sir, let the Blessed One teach the Dhamma! Let the Holy One teach the Dhamma! There are beings with little dust in their eyes. They're in decline because they haven't heard the teaching. There will be those who understand the teaching!"

This is what Brahmā Sahampati said. Then he went on to say:

“Among the Magadhans there appeared in the past an impure teaching thought up by those still stained. Fling open the door to freedom from death! Let them hear the teaching the immaculate one discovered.

Standing high on a rocky mountain, you can see the people all around. In just the same way, All-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, look upon the people swamped with sorrow, oppressed by rebirth and old age.

Rise, hero! Victor in battle, leader of the caravan, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!”

Then the Buddha, understanding Brahmā’s invitation, surveyed the world with the eye of a Buddha, out of his compassion for sentient beings. And the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. Some of them sprout and grow in the water reaching the water’s surface. And some of them sprout and grow in the water but rise up above the water and stand with no water clinging to them.

In the same way, the Buddha saw sentient beings with little dust in their eyes, and some with much dust in their eyes; with keen faculties and with weak faculties, with good qualities and with bad qualities, easy to teach and hard to teach. And some of them lived seeing the danger in the fault to do with the next world, while others did not.

When he had seen this he replied in verse to Brahmā Sahampati:

“Flung open are the doors to freedom from death! Let those with ears to hear commit to faith. Thinking it would be troublesome, Brahmā, I did not teach the sophisticated, sublime Dhamma among humans.”

Then Brahmā Sahampati, knowing that his request for the Buddha to teach the Dhamma had been granted, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 6.2

SN 6.2
Respect
Gāravasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the goatherd's banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, "It's unpleasant to live without respect and reverence. What ascetic or brahmin should I honor and respect and rely on?"

Then it occurred to him:

"I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of ethics, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in immersion …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in wisdom …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in freedom …

I'd honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of the knowledge and vision of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in the knowledge and vision of freedom, who I should honor and respect and rely on. Why don't I honor and respect and rely on the same Dhamma to which I was awakened?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“That’s so true, Blessed One! That’s so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.”

This is what Brahmā Sahampati said. Then he went on to say:

“All Buddhas in the past, the Buddhas of the future, and the Buddha at present—destroyer of the sorrows of many—

respecting the true teaching they did live, they do live, and they also will live. This is the nature of the Buddhas.

Therefore someone who cares for their own welfare, and wants to become the very best they can be, should respect the true teaching, remembering the instructions of the Buddhas.”

SN 6.3

SN 6.3
With Brahmadeva
Brahmadevasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a certain brahmin lady had a son called Brahmadeva, who had gone forth from the lay life to homelessness in the presence of the Buddha.

Then Venerable Brahmadeva, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Brahmadeva became one of the perfected.

Then Brahmadeva robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Wandering indiscriminately for almsfood in Sāvatthī, he approached his own mother's home.

Now at that time Brahmadeva's mother, the brahmin lady, was offering up a regular oblation to Brahmā.

Then Brahmā Sahampati thought, "This Venerable Brahmadeva's mother, the brahmin lady, offers up a regular oblation to Brahmā. Why don't I go and stir up a sense of urgency in her?"

Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in the home of Brahmadeva's mother. Then Brahmā Sahampati, while standing in the air, addressed Brahmadeva's mother in verse:

"Far from here is the Brahmā realm, madam, to which you offer a regular oblation. But Brahmā doesn't eat that kind of food. Why pray, when you don't know the path to Brahmā?

This Brahmadeva, madam, free of attachments, has surpassed the gods. Owning nothing, providing for no other, a mendicant has entered your house for alms.

He's worthy of offerings dedicated to the gods, a knowledge master, evolved. He's worthy of a religious donation from gods and men. Having banished all evils, he's unsullied. Cool

at heart, he wanders searching for food.

He has no before and after, peaceful, unclouded, untroubled, with no need for hope, he has laid down the rod for all creatures firm and frail. So let him enjoy your offering of choice alms.

With peaceful mind, he has left the crowd, he wanders like a tamed elephant, unperturbed. He's a mendicant fair in ethics, with heart well freed. So let him enjoy your offering of choice alms.

With unwavering confidence in him, present your religious donation to one who is worthy of it. Now that you've seen the sage who has crossed over, madam, make merit for the sake of future happiness!"

With unwavering confidence in him, she presented her religious donation to one who is worthy of it. After seeing the sage who had crossed over, the brahmin lady made merit for the sake of future happiness.

SN 6.4

SN 6.4
With Baka the Brahmā
Bakabrahmasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Baka the Brahmā had the following harmful misconception: "This is permanent, this is everlasting, this is eternal, this is whole, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

Then the Buddha knew what Baka the Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta's Grove and reappeared in that Brahmā realm.

Baka the Brahmā saw the Buddha coming off in the distance and said to him, "Come, good sir! Welcome, good sir! It's been a long time since you took the opportunity to come here. For this is permanent, this is everlasting, this is eternal, this is complete, this is imperishable. For this is where there's no being born, growing old, dying, passing away, or being reborn. And there's no other escape beyond this."

When he had spoken, the Buddha said to him, "Alas, Baka the Brahmā is lost in ignorance! Alas, Baka the Brahmā is lost in ignorance! Because what is actually impermanent, not lasting, transient, incomplete, and perishable, he says is permanent, everlasting, eternal, complete, and imperishable. And where there is being born, growing old, dying, passing away, and being reborn, he says that there's no being born, growing old, dying, passing away, or being reborn. And although there is another escape beyond this, he says that there's no other escape beyond this."

"Gotama, we seventy-two merit-makers are now wielders of power, having passed beyond rebirth and old age. This is our last rebirth as Brahmā, knowledge master. And now many people pray to us."

"But, Baka, the life span here is short, not long, though you think it's long. I know that your life span is two quinquadecillion years, Brahmā."

"Blessed One, I am the one of infinite vision, who has gone beyond rebirth and old age and sorrow. What precepts and observances did I practice in the past? Explain to me so that I may understand."

“You gave drink to many people who were oppressed by thirst and heat. They’re the precepts and observances you practiced in the past. I recollect it like one who has wakened from sleep.

When people at Deer River Bank were seized, you released the captives as they were led away. That’s the precepts and observances you practiced in the past. I recollect it like one who has wakened from sleep.

When a boat on the Ganges River was seized by a fierce dragon desiring human flesh, you freed it wielding mighty force. That’s the precepts and observances you practiced in the past. I recollect it like one who has wakened from sleep.

I used to be your servant named Kappa. You thought he was intelligent and loyal. That’s the precepts and observances you practiced in the past. I recollect it like one who has wakened from sleep.”

“You certainly understand this life span of mine. And others, too, you know; that’s why you’re the Buddha. And that’s why your blazing glory lights up even the Brahmā realm.”

SN 6.5

SN 6.5
A Certain Brahmā
Aññatarabrahmasutta

At Sāvatthī.

Now at that time a certain Brahmā had the following harmful misconception: “No ascetic or brahmin can come here!”

Then the Buddha knew what that Brahmā was thinking. As easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm. Then the Buddha sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahāmoggallāna thought, “Where is the Buddha staying at present?” With clairvoyance that is purified and superhuman, he saw the Buddha seated cross-legged in the air above that Brahmā, having entered upon the fire element. Then, as easily as a strong person would extend or contract their arm, he vanished from Jeta’s Grove and reappeared in that Brahmā realm. Then Mahāmoggallāna—positioning himself in the east, below the Buddha—sat cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Venerable Mahākassapa … positioned himself in the south …

Venerable Mahākappina … positioned himself in the west …

Venerable Anuruddha … positioned himself in the north, below the Buddha, sitting cross-legged in the air above that Brahmā, having entered upon the fire element.

Then Mahāmoggallāna addressed that Brahmā in verse:

“Sir, do you still have the same view that you had in the past? Or do you see the radiance transcending the Brahmā realm?”

“Good sir, I don’t have that view that I had in the past. I see the radiance transcending the Brahmā realm. So how could I say today that I am permanent and eternal?”

Having inspired a sense of awe in the Brahmā, as easily as a strong person would extend or contract their arm, the Buddha vanished from the Brahmā realm and reappeared in Jeta’s Grove.

Then that Brahmā addressed a member of his retinue, “Please, good sir, go up to Venerable Mahāmoggallāna and say to him: ‘Moggallāna my good sir, are there any other disciples of the Buddha who have power and might comparable to the masters Moggallāna, Kassapa, Kappina, and Anuruddha?’”

“Yes, good sir,” replied that retinue member. He went to Moggallāna and asked as instructed.

Then Mahāmoggallāna addressed that member of Brahmā’s retinue in verse:

“There are many disciples of the Buddha who have the three knowledges, and have attained psychic power, expert in reading minds, they’re perfected ones with defilements ended.”

Then that member of Brahmā’s retinue, having approved and agreed with what Mahāmoggallāna said, went to that Brahmā and said to him, “Good sir, Venerable Mahāmoggallāna said this:

‘There are many disciples of the Buddha who have the three knowledges, and have attained psychic power, expert in reading minds, they’re perfected ones with defilements ended.’”

That’s what that member of Brahmā’s retinue said. Satisfied, that Brahmā was happy with what the member of his retinue said.

SN 6.6

SN 6.6
The Negligent Brahmā
Brahmalokasutta

At Sāvatthī.

Now at that time the Buddha had gone into retreat for the day's meditation.

Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post. But Subrahmā said to Suddhāvāsa, "Good sir, it's the wrong time to pay homage to the Buddha. He has gone into retreat for the day's meditation. But such and such Brahmā realm is successful and prosperous, while the Brahmā living there is negligent. Come, let's go to that Brahmā realm and inspire awe in that Brahmā!"

"Yes, good sir," replied Suddhāvāsa.

Then, as easily as a strong person would extend or contract their arm, they vanished from in front of the Buddha and appeared in that Brahmā realm.

That Brahmā saw those Brahmās coming off in the distance and said to them, "Well now, good sirs, where have you come from?"

"Good sir, we've come from the presence of the Blessed One, the perfected one, the fully awakened Buddha. Shouldn't you go to attend on that Blessed One?"

When they had spoken, that Brahmā refused to accept their advice. He multiplied himself a thousand times and said to Subrahmā, "Good sir, can't you see that I have such psychic power?"

"I see that, good sir."

"Since I have such psychic power and might, what other ascetic or brahmin should I go to and attend upon?"

Then Subrahmā multiplied himself two thousand times and said to that Brahmā, "Good sir, can't you see that I have such psychic power?"

"I see that, good sir."

"That Buddha has even more psychic power and might than you or me. Shouldn't you go to attend on that Blessed One?"

Then that Brahmā addressed Subrahmā in verse:

“There are three hundreds of phoenixes, four of swans, and five of eagles. This palace belongs to him who practiced absorption. It shines, Brahmā, lighting up the northern quarter!”

“So what if your palace shines, lighting up the northern quarter? A clever person who has seen the deficiency in form, its chronic trembling, takes no pleasure in it.”

Then after inspiring awe in that Brahmā, the independent brahmās Subrahmā and Suddhāvāsa vanished right there. And after some time that Brahmā went to attend on the Buddha.

SN 6.7

SN 6.7
About Kokālika
Kokālikasutta

At Sāvatthī.

Now at that time the Buddha had gone into retreat for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

Then Subrahmā recited this verse about the mendicant Kokālika in the Buddha's presence:

"What wise person here would judge the immeasurable by measuring them? I think anyone who'd do such a thing must be an ordinary person, shrouded in darkness."

SN 6.8

SN 6.8
About Katamorakatissaka
Katamodakatissasutta

At Sāvatthī.

Now at that time the Buddha had gone into retreat for the day's meditation. Then the independent brahmās Subrahmā and Suddhāvāsa went to the Buddha and stationed themselves one by each door-post.

Then Suddhāvāsa recited this verse about the mendicant Katamorakatissaka in the Buddha's presence:

"What wise person here would judge the immeasurable by measuring them? I think anyone who'd do such a thing must be a fool, shrouded in darkness."

SN 6.9

SN 6.9
With the Brahmā Tudu
Turūbrahmasutta

At Sāvatthī.

Now at that time the mendicant Kokālika was sick, suffering, gravely ill.

Then, late at night, the beautiful independent brahmā Tudu, lighting up the entire Jeta's Grove, went up to the mendicant Kokālika, and standing in the air he said to him, "Kokālika, have confidence in Sāriputta and Moggallāna, they're good monks."

"Who are you, reverend?"

"I am Tudu the independent brahmā."

"Didn't the Buddha declare you a non-returner? So what exactly are you doing back here? See how far you have strayed!"

"A man is born with an axe in his mouth. A fool cuts themselves with it when they say bad words.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you'll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What's really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them."

SN 6.10

SN 6.10
With Kokālika
Kokālikasutta

At Sāvatthī.

Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

When this was said, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

For a second time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

For a second time, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

For a third time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

For a third time, the Buddha said to Kokālika, “Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

That’s what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants asked the Buddha, “Sir, how long is the life span in the Pink Lotus hell?”

“It’s long, mendicant. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell.

Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell.

The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A man is born with an axe in his mouth. A fool cuts themselves with it when they say bad words.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you’ll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What’s really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them.”

SN 6.11

SN 6.11
With Sanaṅkumāra
Sanaṅkumārasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the bank of the Sappinī river.

Then, late at night, the beautiful Brahmā Sanaṅkumāra, lighting up the entire Sappinī riverbank, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is best among gods and humans."

That's what Brahmā Sanaṅkumāra said, and the teacher approved. Then Brahmā Sanaṅkumāra, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

SN 6.12

SN 6.12
About Devadatta
Devadattasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, stood to one side, and recited this verse in the Buddha's presence:

"The banana tree is destroyed by its own fruit, as are the bamboo and the reed. Honor destroys a sinner, as pregnancy destroys a mule."

SN 6.13

SN 6.13
At Andhakavinda
Andhakavindasutta

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda.

Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entirety of Andhakavinda, went up to the Buddha, bowed, stood to one side, and recited these verses in the Buddha's presence:

"One should frequent secluded lodgings, and practice to be released from fetters. If you don't find enjoyment there, live in the Saṅgha, guarded and mindful.

Walking for alms from family to family, with senses guarded, alert and mindful. One should frequent secluded lodgings, free of fear, freed in the fearless.

Where dreadful serpents slither, where the lightning flashes and the sky thunders in the dark of the night; there meditates a mendicant, free of goosebumps.

For this is ever seen by me, it isn't just what the testament says. Within a single spiritual dispensation a thousand are conquerors of Death.

And of trainees there are more than five hundred, and ten times ten tens; all are stream-enterers, freed from rebirth in the animal realm.

And as for the rest of folk who I think have shared in merit—I couldn't even number them, for fear of speaking falsely."

SN 6.14

SN 6.14
About Aruṇavatī
Aruṇavatīsutta

So I have heard. At one time the Buddha was staying near Sāvatthī. There he addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, there was a king named Aruṇavā. He had a capital named Aruṇavatī. Sikhī the Blessed One, the perfected one, the fully awakened Buddha lived supported by Aruṇavatī. Sikhī had a fine pair of chief disciples named Abhibhū and Sambhava.

Then the Buddha Sikhī addressed the mendicant Abhibhū, ‘Come, brahmin, let’s go to one of the brahmā realms until it’s time for our meal.’

‘Yes, sir,’ replied Abhibhū. Then, as easily as a strong person would extend or contract their arm, they vanished from Aruṇavatī and appeared in that Brahmā realm.

Then the Buddha Sikhī addressed the mendicant Abhibhū, ‘Brahmin, teach the Dhamma as you feel inspired for that Brahmā, his assembly, and the members of his retinue.’

‘Yes, sir,’ replied Abhibhū. Then he educated, encouraged, fired up, and inspired them with a Dhamma talk.

But the Brahmā, his assembly, and his retinue complained, grumbled, and objected, ‘Oh, how incredible, how amazing! How on earth can a disciple teach Dhamma in the presence of the Teacher?’

Then the Buddha Sikhī addressed the mendicant Abhibhū, ‘Brahmin, Brahmā, his assembly, and his retinue are complaining that a disciple teaches Dhamma in the presence of the Teacher. Well then, brahmin, stir them up even more!’

‘Yes, sir,’ replied Abhibhū. Then he taught Dhamma with his body visible; with his body invisible; with the lower half visible and the upper half invisible; and with the upper half visible and the lower half invisible.

And the Brahmā, his assembly, and his retinue, their minds full of wonder and amazement, thought, ‘Oh, how incredible, how amazing! The ascetic has such psychic power and might!’

Then Abhibhū said to the Buddha Sikhī, ‘Sir, I recall having said this in the middle of the Saṅgha: “Standing in the Brahmā realm, I can make my voice heard throughout the

galaxy.”’

‘Now is the time, brahmin! Now is the time, brahmin! Standing in the Brahmā realm, make your voice heard throughout the galaxy.’

‘Yes, sir,’ replied Abhibhū. Standing in the Brahmā realm, he recited this verse:

‘Rouse yourselves! Try harder! Devote yourselves to the teachings of the Buddha! Crush the army of Death, as an elephant a hut of reeds.

Whoever shall meditate diligently in this teaching and training, giving up transmigration through rebirths, will make an end of suffering.’

Having inspired that Brahmā, his assembly, and his retinue with a sense of awe, as easily as a strong person would extend or contract their arm, Sikhī and Abhibhū vanished from that Brahmā realm and appeared in Aruṇavatī.

Then the Buddha Sikhī addressed the mendicants, ‘Mendicants, did you hear the mendicant Abhibhū speaking a verse while standing in a Brahmā realm?’

‘We did, sir.’

‘But what exactly did you hear?’

‘This is what we heard, sir:

“Rouse yourselves! Try harder! Devote yourselves to the teachings of the Buddha! Crush the army of Death, as an elephant a hut of reeds.

Whoever shall meditate diligently in this teaching and training, giving up transmigration through rebirths, will make an end of suffering.”

That’s what we heard, sir.’

‘Good, good, mendicants! It’s good that you heard the mendicant Abhibhū speaking this verse while standing in a Brahmā realm.’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

SN 6.15

SN 6.15
Final Extinguishment
Parinibbānasutta

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment.

Then the Buddha said to the mendicants: “Come now, mendicants, I say to you all: ‘Conditions fall apart. Persist with diligence.’”

These were the Realized One’s last words.

Then the Buddha entered the first absorption. Emerging from that, he entered the second absorption. Emerging from that, he successively entered into and emerged from the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, and the dimension of neither perception nor non-perception. Then he entered the cessation of perception and feeling.

Then he emerged from the cessation of perception and feeling and entered the dimension of neither perception nor non-perception. Emerging from that, he successively entered into and emerged from the dimension of nothingness, the dimension of infinite consciousness, the dimension of infinite space, the fourth absorption, the third absorption, the second absorption, and the first absorption. Emerging from that, he successively entered into and emerged from the second absorption and the third absorption. Then he entered the fourth absorption. Emerging from that the Buddha immediately became fully extinguished.

When the Buddha became fully extinguished, along with the full extinguishment, Brahmā Sahampati recited this verse:

“All creatures in this world must lay down this bag of bones. For even a Teacher such as this, unrivaled in the world, the Realized One, attained to power, the Buddha became fully extinguished.”

When the Buddha became fully extinguished, Sakka, lord of gods, recited this verse:

“Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss.”

When the Buddha became fully extinguished, Venerable Ānanda recited this verse:

“Then there was terror! Then they had goosebumps! When the Buddha, endowed with all fine qualities, became fully extinguished.”

When the Buddha became fully extinguished, Venerable Anuruddha recited this verse:

“There was no more breathing for the poised one of steady heart. Imperturbable, committed to peace, the Clear-eyed One became fully extinguished.

He put up with painful feelings without flinching. The liberation of his heart was like the extinguishing of a lamp.”

The Linked Discourses on Brahmā are complete.

SN 7.1

SN 7.1
With Dhanañjānī
Dhanañjānīsutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time a certain brahmin lady of the Bhāradvāja clan named Dhanañjānī was devoted to the Buddha, the teaching, and the Saṅgha. Once, while she was bringing her husband his meal, she tripped and expressed this heartfelt sentiment three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!"

When she said this, the brahmin said to Dhanañjānī:

"That'd be right. For the slightest thing this lowlife woman spouts out praise for that bald ascetic. Right now, lowlife woman, I'm going to refute your teacher's doctrine!"

"Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can refute the doctrine of the Blessed One, the perfected one, the fully awakened Buddha. But anyway, you should go. When you've gone you'll understand."

Then the brahmin of the Bhāradvāja clan, angry and upset, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

"When what is incinerated do you sleep at ease? When what is incinerated is there no sorrow? What is the one thing whose killing you approve?"

"When anger's incinerated you sleep at ease. When anger's incinerated there is no sorrow. O brahmin, anger has a poisonous root and a honey tip. The noble ones praise its killing, for when it's incinerated there is no sorrow."

When he said this, the brahmin said to the Buddha, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister

Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama's presence?"

And the brahmin received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

SN 7.2

SN 7.2
The Abuser
Akkosasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

The brahmin Bhāradvāja the Rude heard a rumor that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words. When he had spoken, the Buddha said to him:

"What do you think, brahmin? Do friends and colleagues, relatives and family members, and guests still come to visit you?"

"Sometimes they do, Mister Gotama."

"Do you then serve them with fresh and cooked foods and savories?"

"Sometimes I do."

"But if they don't accept it, brahmin, who does it belong to?"

"In that case it still belongs to me."

"In the same way, brahmin, when you abuse, harass, and attack us who do not abuse, harass, and attack, we don't accept it. It still belongs to you, brahmin, it still belongs to you!

Someone who, when abused, harassed, and attacked, abuses, harasses, and attacks in return is said to eat the food and have a reaction to it. But we neither eat your food nor do we have a reaction to it. It still belongs to you, brahmin, it still belongs to you!"

"The king and his retinue believe that Mister Gotama is a perfected one. And yet he still gets angry."

"For one free of anger, tamed, living in balance, freed by right knowledge, a poised one who is at peace: where would anger come from?

When you get angry at an angry person you just make things worse for yourself. When you don't get angry at an angry person you win a battle hard to win.

When you know that the other is angry, you act for the good of both yourself and the other if you're mindful and stay calm.

People unfamiliar with the teaching consider one who heals both oneself and the other to be a fool."

When he had spoken, Bhāradvāja the Rude said to the Buddha, "Excellent, Mister Gotama! … I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the ascetic Gotama's presence?"

And the brahmin Bhāradvāja the Rude received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja the Rude, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

SN 7.3

SN 7.3
With Bhāradvāja the Fiend
Asurindakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bhāradvāja the Fiend heard a rumor to the effect that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and abused and insulted him with rude, harsh words.

But when he said this, the Buddha kept silent.

Then Bhāradvāja the Fiend said to the Buddha, "You're beaten, ascetic, you're beaten!"

"'Ha! I won!' thinks the fool, when speaking with harsh words. Patience is the true victory for those who understand.

When you get angry at an angry person you just make things worse for yourself. When you don't get angry at an angry person you win a battle hard to win.

When you know that the other is angry, you act for the good of both yourself and the other if you're mindful and stay calm.

People unskilled in Dhamma consider one who heals both oneself and the other to be a fool."

When he had spoken, Bhāradvāja the Fiend said to the Buddha, "Excellent, Mister Gotama! …" … And Venerable Bhāradvāja became one of the perfected.

SN 7.4

SN 7.4
With Bhāradvāja the Bitter
Bilaṅgikasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. The brahmin Bhāradvāja the Bitter heard a rumor that a brahmin of the Bhāradvāja clan had gone forth from the lay life to homelessness in the presence of the ascetic Gotama. Angry and displeased he went to the Buddha and stood silently to one side.

Then the Buddha, knowing Bhāradvāja the Bitter's train of thought, addressed him in verse:

"Whoever wrongs a man who has done no wrong, a pure man who has not a blemish, the evil backfires on the fool, like fine dust thrown upwind."

When he said this, the brahmin Bhāradvāja the Bitter said to the Buddha, "Excellent, Mister Gotama! …" … And Venerable Bhāradvāja became one of the perfected.

SN 7.5

SN 7.5
Harmless
Ahiṁsakasutta

At Sāvatthī.

Then the brahmin Bhāradvāja the Harmless went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said, “I am Harmless, Mister Gotama, I am Harmless!”

“If you were really like your name, then you’d be Harmless. But a truly harmless person does no harm by way of body, speech, or mind; they don’t harm anyone else.”

When he had spoken, the brahmin Bhāradvāja the Harmless said to the Buddha, “Excellent, Mister Gotama! …” … And Venerable Bhāradvāja the Harmless became one of the perfected.

SN 7.6

SN 7.6
With Bhāradvāja of the Matted Hair
Jaṭāsutta

At Sāvatthī.

Then the brahmin Bhāradvāja of the Matted Hair went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“Tangled within, tangled without: these people are tangled in tangles. I ask you this, Gotama: who can untangle this tangle?”

“A wise person grounded in ethics, developing the mind and wisdom, a keen and alert mendicant—they can untangle this tangle.

Those in whom greed, hate, and ignorance have faded away; the perfected ones with defilements ended—they have untangled the tangle.

Where name and form cease with nothing left over; as well as impingement and perception of form: it’s there that the tangle is cut.”

When he had spoken, Bhāradvāja of the Matted Hair said to the Buddha, “Excellent, Mister Gotama! …” … And Venerable Bhāradvāja became one of the perfected.

SN 7.7

SN 7.7
With Bhāradvāja the Pure
Suddhikasutta

At Sāvatthī.

Then the brahmin Bhāradvāja the Pure went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and recited this verse in his presence:

"No brahmin in the world is ever purified even though he's ethical and mortifies himself. But one accomplished in knowledge and conduct is purified, not these commoners."

"Even one who mutters many prayers is no brahmin by birth if they're filthy and corrupt within, supporting themselves by fraud.

Regardless of whether you're an aristocrat, a brahmin, peasant, menial, or a corpse-worker or scavenger—if you're energetic and resolute, always staunchly vigorous, you'll attain ultimate purity. Know that for a fact, brahmin."

When he had spoken, the brahmin Bhāradvāja the Pure said to the Buddha, "Excellent, Mister Gotama …" … And Venerable Bhāradvāja became one of the perfected.

SN 7.8

SN 7.8
With Bhāradvāja the Fire-Worshiper
Aggikasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time ghee and milk-rice had been set out for the brahmin Bhāradvāja the Fire-Worshiper, who thought, "I will serve the sacred flame! I will perform the fire sacrifice!"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Wandering indiscriminately for almsfood in Rājagaha, he approached Bhāradvāja the Fire-Worshiper's home and stood to one side.

Bhāradvāja the Fire-Worshiper saw him standing for alms and addressed him in verse:

"One who's accomplished in the three knowledges, of good birth and ample learning, accomplished in knowledge and conduct may enjoy this milk-rice."

"Even one who mutters many prayers is no brahmin by birth if they're filthy and corrupt within, with a following gained by fraud.

But one who knows their past lives, and sees heaven and places of loss, and has attained the ending of rebirth, that sage has perfect insight.

Because of these three knowledges a brahmin is a master of the three knowledges. Accomplished in knowledge and conduct, they may enjoy this milk-rice."

"Eat, Mister Gotama! you are truly a brahmin."

"Food enchanted by a spell isn't fit for me to eat. That's not the principle of those who see, brahmin. The Buddhas reject things enchanted with spells. Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink the consummate one, the great seer, with defilements ended and remorse stilled. For he is the field for the seeker of merit."

When he had spoken, the brahmin Bhāradvāja the Fire-Worshiper said to the Buddha, "Excellent, Mister Gotama! …" … And Venerable Bhāradvāja the Fire-Worshiper became one of the perfected.

SN 7.9

SN 7.9
With Bhāradvāja of Sundarikā
Sundarikasutta

At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarikā river.

Now at that time the brahmin Bhāradvāja of Sundarikā was serving the sacred flame and performing the fire sacrifice on the bank of the Sundarikā.

Then he looked all around the four quarters, wondering, “Now who might eat the leftovers of this offering?”

He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha. When he heard Bhāradvāja of Sundarikā’s footsteps the Buddha uncovered his head.

Bhāradvāja of Sundarikā thought, “This man is shaven, he is shaven!” And he wanted to turn back.

But he thought, “Even some brahmins are shaven. Why don’t I go to him and ask about his birth?”

Then the brahmin Bhāradvāja of Sundarikā went up to the Buddha, and said to him, “Sir, what are you by birth?”

“Don’t ask about birth, ask about conduct; for any kindling can kindle a flame. A steadfast sage, even though from a low class family, is a thoroughbred checked by conscience.

Tamed by truth, fulfilled by taming, a complete knowledge master who has completed the spiritual journey—that’s who a sacrificer should introduce themselves to, and make a timely offering to one worthy of a religious donation.”

“My sacrificial offering must have been well performed, since I have met such a knowledge master! It’s because I’d never met anyone like you that others ate the leftover offering.

Eat, Mister Gotama, you are truly a brahmin.”

“Food enchanted by a spell isn’t fit for me to eat. That’s not the principle of those who see,

brahmin. The Buddhas reject things enchanted with spells. Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink the consummate one, the great seer, with defilements ended and remorse stilled. For he is the field for the seeker of merit."

"Then, Mister Gotama, to whom should I give the leftovers of this offering?"

"Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest these leftovers, except for the Realized One or one of his disciples. Well then, brahmin, throw out those leftovers where there is little that grows, or drop them into water that has no living creatures."

So Bhāradvāja of Sundarikā dropped the leftover offering in water that had no living creatures. And when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when those leftovers were placed in the water, they sizzled and hissed, steaming and fuming.

Then the brahmin Bhāradvāja of Sundarikā, shocked and awestruck, went up to the Buddha, and stood to one side. The Buddha addressed him in verse:

"When you're kindling the wood, brahmin, don't imagine this is purity, for it's just an external. For experts say this is no way to purity, when one seeks purity in externals.

I've given up kindling firewood, brahmin, now I just light the inner flame. Always blazing, always serene, I am a perfected one leading the spiritual life.

Conceit, brahmin, is the burden of your possessions, anger your smoke, and lies your ashes. The tongue is the ladle and the heart the fire altar; a well-tamed self is a person's light.

The teaching is a lake with shores of ethics, brahmin, unclouded, praised by the fine to the good. There the knowledge masters go to bathe, and cross to the far shore without getting wet.

Truth, principle, restraint, the spiritual life; the attainment of the supreme based on the middle, brahmin. Pay homage to the upright ones—I declare that man to be one who follows the teaching."

When he had spoken, the brahmin Bhāradvāja of Sundarikā said to the Buddha, "Excellent, Mister Gotama …" … And Venerable Bhāradvāja became one of the perfected.

SN 7.10

SN 7.10
Many Daughters
Bahudhītarasutta

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Now at that time one of the brahmins of the Bhāradvāja clan had lost fourteen oxen. While looking for them he went to that forest, where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness established in his presence. He went up to the Buddha, and recited these verses in the Buddha's presence:

"This ascetic mustn't have fourteen oxen missing for the past six days: that's why this ascetic is happy.

This ascetic mustn't have a field of sesame ruined, with just one or two leaves: that's why this ascetic is happy.

This ascetic mustn't have rats in a vacant barn dancing merrily: that's why this ascetic is happy.

This ascetic mustn't have carpets that for seven months have been infested with fleas: that's why this ascetic is happy.

This ascetic mustn't have seven widowed daughters with one or two children each: that's why this ascetic is happy.

This ascetic mustn't have a wife with sallow, blotchy skin to wake him with a kick: that's why this ascetic is happy.

This ascetic mustn't have creditors knocking at dawn, warning, 'Pay up! Pay up!': that's why this ascetic is happy."

"You're right, brahmin, I don't have fourteen oxen missing for the past six days: that's why I'm happy, brahmin.

You're right, brahmin, I don't have a field of sesame ruined, with just one or two leaves: that's why I'm happy, brahmin.

You're right, brahmin, I don't have rats in a vacant barn dancing merrily: that's why I'm happy, brahmin.

You're right, brahmin, I don't have carpets that for seven months have been infested with fleas: that's why I'm happy, brahmin.

You’re right, brahmin, I don’t have seven widowed daughters with one or two children each: that’s why I’m happy, brahmin.

You’re right, brahmin, I don’t have a wife with blotchy, pockmarked skin to wake me up with a kick: that’s why I’m happy, brahmin.

You’re right, brahmin, I don’t have creditors knocking at dawn, warning, ‘Pay up! Pay up!’: that’s why I’m happy, brahmin.”

When he had spoken, the brahmin said to the Buddha, “Excellent, Mister Gotama! Excellent! … As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama’s presence?”

And the brahmin received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bhāradvāja became one of the perfected.

SN 7.11

SN 7.11
With Bhāradvāja the Farmer
Kasibhāradvājasutta

So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa.

Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working.

Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side.

Bhāradvāja the Farmer saw him standing for alms and said to him, “I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat.”

“I too plough and sow, brahmin, and then I eat.”

“I don’t see Mister Gotama with a yoke or plow or plowshare or goad or oxen, yet he says: ‘I too plough and sow, brahmin, and then I eat.’”

Then Bhāradvāja the Farmer addressed the Buddha in verse:

“You claim to be a farmer, but I don’t see you farming. Tell me how you’re a farmer when asked: how am I to recognize your farming?”

“Faith is my seed, fervor my rain, and wisdom is my yoke and plough. Conscience is my pole, mind my strap, mindfulness my plowshare and goad.

Guarded in body and speech, I restrict my intake of food. I use truth as my scythe, and gentleness is my release.

Energy is my beast of burden, transporting me to sanctuary from the yoke. It goes without turning back to where there is no sorrow.

That’s how to do the farming that has freedom from death as its fruit. When you finish this farming you’re released from all suffering.”

“Eat, Mister Gotama, you are truly a farmer. For Mister Gotama does the farming that has freedom from death as its fruit.”

“Food enchanted by a spell isn’t fit for me to eat. That’s not the principle of those who see, brahmin. The Buddhas reject things enchanted with spells. Since there is such a principle, brahmin, that’s how they live.

Serve with other food and drink the consummate one, the great seer, with defilements ended and remorse stilled. For he is the field for the seeker of merit.”

When he had spoken, the brahmin Bhāradvāja the Farmer said to the Buddha, “Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.12

SN 7.12
With Udaya
Udayasutta

At Sāvatthī.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Udaya. Then Udaya filled the Buddha's bowl with rice. The next day … and the day after that … Udaya filled the Buddha's bowl with rice.

But when he had filled the Buddha's bowl for a third time, he said to the Buddha, "This insatiable ascetic Gotama keeps coming back again and again!"

"Again and again, they sow the seed; again and again, the lord god sends rain; again and again, farmers plough the field; again and again, grain is produced for the nation.

Again and again, the beggars beg; again and again, the donors give. Again and again, when the donors have given, again and again, they take their place in heaven.

Again and again, dairy farmers milk; again and again, a calf cleaves to its mother; again and again, oppressing and intimidating; that idiot is reborn again and again.

Again and again, you're reborn and die; again and again, you get carried to a charnel ground. But when they've gained the path for no further rebirth, one of vast wisdom is not reborn again and again."

When he had spoken, the brahmin Udaya said to the Buddha, "Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

SN 7.13

SN 7.13
With Devahita
Devahitasutta

At Sāvatthī.

Now at that time the Buddha was afflicted by winds. Venerable Upavāna was his carer.

Then the Buddha said to Upavāna, “Please, Upavāna, find some hot water for me.”

“Yes, sir,” replied Upavāna. He robed up, and, taking his bowl and robe, went to the home of the brahmin Devahita, and stood silently to one side.

Devahita saw him standing there and addressed him in verse:

“Silent stands the Master, shaven, wrapped in his outer robe. What do you want? What are you looking for? What have you come here to ask for?”

“The perfected one, the Holy One in the world, the sage is afflicted by winds. If there’s hot water, give it to the sage, brahmin.

I wish to bring it to the one who is esteemed by the estimable, honored by the honorable, venerated by the venerable.”

Then Devahita had a man fetch a carrying-pole with hot water. He also presented Upavāna with a jar of molasses.

Then Venerable Upavāna went up to the Buddha and bathed him with the hot water. Then he stirred molasses into hot water and presented it to the Buddha. Then the Buddha’s illness died down.

Then the brahmin Devahita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“Where should you give an available gift? Where is a gift very fruitful? How does one who is donating ensure the success of their religious donation?”

“One who knows their past lives, and sees heaven and places of loss, and has attained the ending of rebirth, that sage has perfect insight.

Here you should give an available gift; what's given here is very fruitful. That's how a sponsor of sacrifices ensures the success of their religious donation."

When he had spoken, the brahmin Devahita said to the Buddha, "Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

SN 7.14

SN 7.14
A well-to-do brahmin
Mahāsālasutta

At Sāvatthī.

Then a certain well-to-do brahmin, shabby, wearing a shabby cloak, went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Brahmin, why are you so shabby, wearing a shabby cloak?”

“Mister Gotama, I have four sons. At their wives’ bidding they expelled me from my house.”

“Well then, brahmin, memorize these verses and recite them to your sons when you are all seated in the council hall with a large crowd.

‘I was overjoyed when they were born, and wished for them the very best. But at their wives’ bidding they chased me out, like hounds after hogs.

It turns out they’re wicked, those nasty men, though they called me their dear old Dad. They’re monsters in the shape of sons, throwing me out as I’ve grown old.

Like an old, useless horse led away from its fodder, the elderly father of those kids begs for alms at others’ homes.

Even my staff is better than those disobedient sons, for it wards off a wild bull, and even a wild dog.

It goes before me in the dark; in deep waters it supports me. By the wonderful power of this staff, when I stumble, I stand firm again.’”

Having memorized those verses in the Buddha’s presence, the brahmin recited them to his sons when they were all seated in the council hall with a large crowd. …

Then the brahmin’s sons led him back home, bathed him, and each clothed him with a fine pair of garments. Then the brahmin, taking one pair of garments, went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, we brahmins seek a fee for our teacher. May Mister Gotama please accept my teacher’s fee!” So the Buddha accepted it out of compassion. Then the well-to-do brahmin said to the Buddha, “Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.15

SN 7.15
Stuck-Up
Mānatthaddhasutta

At Sāvatthī.

Now at that time a brahmin named Stuck-Up was residing in Sāvatthī. He didn't bow to his mother or father, his teacher, or his oldest brother. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Then Stuck-Up thought, "The ascetic Gotama is teaching Dhamma, surrounded by a large assembly. Why don't I approach him? If he speaks to me, I'll speak to him. But if he doesn't speak, neither will I."

Then the brahmin Stuck-Up went up to the Buddha, and stood silently to one side. But the Buddha didn't speak to him.

Then Stuck-Up thought, "This ascetic Gotama knows nothing!" And he wanted to go back from there right away.

Then the Buddha, knowing Stuck-Up's train of thought, addressed him in verse:

"It's not good to foster conceit if you want what's good for you, brahmin. You should foster the goal which brought you here."

Then Stuck-Up thought, "The ascetic Gotama knows my mind!" He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Mister Gotama, I am Stuck-Up! I am Stuck-Up!"

Then that assembly was stunned: "Oh, how incredible, how amazing! This brahmin Stuck-Up doesn't bow to his mother or father, his teacher, or his oldest brother. Yet he shows such utmost devotion to the ascetic Gotama!"

Then the Buddha said to the brahmin Stuck-Up, "Enough, brahmin. Get up, and take your own seat. For your mind has confidence in me."

Then Stuck-Up took his seat and said to the Buddha:

"Regarding whom should you not be conceited? Who should you respect? Who should you esteem? Who is it good to venerate properly?"

“Your mother and father, and also your oldest brother, with teacher as fourth. Regarding these you should not be conceited. They are who you should respect. They are who you should esteem. And they’re who it’s good to venerate properly.

And when you’ve humbled conceit, and aren’t stuck-up, show supreme reverence for the perfected ones, cooled, their task complete, free of defilements.”

When he had spoken, the brahmin Stuck-Up said to the Buddha, “Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.16

SN 7.16
The Contraphile
Paccanīkasutta

At Sāvatthī.

Now at that time a brahmin named Contraphile, who loved contradiction, was residing in Sāvatthī.

Then Contraphile thought, “Why don’t I go to the ascetic Gotama and contradict everything he says?”

At that time the Buddha was walking mindfully in the open air.

Then the brahmin Contraphile went up to the Buddha, and said to him as he was walking, “Ascetic, preach the Dhamma.”

“Fine words aren’t easy to understand by a lover of contradiction, whose mind is tainted and full of aggression.

But when you’ve dispelled aggression, and your suspicious mind, and you’ve got rid of resentment, then you’ll understand fine words.”

When he had spoken, the brahmin Contraphile said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.17

SN 7.17
The Builder
Navakammikasutta

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Now at that time the brahmin Bhāradvāja the Builder was doing some building work in that jungle thicket. He saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness established in his presence.

Seeing this, it occurred to him, “I enjoy doing this building work here in the jungle. I wonder what the ascetic Gotama enjoys doing?”

Then Bhāradvāja the Builder went up to the Buddha and addressed him in verse:

“What kind of work do you do as a mendicant in the sal jungle? How do you find enjoyment alone in the wilderness, Gotama?”

“There’s nothing I need to do in the jungle; my jungle’s cut down at the root, it’s withered away. With jungle cleared and free of thorns, I enjoy being alone in the jungle, having given up discontent.”

When he had spoken, the brahmin Bhāradvāja the Builder said to the Buddha, “Excellent, Mister Gotama … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.18

SN 7.18
Collecting Firewood
Kaṭṭhahārasutta

At one time the Buddha was staying in the land of the Kosalans in a certain forest grove.

Then several youths, students of one of the Bhāradvāja brahmins, approached a forest grove while collecting firewood. They saw the Buddha sitting down cross-legged at the root of a certain sal tree, his body set straight, and mindfulness established in his presence. Seeing this, they went up to Bhāradvāja and said to him, “Please sir, you should know this. In such and such a forest grove the ascetic Gotama is sitting down cross-legged, his body set straight, and mindfulness established in his presence.”

Then Bhāradvāja together with those students went to that forest grove where he saw the Buddha sitting down cross-legged, his body set straight, and mindfulness established in his presence.

He went up to the Buddha and addressed him in verse:

“Deep in the jungle so full of terrors, you’ve plunged into the empty, desolate wilderness. Still, steady, and graceful: how beautifully you meditate, mendicant!

Where there is no song or music, a lonely sage resorts to the wilderness. This strikes me as an amazing thing, that you dwell so joyfully alone in the jungle.

I suppose you wish to be reborn in the company of the supreme sovereign of the heaven of the Three and Thirty. Is that why you resort to the desolate wilderness, to practice fervor for attaining Brahmā?”

“Any wishes and hopes that are always attached to the many and various realms—the yearnings sprung from the root of unknowing—I’ve eliminated them all down to the root.

So I’m wishless, unattached, disengaged; amongst all things, my vision is clear. I’ve attained the state of grace, the supreme awakening; I meditate alone, brahmin, and self-assured.”

When he had spoken, Bhāradvāja said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.19

SN 7.19
The Brahmin Who Provided for His Mother
Mātuposakasutta

At Sāvatthī.

Then a brahmin who provided for his mother went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, I seek alms by legitimate means, which I use to provide for my mother and father. In doing so, am I doing my duty?”

“Indeed, brahmin, in so doing you are doing your duty. Whoever seeks alms by legitimate means, and uses them to provide for their mother and father creates much merit.

A mortal provides for their mother and father by legitimate means; because they look after their parents like this, they’re praised in this life by the astute, and they depart to rejoice in heaven.”

When he said this, the brahmin who provided for his mother said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.20

SN 7.20
A Beggar
Bhikkhakasutta

At Sāvatthī.

Then a begging brahmin went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, both you and I are beggars. What, then, is the difference between us?”

“You don’t become a beggar just by begging from others. One who has undertaken domestic duties has not yet become a mendicant.

But one living a spiritual life who has banished both merit and evil, and wanders having appraised the world, is said to be a mendicant.”

When he had spoken, the begging brahmin said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.21

SN 7.21
With Saṅgārava
Saṅgāravasutta

At Sāvatthī.

Now at that time there was a brahmin named Saṅgārava staying in Sāvatthī. He practiced purification by water, believing in purification by water. He lived committed to the practice of immersing himself in water at dawn and dusk. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and said to him, “Sir, there is a brahmin named Saṅgārava staying in Sāvatthī. He practices purification by water, believing in purification by water. He lives committed to the practice of immersing himself in water at dawn and dusk. Please visit him at his home out of compassion.” The Buddha consented with silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the brahmin Saṅgārava, and sat down on the seat spread out. Then the brahmin Saṅgārava went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side. The Buddha said to him, “Is it really true, brahmin, that you practice purification by water, believing in purification by water; that you live committed to the practice of immersing yourself in water at dawn and dusk?”

“Yes, Mister Gotama.”

“But brahmin, for what reason do you practice purification by water?”

“It’s because, Mister Gotama, whatever bad deeds I’ve done during the day I wash off by bathing at dusk; and whatever bad deeds I’ve done during the night, I wash off by bathing at dawn. That’s the reason why I practice purification by water.”

“The teaching is a lake with shores of ethics, brahmin, unclouded, praised by the fine to the good. There the knowledge masters go to bathe, and cross to the far shore without getting wet.”

When he had spoken, Saṅgārava said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 7.22

SN 7.22
At Khomadussa
Khomadussasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Khomadussa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Khomadussa for alms. Now at that time the brahmins and householders of Khomadussa were gathered in the council hall for some business, while a gentle rain drizzled down.

Then the Buddha approached that council. The brahmins and householders saw the Buddha coming off in the distance, and said, “Who are these shavelings, these fake ascetics? Don’t they understand the council rules?”

Then the Buddha addressed the brahmins and householders of Khomadussa in verse:

“If good people are not present it is no true council; and those whose speak against principle are not good people. Having given up greed, hate, and delusion, speakers of principle are good people.”

When he had spoken, the brahmins and householders of Khomadussa said to the Buddha, “Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

The Linked Discourses with Brahmins are complete.

SN 8.1

SN 8.1
Renounced
Nikkhantasutta

So I have heard. At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Now at that time Vaṅgīsa was junior, recently gone forth. He had been left behind to look after the dwelling.

Then several women dressed in all their finery went to the monastery at Aggāḷava in order to inspect the dwelling. When Vaṅgīsa saw them he became dissatisfied, with lust infecting his mind.

Then he thought, “It’s my loss, my misfortune, that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don’t I do it myself?”

Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Now that I’ve renounced the home life for homelessness I’m overrun by the rude thoughts of the Dark One.

Even if a thousand mighty princes and great archers, well trained, with strong bows, were to completely surround me; I would never flee.

And even if women come, many more than that, they won’t scare me, for I stand firm in the teaching.

I heard this with my own ears from the Buddha, kinsman of the Sun, about the path going to extinguishment; that’s what delights my mind.

Wicked One, if you come near me as I meditate like this, I’ll make sure that you, Death, won’t even see the path I take.”

SN 8.2

SN 8.2
Dissatisfaction
Aratīsutta

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Now at that time after Venerable Nigrodhakappa had finished his meal, on his return from almsround, he would enter his dwelling and not emerge for the rest of that day, or the next.

And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind.

Then he thought, “It’s my loss, my misfortune, that I’ve become dissatisfied, with lust infecting my mind. How is it possible for someone else to dispel my discontent and give rise to satisfaction? Why don’t I do it myself?”

Then, on the occasion of dispelling his own discontent and giving rise to satisfaction, he recited these verses:

“Giving up discontent and desire, along with all thoughts of the lay life, they wouldn’t get entangled in anything; unentangled, undesiring: that’s a real mendicant.

Whether on this earth or in the sky, whatever in the world is included in form wears out, it is all impermanent; the thoughtful live having comprehended this truth.

People are bound to their attachments, to what is seen, heard, felt, and thought. Unstirred, dispel desire for these things; for one called ‘a sage’ does not cling to them.

Attached to the sixty wrong views, and full of their own opinions, ordinary people are fixed in wrong principles. But that mendicant wouldn’t join a sectarian group, still less would they utter lewd speech.

Clever, long serene, free of deceit, alert, without envy, the sage has reached the state of peace; and because he’s extinguished, he bides his time.”

SN 8.3

SN 8.3
Good-Hearted
Pesalasutta

At one time Venerable Vaṅgīsa was staying near Āḷavī, at the Aggāḷava Tree-shrine, together with his mentor, Venerable Nigrodhakappa.

Now at that time Venerable Vaṅgīsa looked down upon other good-hearted mendicants because of his own poetic virtuosity.

Then he thought, “It’s my loss, my misfortune, that I look down on other good-hearted mendicants because of my own poetic virtuosity.”

Then, on the occasion of arousing remorse in himself, he recited these verses:

“Give up conceit, Gotama! Completely abandon the different kinds of conceit! Besotted with the different kinds of conceit, you’ve had regrets for a long time.

Smeared by smears and slain by conceit, people fall into hell. When people slain by conceit are reborn in hell, they grieve for a long time.

But a mendicant who practices rightly, winner of the path, never grieves. They enjoy happiness and a good reputation, and they rightly call him a ‘Seer of Truth’.

So don’t be hard-hearted, be energetic, with hindrances given up, be pure. Then with conceit given up completely, use knowledge to make an end, and be calmed.”

SN 8.4

SN 8.4
With Ānanda
Ānandasutta

At one time Venerable Ānanda was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms with Venerable Vaṅgīsa as his second monk.

And at that time Venerable Vaṅgīsa became dissatisfied, as lust infected his mind. Then he addressed Ānanda in verse:

"I've got a burning desire for pleasure; My mind is on fire! Please, out of compassion, Gotama, tell me how to quench the flames."

"Your mind is on fire because of a perversion of perception. Turn away from the feature of things that's attractive, provoking lust.

See all conditioned phenomena as other, as suffering and not-self. Extinguish the great fire of lust, don't burn up again and again.

With mind unified and serene, meditate on the ugly aspects of the body. With mindfulness immersed in the body, be full of disillusionment.

Meditate on the signless, give up the underlying tendency to conceit; and when you comprehend conceit, you will live at peace."

SN 8.5

SN 8.5
Well-Spoken Words
Subhāsitasutta

At Sāvatthī.

There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, speech that has four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What four? It’s when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Good people say well-spoken words are foremost; second, speak on the teaching, not against it; third, speak pleasantly, not unpleasantly; and fourth, speak truthfully, not falsely.”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha.

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Speak only such words as do not hurt yourself nor harm others; such speech is truly well spoken.

Speak only pleasing words, words gladly welcomed. Pleasing words are those that bring nothing bad to others.

Truth itself is the undying word: this is an eternal truth. Good people say that the teaching and its meaning are grounded in the truth.

The words spoken by the Buddha for finding the sanctuary, extinguishment, for making an end of suffering: this really is the best kind of speech.”

SN 8.6

SN 8.6
With Sāriputta
Sāriputtasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, and expressed the meaning. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then Venerable Vaṅgīsa thought, "This Venerable Sāriputta is educating the mendicants. … And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I extoll him in his presence with fitting verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward Sāriputta, and said, "I feel inspired to speak, Reverend Sāriputta! I feel inspired to speak, Reverend Sāriputta!"

"Then speak as you feel inspired," said Sāriputta.

Then Vaṅgīsa extolled Sāriputta in his presence with fitting verses:

"Deep in wisdom, intelligent, expert in what is the path and what is not the path; Sāriputta, so greatly wise, teaches Dhamma to the mendicants.

He teaches in brief, or he speaks at length. His call, like a myna bird, overflows with inspiration.

While he teaches the mendicants listen to his sweet voice, sounding attractive, clear and graceful. They listen joyfully, their hearts elated."

SN 8.7

SN 8.7
The Invitation to Admonish
Pavāraṇāsutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of around five hundred monks, all of whom were perfected ones. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks for the invitation to admonish.

Then the Buddha looked around the Saṅgha of monks, who were silent. He addressed them: "Come now, monks, I invite you all: Is there anything I've done by way of body or speech that you would criticize?"

When he had spoken, Venerable Sāriputta got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "There is nothing, sir, that you've done by way of body or speech that we would criticize. For the Blessed One gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later. And sir, I invite the Blessed One. Is there anything I've done by way of body or speech that you would criticize?"

"There is nothing, Sāriputta, that you've done by way of body or speech that I would criticize. Sāriputta, you are astute. You have great wisdom, widespread wisdom, laughing wisdom, swift wisdom, sharp wisdom, penetrating wisdom. A wheel-turning monarch's oldest son rightly keeps wielding the power set in motion by his father. In the same way, Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by me."

"Since it seems I have done nothing worthy of the Blessed One's criticism, is there anything these five hundred monks have done by way of body or speech that you would criticize?"

"There is nothing, Sāriputta, that these five hundred monks have done by way of body or speech that I would criticize. For of these five hundred monks, sixty have the three knowledges, sixty have the six direct knowledges, sixty are freed both ways, and the rest are freed by wisdom."

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

"Then speak as you feel inspired," said the Buddha.

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Today, on the fifteenth day sabbath, five hundred monks have gathered together to purify their precepts. These untroubled sages have cut off their fetters and bonds, they will not be reborn again.

Just as a wheel-turning monarch surrounded by ministers travels all around this land that’s girt by sea.

So disciples with the three knowledges, conquerors of death, revere the winner of the battle, the unsurpassed caravan leader.

All are sons of the Blessed One—there is no rubbish here. I bow to the kinsman of the Sun, destroyer of the dart of craving.”

SN 8.8

SN 8.8
Over a Thousand
Parosahassasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery, together with a large Saṅgha of 1,250 mendicants.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then Venerable Vaṅgīsa thought, "The Buddha is educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants are paying attention, applying the mind, concentrating wholeheartedly, and actively listening. Why don't I extoll him in his presence with fitting verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

"Then speak as you feel inspired," said the Buddha.

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

"Over a thousand mendicants revere the Holy One as he teaches the immaculate Dhamma, extinguishment, fearing nothing from any quarter.

They listen to the immaculate Dhamma taught by the fully awakened Buddha; the Buddha is so brilliant, at the fore of the mendicant Saṅgha,

Blessed One, your name is 'Giant', seventh of the sages. You are like a great cloud that rains on your disciples.

I've left my day's meditation, out of desire to see the teacher. Great hero, your disciple Vaṅgīsa bows at your feet."

"Vaṅgīsa, had you previously composed these verses, or did they spring to mind in the moment?"

"They sprang to mind in the moment, sir."

"Well then, Vaṅgīsa, speak some more spontaneously inspired verses."

“Yes, sir,” replied Vaṅgīsa. Then he extolled the Buddha with some more spontaneously inspired verses, not previously composed:

“Having overcome Māra’s devious path, you wander with hard-heartedness dissolved. See him, the liberator from bonds, unattached, analyzing the teaching.

You have explained in many ways the path to cross the flood. The Seers of Truth stand unfaltering in the freedom from death you’ve explained.

As the bringer of light who has pierced the truth, you’ve seen what lies beyond all realms. When you saw and realized this for yourself, you taught it first to the group of five.

When the Dhamma has been so well taught, how could those who know it be negligent? That’s why, being diligent, we should always train respectfully in the Buddha’s teaching.”

SN 8.9

SN 8.9
With Koṇḍañña
Koṇḍaññasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Venerable Koṇḍañña Who Understood approached the Buddha after a very long absence. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!"

Then Venerable Vaṅgīsa thought, "This Venerable Koṇḍañña Who Understood has approached the Buddha after a very long absence. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: 'I am Koṇḍañña, Blessed One! I am Koṇḍañña, Holy One!' Why don't I extoll him in the Buddha's presence with fitting verses?"

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!"

"Then speak as you feel inspired," said the Buddha.

Then Vaṅgīsa extolled Koṇḍañña in the Buddha's presence with fitting verses:

"The senior monk who was awakened right after the Buddha, Koṇḍañña, is keenly energetic. He regularly gains blissful meditative states, and the three kinds of seclusion.

Whatever can be attained by a disciple who does the Teacher's bidding, he has attained it all, through diligently training himself.

With great power and the three knowledges, expert in comprehending the minds of others, Koṇḍañña, the heir to the Buddha, bows at the Teacher's feet."

SN 8.10

SN 8.10
With Moggallāna
Moggallānasutta

At one time the Buddha was staying on the slopes of Isigili at the Black Rock, together with a large Saṅgha of five hundred mendicants, all of whom were perfected ones. Thereupon, with his mind, Venerable Mahāmoggallāna checked to see whose mind was liberated and free of attachments.

Then Venerable Vaṅgīsa thought, “The Buddha is staying on the slopes of Isigili … with five hundred perfected ones. Mahāmoggallāna is checking to see whose mind is liberated and free of attachments. Why don’t I extoll him in the Buddha’s presence with fitting verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha.

Then Vaṅgīsa extolled Mahāmoggallāna in his presence with fitting verses:

“As the sage, who has gone beyond suffering, sits upon the mountain slope, he is revered by disciples with the three knowledges, conquerors of death.

Moggallāna, of great psychic power, comprehends with his mind, scrutinizing their minds, liberated, free of attachments.

So they revere Gotama, the sage gone beyond suffering, who is endowed with all path factors, and with a multitude of attributes.”

SN 8.11

SN 8.11
At Gaggarā
Gaggarāsutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. But the Buddha outshone them all in beauty and glory.

Then Venerable Vaṅgīsa thought, “The Buddha is staying near Campā on the banks of the Gaggarā Lotus Pond, together with a large Saṅgha of five hundred mendicants, seven hundred male and seven hundred female lay followers, and many thousands of deities. And he outshines them all in beauty and glory. Why don’t I extoll him in his presence with fitting verses?”

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha.

Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

“Like the moon on a cloudless night, like the shining immaculate sun, so too Aṅgīrasa, O great sage, your glory outshines the entire world.”

SN 8.12

SN 8.12
With Vaṅgīsa
Vaṅgīsasutta

At one time Venerable Vaṅgīsa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Vaṅgīsa had recently attained perfection. While experiencing the bliss of freedom, on that occasion he recited these verses:

"We used to wander, drunk on poetry, village to village, town to town. Then we saw the Buddha, and faith arose in us.

He taught me Dhamma: the aggregates, sense fields, and elements. When I heard his teaching I went forth to homelessness.

It was truly for the benefit of many that the sage achieved awakening—for the monks and for the nuns who see that they've reached certainty.

It was so welcome for me to be in the presence of the Buddha. I've attained the three knowledges, and fulfilled the Buddha's instructions.

I know my past lives, my clairvoyance is purified, I am master of three knowledges, attained in psychic power, expert in comprehending the minds of others."

The Linked Discourses with Vaṅgīsa are complete.

SN 9.1

SN 9.1
Seclusion
Vivekasutta

So I have heard. At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts to do with the lay life. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"You entered the woods desiring seclusion, yet your mind strays to outward things. As a person, you should dispel the desire for people. Then you'll be happy, free of greed.

Mindful, give up discontent; let us remind you of the way of the good. The dusty abyss is so hard to cross; don't let sensual dust drag you down.

Just as a bird strewn with dirt sheds that clingy dust with a shake; so too, an energetic, mindful mendicant sheds that clingy dust with a shake."

Impelled by that deity, that mendicant was struck with a sense of urgency.

SN 9.2

SN 9.2
Getting Up
Upaṭṭhānasutta

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Now at that time that mendicant fell asleep during the day's meditation. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Get up, mendicant! Why lie down? What's the point in sleeping? How can the afflicted slumber when injured by an arrow strike?

You should amplify the faith that led you to go forth from the home life to homelessness. Don't fall under the sway of slumber."

"Sensual pleasures are impermanent and unstable, but idiots still fall for them. Among those who are bound, they're free and unattached: why bother a renunciate?

By removing desire and greed, by going beyond ignorance, that knowledge has been perfectly cleansed: why bother a renunciate?

By breaking ignorance with knowledge, by the ending of defilements, they're sorrowless, unstressed: why bother a renunciate?

Energetic, resolute, always staunchly vigorous, aspiring to extinguishment: why bother a renunciate?"

SN 9.3

SN 9.3
With Kassapagotta
Kassapagottasutta

At one time Venerable Kassapagotta was staying in the land of the Kosalans in a certain forest grove.

Now at that time Venerable Kassapagotta, having withdrawn for his day's meditation, tried to advise a tribal hunter. Then the deity haunting that forest approached Kassapagotta wanting to stir him up, and recited these verses:

"A tribal hunter wandering the rugged hills is unintelligent, unthinking. It's a waste of time to advise him; this mendicant seems to me like an idiot.

The tribal hunter listens without understanding, he looks without seeing. Though the teaching is spoken, the fool doesn't get it.

Even if you lit ten lamps and brought them to him, Kassapa, he wouldn't see anything, for he has no eyes to see."

Impelled by that deity, Venerable Kassapagotta was struck with a sense of urgency.

SN 9.4

SN 9.4
Several Mendicants Set Out Wandering
Sambahulasutta

At one time several mendicants were staying in the land of the Kosalans in a certain forest grove.

Then after completing the three months of the rainy season residence, those mendicants set out wandering. Not seeing those mendicants, the deity haunting that forest cried. And on that occasion they recited this verse:

“Seeing so many vacated seats today, it seems to me they must have become dissatisfied. They were so learned, such brilliant speakers! Where have these disciples of Gotama gone?”

When they had spoken, another deity replied with this verse:

“They’ve gone to Magadha, they’ve gone to Kosala, and some are in the Vajjian lands. Like deer that wander free of ties, the mendicants live with no abode.”

SN 9.5

SN 9.5
With Ānanda
Ānandasutta

At one time Venerable Ānanda was staying in the land of the Kosalans in a certain forest grove.

Now at that time Ānanda was spending too much time informing the lay people. Then the deity haunting that forest had compassion for Ānanda, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"You've left for the jungle, the root of a tree, with quenching in your heart. Practice absorption, Gotama, don't be negligent! What is this hullabaloo to you?"

Impelled by that deity, Venerable Ānanda was struck with a sense of urgency.

SN 9.6

SN 9.6
With Anuruddha
Anuruddhasutta

At one time Venerable Anuruddha was staying in the land of the Kosalans in a certain forest grove.

Then a certain deity of the company of the Thirty-Three named Penelope had been Anuruddha's partner in a former life. She went up to Anuruddha, and recited these verses:

"Set your heart there, where you used to live; among the gods of the Thirty-Three, whose every desire is granted! At the fore of a retinue of divine maidens, you'll shine!"

"Divine maidens are in a sorry state, stuck in substantial reality. And those beings too are in a sorry state, who are attached to divine maidens."

"They don't know pleasure who don't see the Garden of Delight! It's the abode of lordly gods, the glorious host of Thirty!"

"Fool, don't you understand the saying of the perfected ones: all conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss.

Penelope, weaver of the web, there'll be no more lives in the hosts of gods. Transmigration through births is finished, now there'll be no more future lives."

SN 9.7

SN 9.7
With Nāgadatta
Nāgadattasutta

At one time Venerable Nāgadatta was staying in the land of the Kosalans in a certain forest grove.

Now at that time Venerable Nāgadatta had been entering the village too early and returning late in the day. Then the deity haunting that forest had compassion for Nāgadatta, wanting what's best for him. So they approached him wanting to stir him up, and recited these verses:

"Entering too early, and returning after spending too much of the day, Nāgadatta mixes with lay people, sharing their joys and sorrows.

I'm afraid for Nāgadatta; he's so reckless in his attachment to families. May he not come under the King of Death's power, under the sway of the terminator!"

Impelled by that deity, Venerable Nāgadatta was struck with a sense of urgency.

SN 9.8

SN 9.8
The Mistress of the House
Kulagharaṇīsutta

At one time one of the monks was staying in the land of the Kosalans in a certain forest grove.

Now at that time that monk had become too closely involved in the affairs of a certain family. The deity haunting that forest had compassion for that monk, wanting what's best for him. So, wanting to stir him up, they manifested in the appearance of the mistress of that family, approached the monk, and addressed him in verse:

"On the banks of the rivers and in the guest houses, in halls and highways, people come together and gossip: what's going on between you and me?"

"There are lots of annoying sounds that an austere ascetic must endure. But they mustn't be dismayed by that, for that's not what defiles you.

If you're startled by every little sound, like a wind-deer in the wood, they'll call you 'flighty minded'; and your practice won't succeed."

SN 9.9

SN 9.9
A Vajji
Vajjiputtasutta

At one time a certain Vajjian mendicant was staying near Vesālī in a certain forest grove.

Now at that time the Vajjis were holding an all-night event in Vesālī. Then that mendicant, groaning at the noise of musical instruments being beaten and played, on that occasion recited this verse:

“We dwell alone in the wilderness, like a cast-off log in the forest. On a night like this, who’s worse off than me?”

The deity haunting that forest had compassion for that mendicant, and wanted what’s best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

“You dwell alone in the wilderness, like a cast-off log in the forest. Lots of people are jealous of you, like beings in hell of those going to heaven.”

Impelled by that deity, that mendicant was struck with a sense of urgency.

SN 9.10

SN 9.10
Recitation
Sajjhāyasutta

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Now at that time that mendicant had previously been spending too much time in recitation. But some time later they adhered to passivity and silence. Not hearing the teaching, the deity haunting that forest approached that mendicant, and addressed them in verse:

“Mendicant, why don’t you recite passages of the teaching, living together with other mendicants? When you hear the teaching confidence grows; and the reciter is praised in the present life.”

“I used to be enthusiastic about passages of the teaching, so long as I’d not realized dispassion. But then I realized dispassion, which the good call the laying to rest by completely understanding whatever is seen, heard, and thought.”

SN 9.11

SN 9.11
Unskillful Thoughts
Akusalavitakkasutta

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Now at that time that mendicant, during their day's meditation, was thinking bad, unskillful thoughts, that is: sensual, malicious, and cruel thoughts. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"Because of irrational application of mind, you're consumed by your thoughts. When you've given up irrationality, make sure your thoughts are rational.

Thinking about the Teacher, the teaching, the Saṅgha, and your own ethics, you'll find gladness, and rapture and bliss as well, no doubt. And when you're full of joy, you'll make an end to suffering."

Impelled by that deity, that mendicant was struck with a sense of urgency.

SN 9.12

SN 9.12
Midday
Majjhanhikasutta

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove. The deity haunting that forest approached that mendicant and recited this verse in their presence:

“In the still of high noon, when the birds have settled down, the formidable jungle whispers to itself: that seems so scary to me!”

“In the still of high noon, when the birds have settled down, the formidable jungle whispers to itself: that seems so delightful to me!”

SN 9.13

SN 9.13
Undisciplined Faculties
Pākatindriyasutta

At one time several mendicants were staying in the Kosalan lands in a certain forest grove. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

The deity haunting that forest had compassion for those mendicants, and wanted what's best for them. So they approached those mendicants wanting to stir them up, and addressed them in verse:

"The mendicants used to live happily, as disciples of Gotama. Desireless they sought alms; desireless they used their lodgings. Knowing that the world was impermanent they made an end of suffering.

But now they've made themselves hard to look after, like chiefs in a village. They eat and eat and then lie down, unconscious in the homes of others.

Having raised my joined palms to the Saṅgha, I speak here only about certain people. They're rejects, with no protector, just like those who have passed away.

I'm speaking about those who live negligently. To those who live diligently I pay homage."

Impelled by that deity, those mendicants were struck with a sense of urgency.

SN 9.14

SN 9.14
The Thief of Scent
Gandhatthenasutta

At one time one of the mendicants was staying in the land of the Kosalans in a certain forest grove.

Now at that time, after the meal, on their return from almsround, that mendicant plunged into a lotus pond and sniffed a pink lotus. The deity haunting that forest had compassion for that mendicant, and wanted what's best for them. So they approached that mendicant wanting to stir them up, and addressed them in verse:

"This water flower has not been given. When you sniff it, this is one factor of theft. Good sir, you are a thief of scent!"

"I do not take, nor do I break; I sniff the water flower from afar. So based on what evidence do you call me a thief of scent?

Why don't you accuse someone who does such vandalizing as digging up the roots, or breaking off the flowers?"

"I have nothing to say to a person who is a crude vandal, soiled like a used nappy. You're the one who deserves to be spoken to.

To the man who has not a blemish who is always seeking purity, even a hair-tip of evil seems as big as a cloud."

"Indeed, O spirit, you understand me, and you empathize with me. Please speak to me again, whenever you see something like this."

"I'm no dependent of yours, nor am I your servant. You yourself should know, mendicant, the way that leads to a good place."

Impelled by that deity, that mendicant was struck with a sense of urgency.

The Linked Discourses in the Forest are completed.

SN 10.1

SN 10.1
With Indaka
Indakasutta

So I have heard. At one time the Buddha was staying near Rājagaha on Mount Indra's Peak, the haunt of the native spirit Indaka.

Then the native spirit Indaka went up to the Buddha, and addressed him in verse:

"The Buddhas say that form is not the soul. Then how does this body manifest? Where do the bones and liver come from? And how does one cling on in the womb?"

"First there's a drop of coagulate; from there a little bud appears; next it becomes a piece of flesh; which produces a swelling. From that swelling the limbs appear, the head hair, body hair, and nails.

And whatever the mother eats—the food and drink that she consumes—nourishes them there, the person in the mother's womb."

SN 10.2

SN 10.2
With a Spirit Named Sakka
Sakkanāmasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then a spirit named Sakka went up to the Buddha, and addressed him in verse:

"You've given up all ties, and are fully freed. It's not a good idea for you, ascetic, to be instructing others."

"No matter what the apparent reason why people are together, Sakka, it's unworthy for a wise person to not think of the other with compassion.

If you instruct others with a mind clear and confident, your compassion and empathy don't create attachments."

SN 10.3

SN 10.3
With Spiky
Sūcilomasutta

At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit.

Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha.

So Shaggy said to Spiky, “That’s an ascetic.”

“That’s no ascetic, he’s a faker! I’ll soon find out whether he’s an ascetic or a faker.”

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha pulled away.

Then Spiky said to the Buddha, “Are you afraid, ascetic?”

“No, sir, I’m not afraid. But your touch is nasty.”

“I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.”

“Where do greed and hate come from? From where spring discontent, desire, and terror? Where do the mind’s thoughts originate, like a crow let loose by boys.”

“Greed and hate come from here; from here spring discontent, desire, and terror; here’s where the mind’s thoughts originate, like a crow let loose by boys.

Born of affection, originating in oneself, like the shoots from a banyan’s trunk; the many kinds of attachment to sensual pleasures are like camel’s foot creeper creeping through the woods.

Those who understand where they come from get rid of them—listen up, spirit! They cross this flood so hard to cross, not crossed before, so as to not be reborn.”

SN 10.4

SN 10.4
With Maṇibhadda
Maṇibhaddasutta

At one time the Buddha was staying in the land of the Magadhans at the Maṇimālika Tree-shrine, the haunt of the native spirit Maṇibhadda.

Then the native spirit Maṇibhadda went up to the Buddha, and recited this verse in the Buddha's presence:

"It's always auspicious for the mindful; the mindful prosper in happiness. Each new day is better for the mindful, and they're freed from enmity."

"It's always auspicious for the mindful; the mindful prosper in happiness. Each new day is better for the mindful, but they're not freed from enmity.

But someone whose mind delights in harmlessness, all day and all night, with love for all living creatures—they have no enmity for anyone."

SN 10.5

SN 10.5
With Sānu
Sānusutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a certain lay woman had a son named Sānu who had been possessed by a native spirit. And as that lay woman wept, on that occasion she recited these verses:

"I have heard this from the perfected ones. The native spirits will not mess with anyone who leads the spiritual life by observing the sabbath

complete in all eight factors on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnight of special displays. But now today I see native spirits messing with Sānu."

"What you heard from the perfected ones is right. The native spirits will not mess with anyone who leads the spiritual life by observing the sabbath

complete in all eight factors on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnight of special displays.

When Sānu regains consciousness tell him this saying of the native spirits: Don't do bad deeds either openly or in secret.

If you should do a bad deed, or you're doing one now, you won't be freed from suffering, though you fly away and flee."

"Mum, they cry for the dead, or for one who's alive but has disappeared. I'm alive and you can see me, so mum, why do you weep for me?"

"Son, they cry for the dead, or for one who's alive but has disappeared. But someone who has given up sensual pleasures only to come back here again: they cry for them as well, for though still alive they're really dead.

My dear, you've been rescued from hot coals, and you want to plunge right back in them! My dear, you've been rescued from the abyss, and you want to plunge right back there!

Keep pushing forward, it's what's best for you! Who have I got to complain to? When your things have been saved from a fire, would you want them to be burnt again?"

SN 10.6

SN 10.6
With Piyaṅkara
Piyaṅkarasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Anuruddha rose at the crack of dawn and recited passages of the teaching. Then the native spirit Piyaṅkara's Mother soothed her little child, saying:

"Don't make a sound, Piyaṅkara! A mendicant recites passages of the teaching. When we understand a passage, we can practice for our welfare.

Let us keep from harming living creatures, and speak no lying words. We should train ourselves well in ethics, and hopefully we'll be freed from the goblin realm."

SN 10.7

SN 10.7
With Punabbasu
Punabbasusutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then the native spirit Punabbasu's Mother soothed her little children, saying:

"Hush, little Uttarā! Hush, Punabbasu! For I want to listen to the teaching of the Teacher, the supreme Buddha.

Since the Blessed One spoke of extinguishment, the release from all ties, I have a lasting love for this teaching.

In this world, your own child is dear; in this world, your own husband is dear; but even greater than that is my love for this teaching's quest.

For neither son nor husband, dear as they are, can free you from suffering; as listening to the true teaching frees living creatures from suffering.

In this world mired in suffering, fettered by old age and death, I want to listen to the teaching that the Buddha awakened to, which frees you from old age and death. So hush, Punabbasu!"

"Mom, I'm not speaking, and Uttarā is silent, too. Focus just on the teaching, for it's nice to listen to the true teaching. And it's because we haven't understood the teaching that we live in suffering, Mom.

He is a beacon for those who are lost among gods and humans. The Buddha, bearing his final body, the Clear-eyed One teaches Dhamma."

"It's good that my child's so astute, this child I bore and suckled! My child loves the pure teaching of the supreme Buddha.

Punabbasu, may you be happy! Today, I rise. Hear me too, Uttarā: I have seen the noble truths!"

SN 10.8

SN 10.8
With Sudatta
Sudattasutta

At one time the Buddha was staying near Rājagaha in the Cool Grove.

Now at that time the householder Anāthapiṇḍika had arrived at Rājagaha on some business. He heard a rumor that a Buddha had arisen in the world.

Right away he wanted to go and see the Buddha, but he thought, “It’s too late to go and see the Buddha today. I’ll go and see him tomorrow.” He went to bed thinking of the Buddha.

During the night he got up three times thinking it was morning. Then he approached the Sivaka Gate, and non-human beings opened it for him.

But as he was leaving the city, light vanished and darkness appeared to him. He felt fear, terror, and goosebumps, and wanted to turn back.

Then the vanished spirit Sivaka called out:

“A hundred elephants, a hundred horses, a hundred mule-drawn chariots, a hundred thousand maidens bedecked with jeweled earrings: these are not worth a sixteenth part of a single forward stride!

Forward, householder! Forward, householder! Going forward is better for you, not turning back!”

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

But for a second time, light vanished and darkness appeared to him. …

For a second time the vanished spirit Sivaka called out …

“… Going forward is better for you, not turning back!”

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down.

But for a third time, light vanished and darkness appeared to him. …

For a third time the vanished spirit Sivaka called out …

"… Going forward is better for you, not turning back!"

Then darkness vanished and light appeared to Anāthapiṇḍika. His fear, terror, and goosebumps settled down. Then the householder Anāthapiṇḍika went to the Cool Grove and approached the Buddha.

Now at that time the Buddha had risen at the crack of dawn and was walking mindfully in the open. He saw Anāthapiṇḍika coming off in the distance. So he stepped down from the walking path, sat down on the seat spread out, and said to Anāthapiṇḍika, "Come, Sudatta."

Then Anāthapiṇḍika thought, "The Buddha calls me by name!" Smiling and elated, he bowed with his head at the Buddha's feet and said to him, "Sir, I trust the Buddha slept well?"

"A brahmin who is fully extinguished always sleeps at ease. Sensual pleasures slip off them, they're cooled, free of attachments.

Since they've cut off all clinging, and removed the stress from the heart, the peaceful sleep at ease, having found peace of mind."

SN 10.9

SN 10.9
With the Nun Sukkā (1st)
Paṭhamasukkāsutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now, at that time the nun Sukkā was teaching Dhamma, surrounded by a large assembly. Then a native spirit was so devoted to Sukkā that he went from street to street and from square to square, and on that occasion recited these verses:

"What's up with these people in Rājagaha? They sleep like they've been drinking mead! They don't attend on Sukkā as she's teaching the state free of death.

But the wise—it's as if they drink it up, so irresistible, delicious, and nutritious, like travelers enjoying a cool cloud."

SN 11.1

SN 11.1
With Suvīra
Suvīrasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, the titans marched against the gods.

Then Sakka, lord of gods, addressed the god Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

'Yes, lord,' replied Suvīra. But he fell into negligence.

For a second time Sakka addressed Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

'Yes, lord,' replied Suvīra. But for a second time he fell into negligence.

For a third time Sakka addressed Suvīra, 'Dear Suvīra, the titans march against the gods! Go, and march against the titans!'

'Yes, lord,' replied Suvīra. But for a third time he fell into negligence.

Then Sakka addressed the god Suvīra in verse:

'Suvīra, go to that place where you can achieve happiness without working for it or trying hard—and take me with you!'

'That a lazy man who does no work, and doesn't do his duty, should fulfill all his desires: Sakka, grant me this boon!'

'Suvīra, go to that place where a lazy man who does no work prospers in unending happiness—and take me with you!'

'O Sakka, first among gods, that we might find the happiness that's sorrowless, unstressed: Sakka, grant me this boon!'

'If there exists anywhere a place where one can live happily without working, that surely would be extinguishment's path! Go there, Suvīra, and take me with you!'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

SN 11.2

SN 11.2
With Susīma
Susīmasutta

At Sāvatthī.

There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Once upon a time, mendicants, the titans marched against the gods.

Then Sakka, lord of gods, addressed the god Susīma, ‘Dear Susīma, the titans march against the gods! Go, and march against the titans!’

‘Yes, lord,’ replied Susīma. But he fell into negligence.

For a second time …

For a third time …

Then Sakka addressed the god Susīma in verse:

‘Susīma, go to that place where you can achieve happiness without working for it or trying hard—and take me with you!’

‘That a lazy man who does no work, and doesn’t do his duty, should fulfill all his desires: Sakka, grant me this boon!’

‘Susīma, go to that place where a lazy man who does no work prospers in unending happiness—and take me with you!’

‘O Sakka, first among gods, that we might find the happiness that’s sorrowless, unstressed: Sakka, grant me this boon!’

‘If there exists anywhere a place where one can live happily without working, that surely would be extinguishment’s path! Susīma, go to that place and take me with you!’

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of initiative and energy. But since you have gone forth in such a well explained

teaching and training, it would be truly beautiful for you to try hard, strive, and make an effort to attain the unattained, achieve the unachieved, and realize the unrealized!”

SN 11.3

SN 11.3
The Banner's Crest
Dhajaggasutta

At Sāvatthī.

There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, a battle was fought between the gods and the titans. Then Sakka, lord of gods, addressed the gods of the Thirty-Three:

'Good sirs, when the gods are fighting, if you get scared or terrified, just look up at my banner's crest. Then your fear and terror will go away.

If you can't see my banner's crest, then look up at the banner's crest of the Progenitor, king of gods. Then your fear and terror will go away.

If you can't see his banner's crest, then look up at the banner's crest of Varuṇa, king of gods. Then your fear and terror will go away.

If you can't see his banner's crest, then look up at the banner's crest of Īsāna, king of gods. Then your fear and terror will go away.'

However, when they look up at those banner's crests their fear and terror might go away or it might not.

Why is that? Because Sakka is not free of greed, hate, and delusion. He is fearful, scared, nervous, quick to flee.

But, mendicants, I say this: If you've gone to a wilderness, or to the root of a tree, or to an empty hut and you get scared or terrified, just recollect me: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Then your fear and terror will go away.

If you can't recollect me, then recollect the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' Then your fear and terror will go away.

If you can't recollect the teaching, then recollect the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the

four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' Then your fear and terror will go away.

Why is that? Because the Realized One is free of greed, hate, and delusion. He is fearless, brave, bold, and stands his ground."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"In the wilderness, at a tree's root, or an empty hut, O mendicants, recollect the Buddha, and no fear will come to you.

If you can't recollect the Buddha—the eldest in the world, the chief of men—then recollect the teaching, emancipating, well taught.

If you can't recollect the teaching—emancipating, well taught—then recollect the Saṅgha, the supreme field of merit.

Thus recollecting the Buddha, the teaching, and the Saṅgha, mendicants, fear and terror and goosebumps will be no more."

SN 11.4

SN 11.4
With Vepacitti
Vepacittisutta

At Sāvatthī.

“Once upon a time, mendicants, a battle was fought between the gods and the titans.

Then Vepacitti, lord of titans, addressed the titans, ‘My good sirs, if the titans defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the titans.’

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three, ‘My good sirs, if the gods defeat the titans in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Justice of the gods.’

In that battle the gods won and the titans lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Hall of Justice of the gods.

And as Sakka was entering and leaving the hall, Vepacitti abused and insulted him with rude, harsh words. So Mātali the charioteer addressed Sakka in verse,

‘O Maghavā, O Sakka, is it from fear or from weakness that you put up with such harsh words in the presence of Vepacitti?’

‘It’s not out of fear or weakness that I’m patient with Vepacitti. For how can a sensible person like me get in a fight with a fool?’

‘Fools would vent even more if there’s no-one to put a stop to them. So a wise one should stop a fool with forceful punishment.’

‘I think that this is the only way to put a stop to a fool, when you know that the other is upset, be mindful and stay calm.’

‘I see this fault, Vāsava, in just being patient. When a fool thinks, “He puts up with me out of fear,” the idiot will go after you even harder, like a cow chasing someone who runs away.’

‘Let him think this if he wishes, or not—“He puts up with me out of fear.” Of goals culminating in one’s own good, none better than patience is found.

When a strong person puts up with a weakling, they call that the ultimate patience, for a weakling must always be patient.

The strength of folly is really just weakness, they say. But no-one can challenge a person who's strong, guarded by the teaching.

When you get angry at an angry person you just make things worse for yourself. When you don't get angry at an angry person you win a battle hard to win.

When you know that the other is angry, you act for the good of both yourself and the other if you're mindful and stay calm.

People unfamiliar with the teaching consider one who heals both oneself and the other to be a fool.'

So, mendicants, even Sakka, lord of gods—while living off of the fruit of his good and bad deeds, and ruling as sovereign lord over these gods of the Thirty-Three—will speak in praise of patience and gentleness. But since you have gone forth in such a well explained teaching and training, it would be truly beautiful for you to be patient and gentle!"

SN 11.5

SN 11.5
Victory by Good Speech
Subhāsitajayasutta

At Sāvatthī.

“Once upon a time, mendicants, a battle was fought between the gods and the titans.

Then Vepacitti, lord of titans, said to Sakka, lord of gods, ‘Lord of gods, let there be victory by fine words!’

‘Vepacitti, let there be victory by fine words!’

Then the gods and the titans appointed a panel of judges, saying, ‘These will understand our good and bad statements.’

Then Vepacitti, lord of titans, said to Sakka, lord of gods, ‘Lord of gods, recite a verse!’

When he said this, Sakka said to him, ‘Vepacitti, you are the elder god here. Recite a verse.’

So Vepacitti recited this verse:

‘Fools would vent even more if there’s no-one to put a stop to them. So an intelligent person should stop a fool with forceful punishment.’

The titans applauded Vepacitti’s verse, while the gods kept silent.

Then Vepacitti said to Sakka, ‘Lord of gods, recite a verse!’ So Sakka recited this verse:

‘I think that this is the only way to put a stop to a fool, when you know that the other is upset, be mindful and stay calm.’

The gods applauded Sakka’s verse, while the titans kept silent.

Then Sakka said to Vepacitti, ‘Vepacitti, recite a verse!’ So Vepacitti recited this verse:

‘I see this fault, Vāsava, in just being patient. When a fool thinks, “He puts up with me out

of fear," the idiot will go after you even harder, like a cow chasing someone who runs away.'

The titans applauded Vepacitti's verse, while the gods kept silent.

Then Vepacitti said to Sakka, 'Lord of gods, recite a verse!' So Sakka recited this verse:

'Let him think this if he wishes, or not—"He puts up with me out of fear." Of goals culminating in one's own good, none better than patience is found.

When a strong person puts up with a weakling, they call that the ultimate patience, for a weakling must always be patient.

The strength of folly is really just weakness, they say. But no-one can challenge a person who's strong, guarded by the teaching.

When you get angry at an angry person you just make things worse for yourself. When you don't get angry at an angry person you win a battle hard to win.

When you know that the other is angry, you act for the good of both yourself and the other if you're mindful and stay calm.

People unfamiliar with the teaching consider one who heals both oneself and the other to be a fool.'

The gods applauded Sakka's verses, while the titans kept silent.

Then the panel of judges consisting of both gods and titans said this, 'The verses spoken by Vepacitti evoke punishment and violence. That's how you get arguments, quarrels, and disputes. The verses spoken by Sakka don't evoke punishment and violence. That's how you stay free of arguments, quarrels, and disputes.

Sakka, lord of gods, wins victory by fine words!'

And that's how Sakka came to win victory by fine words."

SN 11.6

SN 11.6
Bird Nests
Kulāvakasutta

At Sāvatthī.

“Once upon a time, mendicants, a battle was fought between the gods and the titans. In that battle the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.

Then Sakka, lord of gods, addressed his charioteer Mātali in verse:

‘Mātali, don’t ram the bird nests in the red silk-cotton woods with your chariot pole. I’d rather give up our lives to the titans than deprive these birds of their nests.’

‘Yes, lord,’ replied Mātali. And he turned the chariot back around, with its team of a thousand thoroughbreds.

Then the titans thought, ‘Now Sakka’s chariot has turned back. The titans will have to fight the gods a second time!’ Terrified, they retreated right away to the citadel of the titans.

And that’s how Sakka came to win victory by principle.”

SN 11.7

SN 11.7
Not Betray
Nadubbhiyasutta

At Sāvatthī.

“Once upon a time, mendicants, as Sakka, lord of gods, was in private retreat this thought came to his mind, ‘I should never betray even a sworn enemy.’

And then Vepacitti, lord of titans, knowing Sakka’s train of thought, approached him.

Sakka saw Vepacitti coming off in the distance, and said to him, ‘Stop, Vepacitti, you’re caught!’

‘Dear sir, don’t give up the idea you just had!’

‘Swear, Vepacitti, that you won’t betray me.’

‘Whatever bad things happen to a liar, or to someone who slanders the noble ones, or to someone who betrays a friend, or to someone who’s ungrateful, the same bad things impact anyone who betrays you, Sujā’s husband.’”

SN 11.8

SN 11.8
Verocana, Lord of Titans
Verocanaasurindasutta

Near Sāvatthī in Jeta's Grove.

Now at that time the Buddha had gone into retreat for the day's meditation.

Then Sakka, lord of gods, and Verocana, lord of titans, approached the Buddha and stationed themselves one by each door-post. Then Verocana recited this verse in the Buddha's presence:

"A man should make an effort until his goal is accomplished. When goals are accomplished they shine: this is the word of Verocana!"

"A man should make an effort until his goal is accomplished. Of goals that shine when accomplished, none better than patience is found."

"All beings are goal-orientated, as befits them in each case. But connection is the ultimate of pleasures for all living creatures. When goals are accomplished they shine: this is the word of Verocana!"

"All beings are goal-orientated, as befits them in each case. But connection is the ultimate of pleasures for all living creatures. Of goals that shine when accomplished, none better than patience is found."

SN 11.9

SN 11.9
Seers in the Wilderness
Araññāyatanaisisutta

At Sāvatthī.

“Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts in a wilderness region.

Then Sakka, lord of gods, and Vepacitti, lord of titans, went to those seers. Vepacitti put on his boots, strapped on his sword, and, carrying a sunshade, entered the hermitage through the main gate. He walked right past those seers, keeping them at a distance.

Sakka took off his boots, gave his sword to others, and, putting down his sunshade, entered the hermitage through a gate he happened upon. He stood downwind of those seers, revering them with joined palms.

Then those seers addressed Sakka in verse:

‘When seers have been long ordained, the odor of their bodies goes with the wind. You’d better leave, O thousand-eyed! The odor of the seers is unclean, king of gods.’

‘When seers have been long ordained, let the odor of their bodies go with the wind. We yearn for this odor, sirs, like a colorful crown of flowers. The gods don’t see it as repulsive.’”

SN 11.10

SN 11.10
Seers by the Ocean
Samuddakasutta

At Sāvatthī.

“Once upon a time, mendicants, several seers who were ethical, of good character, settled in leaf huts on the ocean shore.

Now at that time a battle was fought between the gods and the titans.

Then the seers thought, ‘The gods are principled, the titans are unprincipled. We may be at risk from the titans. Why don’t we approach Sambara, lord of titans, and beg him for a pledge of safety.’

Then, as easily as a strong person would extend or contract their arm, those seers vanished from those leaf huts on the ocean shore and reappeared in Sambara’s presence. Then those seers addressed Sambara in verse:

‘The seers have come to Sambara to beg for a pledge of safety. For you can give them what you wish, whether danger or safety.’

‘There is no safety for seers, the hated associates of Sakka! Though you beg me for your safety, I’ll only give you fear!’

‘Though we beg you for our safety, you give us only fear. This is what we get from you: may endless peril come to you!

Whatever kind of seed you sow, that is the fruit you reap. A doer of good gets good, a doer of bad gets bad. You have sown your own seed, friend, now you’ll experience the fruit.’

Then those seers, having cursed Sambara, as easily as a strong person would extend or contract their arm, vanished from Sambara’s presence and reappeared in those leaf huts on the ocean shore.

But after being cursed by the seers, Sambara woke in alarm three times that night.”

SN 11.11

SN 11.11
Vows
Vatapadasutta

At Sāvatthī.

“Mendicants, in a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents, and honors the elders in the family, whose speech is gentle and courteous, and has given up divisiveness;

who’s committed to getting rid of stinginess, is truthful, and has mastered anger: the gods of the Thirty-Three say they really are a true person.”

SN 11.12

SN 11.12
Sakka's Names
Sakkanāmasutta

Near Sāvatthī in Jeta's Grove. There the Buddha said to the mendicants:

"Mendicants, in a former life, when Sakka was a human being, he was a brahmanical student named Magha. That's why he's called Maghavā.

In a former life, when Sakka was a human being, he was first to give gifts. That's why he's called Purindada, the Firstgiver.

In a former life, when Sakka was a human being, he gave gifts ably. That's why he's called Sakka the Able.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That's why he's called Vāsava the Houser.

Sakka thinks of a thousand things in a moment. That's why he's called Sahassakkha the Thousand-Eyed.

Sakka's wife is the titan maiden named Sujā. That's why he's called Sujampati, Sujā's Husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That's why he's called lord of gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively. As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents, and honors the elders in the family, whose speech is gentle and courteous, and has given up divisiveness;

who’s committed to getting rid of stinginess, is truthful, and has mastered anger: the gods of the Thirty-Three call them really a true person.”

SN 11.13

SN 11.13
With Mahāli
Mahālisutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, have you seen Sakka, lord of gods?”

“I have, Mahāli.”

“But surely, sir, you must have seen someone who looked like Sakka. For Sakka is hard to see.”

“Mahāli, I understand Sakka. And I understand the things that he undertook and committed to, which enabled him to achieve the status of Sakka.

In a former life, when Sakka was a human being, he was a brahmanical student named Magha. That’s why he’s called Maghavā.

In a former life, when Sakka was a human being, he gave gifts ably. That’s why he’s called Sakka the Able.

In a former life, when Sakka was a human being, he was first to give gifts. That’s why he’s called Purindada the Firstgiver.

In a former life, when Sakka was a human being, he gave the gift of a guest house. That’s why he’s called Vāsava the Houser.

Sakka thinks of a thousand things in a moment. That’s why he’s called Sahassakkha the Thousand-Eyed.

Sakka’s wife is the titan maiden named Sujā. That’s why he’s called Sujampati, Sujā’s Husband.

Sakka rules as sovereign lord over the gods of the Thirty-Three. That’s why he’s called Devānaminda the Lord of Gods.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka. What seven?

As long as I live, may I support my parents. As long as I live, may I honor the elders in the family. As long as I live, may I speak gently. As long as I live, may I not speak divisively.

As long as I live, may I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. As long as I live, may I speak the truth. As long as I live, may I be free of anger, or should anger arise, may I quickly get rid of it.

In a former life, when Sakka was a human being, he undertook seven vows. And it was because of undertaking these that he achieved the status of Sakka.

A person who respects their parents, and honors the elders in the family, whose speech is gentle and courteous, and has given up divisiveness;

who's committed to getting rid of stinginess, is truthful, and has mastered anger: the gods of the Thirty-Three say they really are a true person."

SN 11.14

SN 11.14
Poor
Daliddasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Once upon a time, mendicants, there was a poor person, destitute and pitiful. They took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There they outshone the other gods in beauty and glory.

But the gods of the Thirty-Three complained, grumbled, and objected, 'Oh, how incredible, how amazing! For when this god was a human being in their past life they were poor, destitute, and pitiful. And when their body broke up, after death, they were reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.'

Then Sakka, lord of gods, addressed the gods of the Thirty-Three, 'Good sirs, don't complain about this god. When this god was a human being in their past life they took up faith, ethics, learning, generosity, and wisdom in the teaching and training proclaimed by the Realized One. After undertaking these things, when their body broke up, after death, they've been reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. Here they outshine the other gods in beauty and glory.'

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they're said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behaviour, confidence, and insight into the teaching, remembering the instructions of the Buddhas.'"

SN 11.15

SN 11.15
Delightful
Rāmaṇeyyakasutta

Near Sāvatthī in Jeta's Grove.

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, what is a delightful place?"

"Shrines in parks and forests, well-made lotus ponds, are not worth a sixteenth part of a delightful human being.

Whether in village or wilderness, in a valley or the uplands, wherever the perfected ones live is a delightful place."

SN 11.16

SN 11.16
Sponsoring Sacrifice
Yajamānasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and addressed him in verse:

"For humans, those merit-seeking creatures, who sponsor sacrifices, making worldly merit, where is a gift very fruitful?"

"Four practicing the path, and four established in the fruit. This is the upright Saṅgha, with wisdom, ethics, and immersion.

For humans, those merit-seeking creatures, who sponsor sacrifices, making worldly merit, what is given to the Saṅgha is very fruitful."

SN 11.17

SN 11.17
Homage to the Buddha
Buddhavandanāsutta

Near Sāvatthī in Jeta's Grove.

Now at that time the Buddha had gone into retreat for the day's meditation. Then Sakka, lord of gods, and Brahmā Sahampati approached the Buddha and stationed themselves one by each door-post.

Then Sakka recited this verse in the Buddha's presence:

"Rise, hero! Victor in battle, with burden put down, wander the world free of debt. Your mind is fully liberated, like the moon on the fifteenth night."

"Lord of gods, that's not how to pay homage to the Realized Ones. This is how it should be done:

'Rise, hero! Victor in battle, leader of the caravan, wander the world free of debt. Let the Blessed One teach the Dhamma! There will be those who understand!'"

SN 11.18

SN 11.18
Who Sakka Worships
Gahaṭṭhavandanāsutta

At Sāvatthī.

“Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali, ‘My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.’

‘Yes, lord,’ replied Mātali. He harnessed the chariot and informed Sakka, ‘Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.’

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the different quarters.

So Mātali the charioteer addressed Sakka in verse:

‘Those proficient in the three Vedas worship you, as do all the aristocrats on earth, the Four Great Kings, and the glorious Thirty. So what’s the name of the spirit that you worship, Sakka?’

‘Those proficient in the three Vedas worship me, as do all the aristocrats on earth, the Four Great Kings, and the glorious Thirty.

But I revere those accomplished in ethics, who have long trained in immersion, who have rightly gone forth committed to the spiritual life.

I also worship those householders, the ethical lay followers who make merit, Mātali, supporting a partner in a principled manner.’

‘Those who you worship seem to be the best in the world, Sakka. I too will worship those who you worship, Sakka.’

After saying this, Maghavā the chief, king of gods, Sujā’s husband, having worshipped the quarters climbed into his chariot.”

SN 11.19

SN 11.19
Who Sakka Worships
Satthāravandanāsutta

Near Sāvatthī in Jeta's Grove.

"Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali, 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka, 'Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.'

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the Buddha.

So Mātali the charioteer addressed Sakka in verse:

'Gods and men worship you, Vāsava. So what's the name of the spirit that you worship, Sakka?'

'It's the fully awakened Buddha, the Teacher of peerless name in this world with its gods —that's who I worship, Mātali.

Those in whom greed, hate, and ignorance have faded away; the perfected ones with defilements ended—they're who I worship, Mātali.

The trainees who enjoy reducing suffering, diligently pursuing the training for getting rid of greed and hate, and going past ignorance—they're who I worship, Mātali.'

'Those who you worship seem to be the best in the world, Sakka. I too will worship those who you worship, Sakka.'

After saying this, Maghavā the chief, king of gods, Sujā's husband, having worshipped the Buddha, climbed into his chariot."

SN 11.20

SN 11.20
Who Sakka Worships
Saṁghavandanāsutta

Near Sāvatthī in Jeta's Grove.

"Once upon a time, mendicants, Sakka, lord of gods, addressed his charioteer Mātali, 'My dear Mātali, harness the chariot with its team of a thousand thoroughbreds. We will go to a park and see the scenery.'

'Yes, lord,' replied Mātali. He harnessed the chariot and informed Sakka, 'Good sir, the chariot with its team of a thousand thoroughbreds has been harnessed. Please go at your convenience.'

Then Sakka descended from the Palace of Victory, raised his joined palms, and revered the mendicant Saṅgha.

So Mātali the charioteer addressed Sakka in verse:

'It's these who should worship you, namely the humans stuck in their putrid bodies, sunk in a carcass, stricken by hunger and thirst.

Why then do you envy those who are homeless, Vāsava? Relate the seers' way of life, let us hear what you say.'

'This is why I envy the homeless, Mātali. When they leave a village, they proceed without concern.

They hoard no goods in storerooms, nor in pots or baskets. They seek food prepared by others, and, true to their vows, live on that.

The wise whose words are full of wisdom, live peacefully and quietly. Gods fight with titans, and mortals fight each other, Mātali.

Not fighting among those who fight, extinguished among those who are armed, not grasping among those who grasp: they're who I worship, Mātali.'

'Those who you worship seem to be the best in the world, Sakka. I too will worship those who you worship, Vāsava.'

After saying this, Maghavā the chief, king of gods, Sujā's husband, having worshipped the mendicant Saṅgha, climbed into his chariot."

SN 11.21

SN 11.21
Incinerated
Chetvāsutta

Near Sāvatthī in Jeta's Grove.

And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and addressed him in verse:

"When what is incinerated do you sleep at ease? When what is incinerated is there no sorrow? What is the one thing whose killing you approve?"

"When anger's incinerated you sleep at ease. When anger's incinerated there is no sorrow. O Vāsava, anger has a poisonous root and a honey tip. The noble ones praise its killing, for when it's incinerated there is no sorrow."

SN 11.22

SN 11.22
Ugly
Dubbaṇṇiyasutta

Near Sāvatthī in Jeta's Grove.

"Once upon a time, mendicants, there was a native spirit who was ugly and deformed. He sat on the throne of Sakka, lord of gods.

But the gods of the Thirty-Three complained, grumbled, and objected, 'Oh, how incredible, how amazing! This ugly and deformed spirit is sitting on the throne of Sakka, the lord of gods.' But the more the gods complained, the more attractive, good-looking, and lovely that spirit became.

So the gods went up to Sakka and told him what had happened, adding, 'Surely, good sir, that must be the anger-eating spirit!'

Then Sakka went up to that spirit, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward the anger-eating spirit, and pronounced his name three times: 'Good sir, I am Sakka, lord of gods! Good sir, I am Sakka, the lord of gods!' But the more Sakka pronounced his name, the uglier and more deformed the spirit became, until eventually it vanished right there.

Then Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'My mind isn't easily upset; I'm not easily drawn into the maelstrom. I don't get angry for long, anger doesn't last in me.

When I do get angry I don't speak harshly, nor do I advertise my own virtues. I carefully restrain myself out of regard for my own welfare.'"

SN 11.23

SN 11.23
The Sambari Sorcery
Sambarimāyāsutta

At Sāvatthī.

The Buddha said this:

“Once upon a time, mendicants, Vepacitti, lord of titans, was sick, suffering, gravely ill. So Sakka went to see him to ask after his illness.

Vepacitti saw Sakka coming off in the distance, and said to him, ‘Heal me, lord of gods!’

‘Teach me, Vepacitti, the Sambari sorcery.’

‘I can’t do that, good sir, until I have consulted with the titans.’

Then Vepacitti, lord of titans, asked the titans, ‘Good sirs, may I teach the Sambari sorcery to Sakka, lord of gods?’

‘Do not, good sir, teach the Sambari sorcery to Sakka!’

So Vepacitti addressed Sakka in verse:

‘O Maghavā, O Sakka, king of gods, Sujā’s husband, a sorceror falls into the terrible hell
—like Sambara, for a hundred years.’”

SN 11.24

SN 11.24
Transgression
Accayasutta

At Sāvatthī.

Now at that time two mendicants had clashed. One of them transgressed against the other. The transgressor confessed to the other mendicant, but they didn't accept it. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, there are two fools. One who doesn't recognize when they've made a mistake. And one who doesn't properly accept the confession of someone who's made a mistake. These are the two fools.

There are two who are astute. One who recognizes when they've made a mistake. And one who properly accepts the confession of someone who's made a mistake. These are the two who are astute.

Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

'Control your anger; don't let friendships decay. Don't blame the blameless, and don't say divisive things. For anger crushes bad people like a mountain.'"

SN 11.25

SN 11.25
Don’t Be Angry
Akkodhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery.

There the Buddha addressed the mendicants:

“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Don’t let anger be your master, don’t get angry at angry people. Kindness and harmlessness are always present in the noble ones. For anger crushes bad people like a mountain.’”

The Linked Discourses with Sakka are complete.

The Book With Verses is finished.

SN 12.1

SN 12.1
Dependent Origination
Paṭiccasamuppādasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I will teach you dependent origination. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called dependent origination.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

SN 12.2

SN 12.2
Analysis
Vibhaṅgasutta

At Sāvatthī.

“Mendicants, I will teach and analyze for you dependent origination. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is dependent origination? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

And what is rebirth? The rebirth, inception, conception, reincarnation, manifestation of the aggregates, and acquisition of the sense fields of the various sentient beings in the various orders of sentient beings. This is called rebirth.

And what is continued existence? There are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. This is called continued existence.

And what is grasping? There are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. This is called grasping.

And what is craving? There are these six classes of craving. Craving for sights, sounds, smells, tastes, touches, and ideas. This is called craving.

And what is feeling? There are these six classes of feeling. Feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling.

And what is contact? There are these six classes of contact. Contact through the eye, ear, nose, tongue, body, and mind. This is called contact.

And what are the six sense fields? The sense fields of the eye, ear, nose, tongue, body, and mind. These are called the six sense fields.

And what are name and form? Feeling, perception, intention, contact, and application of mind. This is called name. The four primary elements, and form derived from the four primary elements. This is called form. Such is name and such is form. These are called name and form.

And what is consciousness? There are these six classes of consciousness. Eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness.

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

And what is ignorance? Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.

And so, ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.”

SN 12.3

SN 12.3
Practice
Paṭipadāsutta

At Sāvatthī.

“Mendicants, I will teach you the wrong practice and the right practice. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what’s the wrong practice? Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. This is called the wrong practice.

And what’s the right practice? When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. This is called the right practice.”

SN 12.4

SN 12.4
About Vipassī
Vipassīsutta

At Sāvatthī.

“Mendicants, Vipassī the Blessed One, the perfected one, the fully awakened Buddha had this thought before his awakening, when he was still unawakened but intent on awakening: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then Vipassī, the one intent on awakening, thought: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then Vipassī thought: ‘When what exists is there rebirth? What is a condition for rebirth?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When continued existence exists there’s rebirth. Continued existence is a condition for rebirth.’

Then Vipassī thought: ‘When what exists is there continued existence? What is a condition for continued existence?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When grasping exists there’s continued existence. Grasping is a condition for continued existence.’

Then Vipassī thought: ‘When what exists is there grasping? What is a condition for grasping?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When craving exists there’s grasping. Craving is a condition for grasping.’

Then Vipassī thought: ‘When what exists is there craving? What is a condition for craving?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When feeling exists there’s craving. Feeling is a condition for craving.’

Then Vipassī thought: ‘When what exists is there feeling? What is a condition for feeling?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When contact exists there’s feeling. Contact is a condition for feeling.’

Then Vipassī thought: ‘When what exists is there contact? What is a condition for contact?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When the six sense fields exist there’s contact. The six sense fields are a condition for contact.’

Then Vipassī thought: ‘When what exists are there the six sense fields? What is a condition for the six sense fields?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When name and form exist there are the six sense fields. Name and form are a condition for the six sense fields.’

Then Vipassī thought: ‘When what exists are there name and form? What is a condition for name and form?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’

Then Vipassī thought: ‘When what exists is there consciousness? What is a condition for consciousness?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When choices exist there’s consciousness. Choices are a condition for consciousness.’

Then Vipassī thought: ‘When what exists are there choices? What is a condition for choices?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When ignorance exists there are choices. Ignorance is a condition for choices.’

And so, ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. ‘Origination, origination.’ While Vipassī was intent on awakening, such was the vision, knowledge, wisdom, realization, and light that arose in him regarding teachings not learned before from another.

Then Vipassī thought: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Then Vipassī thought: ‘When what doesn’t exist is there no rebirth? When what ceases does rebirth cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When continued existence doesn’t exist there’s no rebirth. When continued existence ceases, rebirth ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no continued existence? When what ceases does continued existence cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When grasping doesn’t exist there’s no continued existence. When grasping ceases, continued existence ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no grasping? When what ceases does grasping cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When craving doesn’t exist there’s no grasping. When craving ceases, grasping ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no craving? When what ceases does craving cease?’ Then, through rational application of mind, Vipassī comprehended

with wisdom: ‘When feeling doesn’t exist there’s no craving. When feeling ceases, craving ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no feeling? When what ceases does feeling cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When contact doesn’t exist there’s no feeling. When contact ceases, feeling ceases.’

Then Vipassī thought: ‘When what doesn’t exist is there no contact? When what ceases does contact cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When the six sense fields don’t exist there’s no contact. When the six sense fields cease, contact ceases.’

Then Vipassī thought: ‘When what doesn’t exist are there no six sense fields? When what ceases do the six sense fields cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When name and form don’t exist there are no six sense fields. When name and form cease, the six sense fields cease.’

Then Vipassī thought: ‘When what doesn’t exist are there no name and form? When what ceases do name and form cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When consciousness doesn’t exist there are no name and form. When consciousness ceases, name and form cease.’

Then Vipassī thought: ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When choices don’t exist there’s no consciousness. When choices cease, consciousness ceases.’

Then Vipassī thought: ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through rational application of mind, Vipassī comprehended with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in Vipassī, the one intent on awakening, regarding teachings not learned before from another.”

(Tell in full for each of the seven Buddhas.)

SN 12.5

SN 12.5
Sikhī
Sikhīsutta

“Sikhī, the Blessed One, the perfected one, the fully awakened Buddha …”

SN 12.6

SN 12.6
Vessabhū
Vessabhūsutta

“Vessabhū, the Blessed One, the perfected one, the fully awakened Buddha …”

SN 12.7

SN 12.7
Kakusandha
Kakusandhasutta

“Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha …”

SN 12.8

SN 12.8
Koṇāgamana
Koṇāgamanasutta

“Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha …”

SN 12.9

SN 12.9
Kassapa
Kassapasutta

“Kassapa, the Blessed One, the perfected one, the fully awakened Buddha …”

SN 12.10

SN 12.10
Gotama
Gotamasutta

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’

Then it occurred to me: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through rational application of mind, I comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then it occurred to me: ‘When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what exists are there choices? What is a condition for choices?’ Then, through rational application of mind, I comprehended with wisdom: ‘When ignorance exists there are choices. Ignorance is a condition for choices.’

And so, ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through rational application of mind, I comprehended with wisdom: ‘When rebirth doesn’t exist there’s no old age and death. When rebirth ceases, old age and death cease.’

Then it occurred to me: ‘When what doesn’t exist is there no rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … ‘When what doesn’t exist are there no choices? When what ceases do choices cease?’ Then, through rational application of mind, I comprehended with wisdom: ‘When ignorance doesn’t exist there are no choices. When ignorance ceases, choices cease.’

And so, when ignorance ceases, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 12.11

SN 12.11
Fuel
Āhārasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

"Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

What is the source, origin, birthplace, and inception of these four fuels? Craving. And what is the source, origin, birthplace, and inception of craving? Feeling. And what is the source of feeling? Contact. And what is the source of contact? The six sense fields. And what is the source of the six sense fields? Name and form. And what is the source of name and form? Consciousness. And what is the source of consciousness? Choices. And what is the source of choices? Ignorance.

And so, ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases."

SN 12.12

SN 12.12
Phagguna of the Top-Knot
Moḷiyaphaggunasutta

At Sāvatthī.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.”

When he said this, Venerable Phagguna of the Top-Knot said to the Buddha, “But sir, who consumes the fuel for consciousness?”

“That’s not a fitting question,” said the Buddha.

“I don’t speak of one who consumes. If I were to speak of one who consumes, then it would be fitting to ask who consumes. But I don’t speak like that. Hence it would be fitting to ask: ‘Consciousness is a fuel for what?’ And a fitting answer to this would be: ‘Consciousness is a fuel that conditions rebirth into a new state of existence in the future. When that which has been reborn is present, there are the six sense fields. The six sense fields are a condition for contact.’”

“But sir, who contacts?”

“That’s not a fitting question,” said the Buddha.

“I don’t speak of one who contacts. If I were to speak of one who contacts, then it would be fitting to ask who contacts. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for contact?’ And a fitting answer to this would be: ‘The six sense fields are a condition for contact. Contact is a condition for feeling.’”

“But sir, who feels?”

“That’s not a fitting question,” said the Buddha.

“I don’t speak of one who feels. If I were to speak of one who feels, then it would be fitting to ask who feels. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for feeling?’ And a fitting answer to this would be: ‘Contact is a condition for feeling. Feeling is a condition for craving.’”

“But sir, who craves?”

“That’s not a fitting question,” said the Buddha.

“I don’t speak of one who craves. If I were to speak of one who craves, then it would be fitting to ask who craves. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for craving?’ And a fitting answer to this would be: ‘Feeling is a condition for craving. Craving is a condition for grasping.’”

“But sir, who grasps?”

“That’s not a fitting question,” said the Buddha.

“I don’t speak of one who grasps. If I were to speak of one who grasps, then it would be fitting to ask who grasps. But I don’t speak like that. Hence it would be fitting to ask: ‘What is a condition for grasping?’ And a fitting answer to this would be: ‘Craving is a condition for grasping. Grasping is a condition for continued existence.’ … That is how this entire mass of suffering originates.

When the six fields of contact fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

SN 12.13

SN 12.13
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 12.14

SN 12.14
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are ascetics and brahmins who don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. What things don’t they understand?

They don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. They don’t understand these things, their origin, their cessation, and the practice that leads to their cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand these things, their origin, their cessation, and the practice that leads to their cessation. What things do they understand?

They understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. They understand these things, their origin, their cessation, and the practice that leads to their cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 12.15

SN 12.15
Kaccānagotta
Kaccānagottasutta

At Sāvatthī.

Then Venerable Kaccānagotta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘right view’. How is right view defined?”

“Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world.

The world is for the most part shackled by attraction, grasping, and insisting.

But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion ‘my self’, you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others.

This is how right view is defined.

‘All exists’: this is one extreme.

‘All does not exist’: this is the second extreme.

Avoiding these two extremes, the Realized One teaches by the middle way:

‘Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

SN 12.16

SN 12.16
A Dhamma Speaker
Dhammakathikasutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping, by disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

SN 12.17

SN 12.17
With Kassapa, the Naked Ascetic
Acelakassapasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. The naked ascetic Kassapa saw the Buddha coming off in the distance. He went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he stood to one side, and said to the Buddha,

"I'd like to ask Mister Gotama about a certain point, if you'd take the time to answer."

"Kassapa, it's the wrong time for questions. We've entered an inhabited area."

A second time, and a third time, Kassapa spoke to the Buddha and the Buddha replied. When this was said, Kassapa said to the Buddha,

"I don't want to ask much."

"Ask what you wish, Kassapa."

"Well, Mister Gotama, is suffering made by oneself?"

"Not so, Kassapa," said the Buddha.

"Then is suffering made by another?"

"Not so, Kassapa," said the Buddha.

"Well, is suffering made by both oneself and another?"

"Not so, Kassapa," said the Buddha.

"Then does suffering arise by chance, not made by oneself or another?"

"Not so, Kassapa," said the Buddha.

"Well, is there no such thing as suffering?"

"It's not that there's no such thing as suffering. Suffering is real."

“Then Mister Gotama doesn’t know nor see suffering.”

“It’s not that I don’t know or see suffering. I do know suffering, I do see suffering.”

“Mister Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as suffering. And you say that you do know suffering, and you do see suffering. Sir, explain suffering to me! Teach me about suffering!”

“Suppose that the person who does the deed experiences the result. Then for one who has existed since the beginning, suffering is made by oneself. This statement leans toward eternalism. Suppose that one person does the deed and another experiences the result. Then for one stricken by feeling, suffering is made by another. This statement leans toward annihilationism. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

When this was said, Kassapa said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

“Kassapa, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they’ll give the going forth, the ordination into monkhood. However, I have recognized individual differences.”

“Sir, if four months probation are required in such a case, I’ll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood.”

And the naked ascetic Kassapa received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Kassapa became one of the perfected.

SN 12.18

SN 12.18
With Timbaruka
Timbarukasutta

At Sāvatthī.

Then the wanderer Timbaruka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Well, Mister Gotama, are pleasure and pain made by oneself?”

“Not so, Timbaruka,” said the Buddha.

“Then are pleasure and pain made by another?”

“Not so, Timbaruka,” said the Buddha.

“Well, are pleasure and pain made by both oneself and another?”

“Not so, Timbaruka,” said the Buddha.

“Then do pleasure and pain arise by chance, not made by oneself or another?”

“Not so, Timbaruka,” said the Buddha.

“Well, is there no such thing as pleasure and pain?”

“It’s not that there’s no such thing as pleasure and pain. Pleasure and pain are real.”

“Then Mister Gotama doesn’t know nor see pleasure and pain.”

“It’s not that I don’t know or see pleasure and pain. I do know pleasure and pain, I do see pleasure and pain.”

“Mister Gotama, when asked these questions, you say ‘not so’. Yet you say that there is such a thing as pleasure and pain. And you say that you do know pleasure and pain, and you do see pleasure and pain. Sir, explain pleasure and pain to me! Teach me about pleasure and pain!”

“Suppose that the feeling and the one who feels it are the same thing. Then for one who has existed since the beginning, pleasure and pain is made by oneself. I don’t say this. Suppose that the feeling is one thing and the one who feels it is another. Then for one stricken by feeling, pleasure and pain is made by another. I don’t say this. Avoiding these

two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

When he said this, the wanderer Timbaruka said to the Buddha, “Excellent, sir! Excellent! … I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 12.19

SN 12.19
The Astute and the Foolish
Bālapaṇḍitasutta

At Sāvatthī.

“Mendicants, for a fool shrouded by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the fool experiences pleasure and pain.

For an astute person shrouded by ignorance and fettered by craving, this body has been produced. So there is the duality of this body and external name and form. Contact depends on this duality. When contacted through one or other of the six sense fields, the astute person experiences pleasure and pain.

What, then, is the difference between the foolish and the astute?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“For a fool shrouded by ignorance and fettered by craving, this body has been produced. But the fool has not given up that ignorance or finished that craving. Why is that? The fool has not completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the fool is reborn in another body. When reborn in another body, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

For an astute person shrouded by ignorance and fettered by craving, this body has been produced. But the astute person has given up that ignorance and finished that craving. Why is that? The astute person has completed the spiritual journey for the complete ending of suffering. Therefore, when their body breaks up, the astute person is not reborn in another body. Not being reborn in another body, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. This is the difference here between the foolish and the astute, that is, leading the spiritual life.”

SN 12.20

SN 12.20
Conditions
Paccayasutta

At Sāvatthī.

“Mendicants, I will teach you dependent origination and dependently originated phenomena. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is dependent origination? Rebirth is a condition for old age and death. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. ‘Look,’ he says, ‘Rebirth is a condition for old age and death.’

Continued existence is a condition for rebirth … Grasping is a condition for continued existence … Craving is a condition for grasping …

Feeling is a condition for craving … Contact is a condition for feeling … The six sense fields are a condition for contact … Name and form are conditions for the six sense fields …

Consciousness is a condition for name and form …

Choices are a condition for consciousness … Ignorance is a condition for choices. Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles, specific conditionality. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it. ‘Look,’ he says, ‘Ignorance is a condition for choices.’ So the fact that this is real, not unreal, not otherwise; the specific conditionality of it: this is called dependent origination.

And what are the dependently originated phenomena? Old age and death are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Rebirth … Continued existence … Grasping … Craving …

Feeling … Contact … The six sense fields … Name and form …

Consciousness …

Choices … Ignorance is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. These are called the dependently originated phenomena.

When a noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are, it's quite impossible for them to turn back to the past, thinking: 'Did I exist in the past? Did I not exist in the past? What was I in the past? How was I in the past? After being what, what did I become in the past?' Or to turn forward to the future, thinking: 'Will I exist in the future? Will I not exist in the future? What will I be in the future? How will I be in the future? After being what, what will I become in the future?' Or to be undecided about the present, thinking: 'Am I? Am I not? What am I? How am I? This sentient being—where did it come from? And where will it go?' Why is that? Because that noble disciple has clearly seen with right wisdom this dependent origination and these dependently originated phenomena as they are."

SN 12.21

SN 12.21
The Ten Powers
Dasabalasutta

At Sāvatthī.

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.”

SN 12.22

SN 12.22
The Ten Powers (2nd)
Dutiyadasabalasutta

At Sāvatthī.

“Mendicants, a Realized One has ten powers and four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.

When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is:

Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.

So the teaching has been well explained by me, made clear, opened, illuminated, and stripped of patchwork. Just this much is quite enough for a gentleman who has gone forth out of faith to rouse up his energy. ‘Gladly, let only skin, sinews, and tendons remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’

A lazy person lives in suffering, mixed up with bad, unskillful qualities, and ruins a great deal of their own good. An energetic person lives happily, secluded from bad, unskillful qualities, and fulfills a great deal of their own good.

The best isn’t reached by the worst. The best is reached by the best. This spiritual life is the cream, mendicants, and the Teacher is before you.

So you should rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized, thinking: ‘In this way our going forth will not be wasted, but will be fruitful and fertile. And our use of robes, almsfood, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them.’ That’s how you should train.

Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence. Considering what is good for others is quite enough for you to persist with diligence. Considering what is good for both is quite enough for you to persist with diligence.”

SN 12.23

SN 12.23
Vital Conditions
Upanisasutta

At Sāvatthī.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ The ending of the defilements is for one who knows and sees this.

I say that this knowledge of ending has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Freedom.’ I say that freedom has a vital condition, it doesn’t lack a vital condition. And what is it? You should say: ‘Dispassion.’ I say that dispassion has a vital condition. And what is it? You should say: ‘Disillusionment.’ I say that disillusionment has a vital condition. And what is it? You should say: ‘Truly knowing and seeing.’ I say that truly knowing and seeing has a vital condition. And what is it? You should say: ‘Immersion.’ I say that immersion has a vital condition.

And what is it? You should say: ‘Bliss.’ I say that bliss has a vital condition. And what is it? You should say: ‘Tranquility.’ I say that tranquility has a vital condition. And what is it? You should say: ‘Rapture.’ I say that rapture has a vital condition. And what is it? You should say: ‘Joy.’ I say that joy has a vital condition. And what is it? You should say: ‘Faith.’ I say that faith has a vital condition.

And what is it? You should say: ‘Suffering.’ I say that suffering has a vital condition. And what is it? You should say: ‘Rebirth.’ I say that rebirth has a vital condition. And what is it? You should say: ‘Continued existence.’ I say that continued existence has a vital condition. And what is it? You should say: ‘Grasping.’ I say that grasping has a vital condition. And what is it? You should say: ‘Craving.’ I say that craving has a vital condition.

And what is it? You should say: ‘Feeling.’ … You should say: ‘Contact.’ … You should say: ‘The six sense fields.’ … You should say: ‘Name and form.’ … You should say: ‘Consciousness.’ … You should say: ‘Choices.’ … I say that choices have a vital condition, they don’t lack a vital condition. And what is the vital condition for choices? You should say: ‘Ignorance.’

So ignorance is a vital condition for choices. Choices are a vital condition for consciousness. Consciousness is a vital condition for name and form. Name and form are vital conditions for the six sense fields. The six sense fields are vital conditions for

contact. Contact is a vital condition for feeling. Feeling is a vital condition for craving. Craving is a vital condition for grasping. Grasping is a vital condition for continued existence. Continued existence is a vital condition for rebirth. Rebirth is a vital condition for suffering. Suffering is a vital condition for faith. Faith is a vital condition for joy. Joy is a vital condition for rapture. Rapture is a vital condition for tranquility. Tranquility is a vital condition for bliss. Bliss is a vital condition for immersion. Immersion is a vital condition for truly knowing and seeing. Truly knowing and seeing is a vital condition for disillusionment. Disillusionment is a vital condition for dispassion. Dispassion is a vital condition for freedom. Freedom is a vital condition for the knowledge of ending.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, ignorance is a vital condition for choices. … Freedom is a vital condition for the knowledge of ending."

SN 12.24

SN 12.24
Followers of Other Religions
Aññatitthiyasutta

Near Rājagaha, in the Bamboo Grove. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. Then it occurred to him, "It's too early to wander for alms in Rājagaha. Why don't I visit the monastery of the wanderers of other religions?"

Then he went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

"Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that suffering is made by oneself. Some of them declare that suffering is made by another. Some of them declare that suffering is made by both oneself and another. Some of them declare that suffering arises by chance, not made by oneself or another. What does the ascetic Gotama say about this? How does he explain it? How should we answer so as to repeat what the ascetic Gotama has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"Reverends, the Buddha said that suffering is dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. In the case of those who declare that suffering is made by another, that's also conditioned by contact. In the case of those who declare that suffering is made by oneself and another, that's also conditioned by contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. In the case of those who declare that suffering is made by another, it's impossible that they will experience that without contact. In the case of those who declare that suffering is made by oneself and another, it's impossible that they will experience that without contact. In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Venerable Ānanda heard this discussion between Venerable Sāriputta and those wanderers of other religions. Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Good, good, Ānanda! It's just as Sāriputta has so rightly explained. I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that suffering is made by oneself, that's conditioned by contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, that's also conditioned by contact.

In the case of those who declare that suffering is made by oneself, it's impossible that they will experience that without contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, this one time I was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then I robed up in the morning and, taking my bowl and robe, entered Rājagaha for alms. Then I thought: 'It's too early to wander for alms in Rājagaha. Why don't I visit the monastery of the wanderers of other religions?'

Then I went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, I sat down to one side. …"

(The wanderers asked the Buddha the very same questions, and he gave the same answers.)

"It's incredible, sir, it's amazing, how the whole matter is stated with one phrase. Could there be a detailed explanation of this matter that is both deep and appears deep?"

"Well then, Ānanda, clarify this matter yourself."

"Sir, suppose they were to ask me: 'Reverend Ānanda, what is the source, origin, birthplace, and inception of old age and death?' I'd answer like this: 'Reverends, rebirth is the source, origin, birthplace, and inception of old age and death.' That's how I'd answer such a question.

Suppose they were to ask me: 'What is the source of rebirth?' I'd answer like this: 'Continued existence is the source of rebirth.' That's how I'd answer such a question.

Suppose they were to ask me: 'What is the source of continued existence?' I'd answer like this: 'Grasping is the source of continued existence.' That's how I'd answer such a question.

Suppose they were to ask me: ‘What is the source of grasping?’ … craving … feeling … Suppose they were to ask me: ‘What is the source of contact?’ I’d answer like this: ‘The six sense fields are the source, origin, birthplace, and inception of contact.’ ‘When the six fields of contact fade away and cease with nothing left over, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.’ That’s how I’d answer such a question.”

SN 12.25

SN 12.25
With Bhūmija
Bhūmijasutta

At Sāvatthī.

Then in the late afternoon, Venerable Bhūmija came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend Sāriputta, there are ascetics and brahmins who teach the efficacy of deeds. Some of them declare that pleasure and pain are made by oneself. Some of them declare that pleasure and pain are made by another. Some of them declare that pleasure and pain are made by both oneself and another. Some of them declare that pleasure and pain arise by chance, not made by oneself or another. What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?"

"Reverend, the Buddha said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. If you said this you would repeat what the Buddha has said, and not misrepresent him with an untruth. You would explain in line with his teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that's conditioned by contact. … In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. … In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact."

Venerable Ānanda heard this discussion between Venerable Sāriputta and Venerable Bhūmija. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Good, good, Ānanda! It's just as Sāriputta has so rightly explained. I have said that pleasure and pain are dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth.

You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, that's conditioned by contact. … In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, that's also conditioned by contact.

Consider the ascetics and brahmins who teach the efficacy of deeds. In the case of those who declare that pleasure and pain are made by oneself, it's impossible that they will experience that without contact. … In the case of those who declare that pleasure and pain arise by chance, not made by oneself or another, it's impossible that they will experience that without contact.

Ānanda, as long as there's a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there's a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there's a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

By oneself one instigates the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others instigate the choice … One consciously instigates the choice … Or else one unconsciously instigates the choice …

Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, no basis, conditioned by which that pleasure and pain arise in oneself."

SN 12.26

SN 12.26
With Upavāna
Upavāṇasutta

At Sāvatthī.

Then Venerable Upavāna went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, there are some ascetics and brahmins who declare that suffering is made by oneself. There are some who declare that suffering is made by another. There are some who declare that suffering is made by both oneself and another. There are some who declare that suffering arises by chance, not made by oneself or another.

What does the Buddha say about this? How does he explain it? How should we answer so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should we explain in line with his teaching, with no legitimate grounds for rebuke and criticism?”

“Upavāna, I have said that suffering is dependently originated. Dependent on what? Dependent on contact. Saying this you would repeat what I have said, and not misrepresent me with an untruth. You would explain in line with my teaching, and there would be no legitimate grounds for rebuke and criticism.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, that’s conditioned by contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, that’s also conditioned by contact.

In the case of those ascetics and brahmins who declare that suffering is made by oneself, it’s impossible that they will experience that without contact. … In the case of those who declare that suffering arises by chance, not made by oneself or another, it’s impossible that they will experience that without contact.”

SN 12.27

SN 12.27
Conditions
Paccayasutta

At Sāvatthī.

“Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? …

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands conditions, their origin, their cessation, and the practice that leads to their cessation. Such a noble disciple is one who is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pushing open the door to freedom from death’.”

SN 12.28

SN 12.28
A Mendicant
Bhikkhusutta

At Sāvatthī.

“A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death. Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … feeling … contact … the six sense fields … name and form … consciousness …

And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices. Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A mendicant understands old age and death, their origin, their cessation, and the practice that leads to their cessation. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. Such a mendicant is one who is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pushing open the door to freedom from death’.”

SN 12.29

SN 12.29
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

At Sāvatthī.

“There are ascetics and brahmins who don’t completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They don’t completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t completely understand choices, their origin, their cessation, and the practice that leads to their cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who completely understand old age and death, their origin, their cessation, and the practice that leads to their cessation. They completely understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They completely understand choices, their origin, their cessation, and the practice that leads to their cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 12.30

SN 12.30
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are ascetics and brahmins who don’t understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended old age and death. They don’t understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They don’t understand choices, their origin, their cessation, and the practice that leads to their cessation. It’s impossible that they will abide having transcended choices.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. It’s possible that they will abide having transcended old age and death. They understand rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … They understand choices, their origin, their cessation, and the practice that leads to their cessation. It’s possible that they will abide having transcended choices.”

SN 12.31

SN 12.31
What Has Come to Be
Bhūtasutta

At one time the Buddha was staying near Sāvatthī.

Then the Buddha said to Venerable Sāriputta, “Sāriputta, this was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

‘There are those who have appraised the teaching, and many kinds of trainees here. Tell me about their behavior, good sir, when asked, for you are alert.’

How should we see the detailed meaning of this brief statement?”

When he said this, Sāriputta kept silent.

For a second time …

For a third time …

Sāriputta kept silent.

“Sāriputta, do you see that this has come to be?”

“Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is practicing for disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one is a trainee.

And what, sir, is one who has appraised the teaching? Sir, one truly sees with right wisdom that this has come to be. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what has come to be. One truly sees with right wisdom that it originated with that as fuel. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding the fuel for its origination. One truly sees with right wisdom that when that fuel ceases, what has come to be is liable to cease. Seeing this, one is freed by not grasping through disillusionment, dispassion, and cessation regarding what is liable to cease. In this way one has appraised the teaching.

Sir, regarding what was said in ‘The Way to the Far Shore’, in ‘The Questions of Ajita’:

‘There are those who have appraised the teaching, and many kinds of trainees here. Tell me about their behavior, good sir, when asked, for you are alert.’

This is how I understand the detailed meaning of what was said in brief.”

“Good, good, Sāriputta!” (The Buddha repeated all of Sāriputta’s explanation, concluding:)

This is how to understand the detailed meaning of what was said in brief.”

SN 12.32

SN 12.32
With Kaḷāra the Aristocrat
Kaḷārasutta

At Sāvatthī.

Then the mendicant Kaḷāra the Aristocrat went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him, “Reverend Sāriputta, the mendicant Phagguna of the Top-Knot has resigned the training and returned to a lesser life.”

“That venerable mustn’t have got any satisfaction in this teaching and training.”

“Well then, has Venerable Sāriputta found satisfaction in this teaching and training?”

“Reverend, I have no uncertainty.”

“But what of the future?”

“I have no doubt.”

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Sāriputta has declared enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

So the Buddha addressed one of the monks, “Please, monk, in my name tell Sāriputta that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Sāriputta and said to him, “Reverend Sāriputta, the teacher summons you.”

“Yes, reverend,” replied Sāriputta. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Sāriputta, is it really true that you have declared enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Sir, I did not state the matter in these words and phrases.”

“Sāriputta, no matter how a gentleman declares enlightenment, what he has declared should be regarded as such.”

“Sir, did I not also say that I did not state the matter in these words and phrases?”

“Sāriputta, suppose they were to ask you: ‘But Reverend Sāriputta, how have you known and seen so that you’ve declared enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”’ How would you answer?”

“Sir, if they were to ask me this, I would answer: ‘Reverends, because of the ending of the source of rebirth, when it ended, I knew “it is ended”. Knowing this, I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But what is the source, origin, birthplace, and inception of rebirth?’ How would you answer?”

“Sir, if they were to ask me this, I would answer: ‘Continued existence is the source, origin, birthplace, and inception of rebirth.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of continued existence?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer: ‘Grasping is the source of continued existence.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘What is the source of grasping?’ … But Sāriputta, suppose they were to ask you: ‘What is the source of craving?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer: ‘Feeling is the source of craving.’ That’s how I’d answer such a question.”

“But Sāriputta, suppose they were to ask you: ‘But how have you known and seen so that the relishing of feelings is no longer present?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer: ‘Reverends, there are three feelings. What three? Pleasant, painful, and neutral feeling. These three feelings are impermanent, and what’s impermanent is suffering. When I understood this, the relishing of feelings was no longer present.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘Suffering includes whatever is felt.’

But Sāriputta, suppose they were to ask you: ‘But Reverend, how have you been released that you declare enlightenment: “I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”?’ How would you answer?”

“Sir, if they were to ask me this, I’d answer: ‘Because of an inner release with the ending of all grasping, I live mindfully so that defilements don’t defile me and I don’t look down on myself.’ That’s how I’d answer such a question.”

“Good, good, Sāriputta! The same point may also be briefly explained in this way: ‘I have no uncertainty regarding the defilements spoken of by the ascetic. I have no doubt that I’ve given them up.’”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Sāriputta said to the mendicants, “Reverends, the first question that the Buddha asked me was something that I’d not previously considered, so I hesitated. But when the Buddha agreed with my answer, I thought: ‘If the Buddha were to question me all day on this matter in different words and ways, I could answer all day with different words and ways. If he were to question me all night, all day and night, for two days and nights, for three, four, five, six, or seven days and nights, I could answer in different words and ways for seven days and nights.’”

Then Kaḷāra the Aristocrat went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Sāriputta has roared his lion’s roar!” (And he told the Buddha all that Sāriputta had said.)

“Mendicant, Sāriputta has clearly comprehended the principle of the teachings, so that he could answer any questions I might ask him in different words and ways up to the seventh day and night.”

SN 12.33

SN 12.33
Grounds for Knowledge
Ñāṇavatthusutta

At Sāvatthī.

“Mendicants, I will teach forty-four grounds for knowledge. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what are the forty-four grounds for knowledge? Knowledge of old age and death, knowledge of the origin of old age and death, knowledge of the cessation of old age and death, and knowledge of the practice that leads to the cessation of old age and death. Knowledge of rebirth … Knowledge of continued existence … Knowledge of grasping … Knowledge of craving … Knowledge of feeling … Knowledge of contact … Knowledge of the six sense fields … Knowledge of name and form … Knowledge of consciousness … Knowledge of choices, knowledge of the origin of choices, knowledge of the cessation of choices, and knowledge of the practice that leads to the cessation of choices. These are called the forty-four grounds for knowledge.

And what is old age and death? The old age, decrepitude, broken teeth, grey hair, wrinkly skin, diminished vitality, and failing faculties of the various sentient beings in the various orders of sentient beings. This is called old age. The passing away, perishing, disintegration, demise, mortality, death, decease, breaking up of the aggregates, and laying to rest of the corpse of the various sentient beings in the various orders of sentient beings. This is called death. Such is old age, and such is death. This is called old age and death.

Rebirth is the origin of old age and death. When rebirth ceases, old age and death cease. The practice that leads to the cessation of old age and death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands old age and death, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know old age and death, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their inferential knowledge.

A noble disciple has purified and cleansed these two knowledges—knowledge of the present phenomena, and inferential knowledge. When a noble disciple has done this, they're one who is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands pushing open the door to freedom from death'.

And what is rebirth? … And what is continued existence? … And what is grasping? … And what is craving? … And what is feeling? … And what is contact? … And what are the six sense fields? … And what are name and form? … And what is consciousness? … And what are choices? There are three kinds of choices. Choices by way of body, speech, and mind. These are called choices.

Ignorance is the origin of choices. When ignorance ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

A noble disciple understands choices, their origin, their cessation, and the practice that leads to their cessation. This is their knowledge of the present phenomenon. With this present phenomenon that is seen, known, immediate, attained, and fathomed, they infer to the past and future.

Whatever ascetics and brahmins in the past directly knew choices, their origin, their cessation, and the practice that leads to their cessation, all of them directly knew these things in exactly the same way that I do now.

Whatever ascetics and brahmins in the future will directly know choices, their origin, their cessation, and the practice that leads to their cessation, all of them will directly know these things in exactly the same way that I do now. This is their inferential knowledge.

A noble disciple has purified and cleansed these two knowledges—knowledge of the present phenomena, and inferential knowledge. When a noble disciple has done this, they're one who is called 'one accomplished in view', 'one accomplished in vision', 'one who has come to the true teaching', 'one who sees this true teaching', 'one endowed with a trainee's knowledge', 'one who has entered the stream of the teaching', 'a noble one with penetrative wisdom', and also 'one who stands pushing open the door to freedom from death'."

SN 12.34

SN 12.34
Grounds for Knowledge (2nd)
Dutiyañāṇavatthusutta

At Sāvatthī.

“Mendicants, I will teach seventy-seven grounds for knowledge. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what are the seventy-seven grounds for knowledge? The knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. Also regarding the past: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. Also regarding the future: the knowledge that rebirth is a condition for old age and death, and the knowledge that when rebirth doesn’t exist, there is no old age and death. And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease.

The knowledge that continued existence is a condition for rebirth … The knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. Also regarding the past: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. Also regarding the future: the knowledge that ignorance is a condition for choices, and the knowledge that when ignorance doesn’t exist, there are no choices. And also their knowledge that even this knowledge of the stability of natural principles is liable to end, vanish, fade away, and cease. These are called the seventy-seven grounds for knowledge.”

SN 12.35

SN 12.35
Ignorance is a Condition
Avijjāpaccayasutta

At Sāvatthī.

“Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates.”

When this was said, one of the mendicants asked the Buddha, “What are old age and death, sir, and who do they belong to?”

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Rebirth is a condition for old age and death.’”

“What is rebirth, sir, and who does it belong to?”

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is rebirth, and who does it belong to?’ Or you might say, ‘Rebirth is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Continued existence is a condition for rebirth.’”

“What is continued existence, sir, and who is it for?”

“That’s not a fitting question,” said the Buddha. “You might say, ‘What is continued existence, and who does it belong to?’ Or you might say, ‘Continued existence is one thing, who it belongs to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Grasping is a condition for continued existence.’ … ‘Craving is a condition for grasping.’ … ‘Feeling is a condition for craving.’ … ‘Contact is a condition for feeling.’ … ‘The six sense fields are conditions for contact.’

… ‘Name and form are conditions for the six sense fields.’ … ‘Consciousness is a condition for name and form.’ … ‘Choices are a condition for consciousness.’”

“What are choices, sir, and who do they belong to?”

“That’s not a fitting question,” said the Buddha. “You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. Mendicant, if you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.’

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’ These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What is rebirth, and who does it belong to?’ or ‘rebirth is one thing, who it belongs to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’ These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What is continued existence …’ ‘What is grasping …’ ‘What is craving …’ ‘What is feeling …’ ‘What is contact …’ ‘What are the six sense fields …’ ‘What are name and form …’ ‘What is consciousness …’

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are the same thing’, or ‘the soul and the body are different things.’ These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 12.36

SN 12.36
Ignorance is a Condition (2nd)
Dutiyaavijjāpaccayasutta

At Sāvatthī.

“Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

Mendicants, you might say, ‘What are old age and death, and who do they belong to?’ Or you might say, ‘Old age and death are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are the same thing, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Rebirth is a condition for old age and death.’

‘What is rebirth …’ ‘What is continued existence …’ ‘What is grasping …’ ‘What is craving …’ ‘What is feeling …’ ‘What is contact …’ ‘What are the six sense fields …’ ‘What are name and form …’ ‘What is consciousness …’ You might say, ‘What are choices, and who do they belong to?’ Or you might say, ‘Choices are one thing, who they belong to is another.’ But both of these mean the same thing, only the phrasing differs. If you have the view that the soul and the body are identical, there is no living of the spiritual life. If you have the view that the soul and the body are different things, there is no living of the spiritual life. Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.’

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What are old age and death, and who do they belong to?’ or ‘old age and death are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

When ignorance fades away and ceases with nothing left over, then any twists, ducks, and dodges are given up: ‘What is rebirth …’ ‘What is continued existence …’ ‘What is grasping …’ ‘What is craving …’ ‘What is feeling …’ ‘What is contact …’ ‘What are the six sense fields …’ ‘What are name and form …’ ‘What is consciousness …’ ‘What are choices, and who do they belong to?’ or ‘choices are one thing, who they belong to is another’, or ‘the soul and the body are identical’, or ‘the soul and the body are different things’. These are all cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 12.37

SN 12.37
Not Yours
Natumhasutta

At Sāvatthī.

“Mendicants, this body doesn’t belong to you or to anyone else. It’s old deeds, and should be seen as produced by choices and intentions, as something to be felt.

A learned noble disciple carefully and rationally applies the mind to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

SN 12.38

SN 12.38
Intention
Cetanāsutta

At Sāvatthī.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is rebirth into a new state of existence in the future. When there is rebirth into a new state of existence in the future, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn’t grow, there’s no rebirth into a new state of existence in the future. When there is no rebirth into a new state of existence in the future, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases.”

SN 12.39

SN 12.39
Intention (2nd)
Dutiyacetanāsutta

At Sāvatthī.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. … craving … grasping … continued existence … rebirth … old age and death, sorrow, lamentation, pain, sadness, and distress come to be. That is how this entire mass of suffering originates.

If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established, name and form are conceived. Name and form are conditions for the six sense fields. … That is how this entire mass of suffering originates.

If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn’t grow, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases.”

SN 12.40

SN 12.40
Intention (3rd)
Tatiyacetanāsutta

At Sāvatthī.

“Mendicants, what you intend or plan, and what you have underlying tendencies for become a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan, but still have underlying tendencies, this becomes a support for the continuation of consciousness. When this support exists, consciousness becomes established. When consciousness is established and grows, there is an inclination. When there is an inclination, there is coming and going. When there is coming and going, there is passing away and reappearing. When there is passing away and reappearing, future rebirth, old age, and death come to be, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

If you don’t intend or plan or have underlying tendencies, this doesn’t become a support for the continuation of consciousness. With no support, consciousness is not established. When consciousness is not established and doesn’t grow, there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, future rebirth, old age, and death cease, as do sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering ceases.”

SN 12.41

SN 12.41
Dangers and Threats
Pañcaverabhayasutta

At Sāvatthī.

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from stealing.

Anyone who commits sexual misconduct creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from committing sexual misconduct.

Anyone who lies creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from lying.

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. That danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble system that they have clearly seen and comprehended with wisdom? A noble disciple carefully and rationally applies the mind to dependent origination itself: ‘When this exists, that is; when this doesn’t exist, that is not. Due to the arising of this, that arises; due to the cessation of this, that ceases. Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’ This is the noble system that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 12.42

SN 12.42
Dangers and Threats (2nd)
Dutiyapañcaverabhayasutta

At Sāvatthī.

“Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Killing living creatures … stealing … sexual misconduct … lying … taking alcoholic drinks that cause negligence … These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … and their ethical conduct is loved by the noble ones. These are the four factors of stream-entry that they have.

And what is the noble system that they have clearly seen and comprehended with wisdom? A noble disciple carefully and rationally applies the mind to dependent origination itself … This is the noble system that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 12.43

SN 12.43
Suffering
Dukkhasutta

At Sāvatthī.

“Mendicants, I will teach you the origin and ending of suffering. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

SN 12.44

SN 12.44
The World
Lokasutta

At Sāvatthī.

“Mendicants, I will teach you the origin and ending of the world. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. … Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases. This is the ending of the world.”

SN 12.45

SN 12.45
At Ñātika
Ñātikasutta

So I have heard. At one time the Buddha was staying at Ñātika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Ear consciousness arises dependent on the ear and sounds. … Nose consciousness arises dependent on the nose and smells. … Tongue consciousness arises dependent on the tongue and tastes. … Body consciousness arises dependent on the body and touches. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Ear consciousness arises dependent on the ear and sounds. … Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.”

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said, “Monk, did you hear that exposition of the teaching?”

“Yes, sir.”

“Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

SN 12.46

SN 12.46
A Certain Brahmin
Aññatarabrāhmaṇasutta

At Sāvatthī.

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, does the person who does the deed experience the result?”

“‘The person who does the deed experiences the result’: this is one extreme, brahmin.”

“Then does one person do the deed and another experience the result?”

“‘One person does the deed and another experiences the result’: this is the second extreme.

Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease … That is how this entire mass of suffering ceases.’”

When he said this, the brahmin said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 12.47

SN 12.47
Jānussoṇi
Jāṇussoṇisutta

At Sāvatthī.

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Mister Gotama, does all exist?”

“‘All exists’: this is one extreme, brahmin.”

“Then does all not exist?”

“‘All does not exist’: this is the second extreme.

Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

When he said this, the brahmin Jānussoṇi said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 12.48

SN 12.48
A Cosmologist
Lokāyatikasutta

At Sāvatthī.

Then a brahmin cosmologist went up to the Buddha … Seated to one side he said to the Buddha:

“Mister Gotama, does all exist?”

“‘All exists’: this is the oldest cosmology, brahmin.”

“Then does all not exist?”

“‘All does not exist’: this is the second cosmology.

“Well, is all a unity?”

“‘All is a unity’: this is the third cosmology.

“Then is all a plurality?”

“‘All is a plurality’: this is the fourth cosmology.

Avoiding these two extremes, the Realized One teaches by the middle way: ‘Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.’”

When he said this, the brahmin cosmologist said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 12.49

SN 12.49
A Noble Disciple
Ariyasāvakasutta

At Sāvatthī.

“Mendicants, a learned noble disciple doesn’t think: ‘When what exists, what is? Due to the arising of what, what arises? When what exists do name and form come to be? When what exists do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this exists, that is; due to the arising of this, that arises. When ignorance exists choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.’ They understand: ‘This is the origin of the world.’

A learned noble disciple doesn’t think: ‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases? When what doesn’t exist do choices not come to be? When what doesn’t exist do name and form not come to be? When what doesn’t exist do the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this doesn’t exist, that is not; due to the cessation of this, that ceases. When ignorance doesn’t exist choices don’t come to be. When choices don't exist consciousness doesn’t come to be. When consciousness doesn’t exist name and form don’t come to be. When name and form don’t exist the six sense fields don’t come to be. … continued existence doesn’t come to be … rebirth doesn’t come to be … When rebirth doesn’t exist old age and death don’t come to be.’ They understand: ‘This is the cessation of the world.’

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is one who is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands knocking at the door to freedom from death’.”

SN 12.50

SN 12.50
A Noble Disciple (2nd)
Dutiyaariyasāvakasutta

At Sāvatthī.

“Mendicants, a learned noble disciple doesn’t think: ‘When what exists, what is? Due to the arising of what, what arises? When what exists do choices come to be? When what exists does consciousness come to be? When what exists do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this exists, that is; due to the arising of this, that arises. When ignorance exists, choices come to be. When choices exist consciousness comes to be. When consciousness exists name and form come to be. When name and form exist the six sense fields come to be. When the six sense fields exist contact comes to be. When contact exists feeling comes to be. When feeling exists craving comes to be. When craving exists grasping comes to be. When grasping exists continued existence comes to be. When continued existence exists rebirth comes to be. When rebirth exists old age and death come to be.’ They understand: ‘This is the origin of the world.’

A learned noble disciple doesn’t think: ‘When what doesn’t exist, what is not? Due to the cessation of what, what ceases? When what doesn’t exist do choices not come to be? When what doesn’t exist does consciousness not come to be? When what doesn’t exist do name and form … the six sense fields … contact … feeling … craving … grasping … continued existence … rebirth … old age and death not come to be?’

Rather, a learned noble disciple has only knowledge about this that is independent of others: ‘When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance doesn’t exists, choices don’t come to be. When choices don’t exist consciousness doesn’t come to be. When consciousness doesn’t exist name and form don’t come to be. When name and form don’t exist the six sense fields don’t come to be. … When rebirth doesn’t exist old age and death don’t come to be.’ They understand: ‘This is the cessation of the world.’

A noble disciple comes to understand the world, its origin, its cessation, and the practice that leads to its cessation. Such a noble disciple is one who is called ‘one accomplished in view’, ‘one accomplished in vision’, ‘one who has come to the true teaching’, ‘one who sees this true teaching’, ‘one endowed with a trainee’s knowledge’, ‘one who has entered the stream of the teaching’, ‘a noble one with penetrative wisdom’, and also ‘one who stands pushing open the door to freedom from death’.”

SN 12.51

SN 12.51
An Inquiry
Parivīmaṁsanasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, when a mendicant is inquiring, how do you define when they are inquiring for the complete ending of suffering?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, take a mendicant who makes an inquiry: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. What is the source, origin, birthplace, and inception of this suffering? When what exists do old age and death come to be? When what does not exist do old age and death not come to be?' While making an inquiry they understand: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is rebirth. When rebirth exists, old age and death come to be. When rebirth doesn't exist, old age and death don't come to be.'

They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

Then they inquire further: 'But what is the source of this rebirth? When what exists does rebirth come to be? And when what does not exist does rebirth not come to be?' While making an inquiry they understand: 'Continued existence is the source of rebirth. When continued existence exists, rebirth comes to be. When continued existence does not exist, rebirth doesn't come to be.'

They understand rebirth, its origin, its cessation, and the fitting practice for its cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of rebirth.

Then they inquire further: ‘But what is the source of this continued existence? …’ … ‘But what is the source of this grasping? …’ … ‘But what is the source of this craving? …’ … ‘But what is the source of this feeling? …’ … ‘But what is the source of this contact? …’ … ‘But what is the source of these six sense fields? …’ … ‘But what is the source of this name and form? …’ … ‘But what is the source of this consciousness? …’ … ‘But what is the source of these choices? When what exists do choices come to be? When what does not exist do choices not come to be?’ While making an inquiry they understand: ‘Ignorance is the source of choices. When ignorance exists, choices come to be. When ignorance does not exist, choices don’t come to be.’

They understand choices, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of choices.

If an ignorant individual makes a good choice, their consciousness enters a good realm. If they make a bad choice, their consciousness enters a bad realm. If they make an imperturbable choice, their consciousness enters an imperturbable realm. When a mendicant has given up ignorance and given rise to knowledge, they don’t make a good choice, a bad choice, or an imperturbable choice. Not choosing or intending, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

Suppose a person were to remove a hot clay pot from a potter’s kiln and place it down on level ground. Its heat would dissipate right there, and the shards would be left behind.

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here. Only bodily remains will be left.’

What do you think, mendicants? Would a mendicant who has ended the defilements still make good choices, bad choices, or imperturbable choices?”

“No, sir.”

“And when there are no choices at all, with the cessation of choices, would consciousness still be found?”

“No, sir.”

“And when there’s no consciousness at all, would name and form still be found?”

“No, sir.”

“And when there are no name and form at all, would the six sense fields still be found?”

“No, sir.”

“And when there are no six sense fields at all, would contact still be found?”

“No, sir.”

“And when there’s no contact at all, would feeling still be found?”

“No, sir.”

“And when there’s no feeling at all, would craving still be found?”

“No, sir.”

“And when there’s no craving at all, would grasping still be found?”

“No, sir.”

“And when there’s no grasping at all, would continued existence still be found?”

“No, sir.”

“And when there’s no continued existence at all, would rebirth still be found?”

“No, sir.”

“And when there’s no rebirth at all, would old age and death still be found?”

“No, sir.”

“Good, good, mendicants! That’s how it is, not otherwise. Trust me on this, mendicants; be convinced. Have no doubts or uncertainties in this matter. Just this is the end of suffering.”

SN 12.52

SN 12.52
Grasping
Upādānasutta

At Sāvatthī.

“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And from time to time someone would toss in dry grass, cow dung, or wood. Fueled and sustained by that, the bonfire would burn for a long time.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose a bonfire was burning with ten, twenty, thirty, or forty loads of wood. And no-one would toss in dry grass, cow dung, or wood from time to time. As the original fuel is used up and no more is added, the bonfire would be extinguished due to lack of fuel.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

SN 12.53

SN 12.53
Fetters
Saṁyojanasutta

At Sāvatthī.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

SN 12.54

SN 12.54
Fetters (2nd)
Dutiyasaṁyojanasutta

At Sāvatthī.

“Mendicants, suppose an oil lamp depended on oil and a wick to burn. And from time to time someone would pour oil in and adjust the wick. Fueled and sustained by that, the oil lamp would burn for a long time.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose an oil lamp depended on oil and a wick to burn. And no-one would pour oil in and adjust the wick from time to time. As the original fuel is used up and no more is added, the oil lamp would be extinguished due to lack of fuel.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

SN 12.55

SN 12.55
A Great Tree
Mahārukkhasutta

At Sāvatthī.

“There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig it up, and pull the roots out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.”

SN 12.56

SN 12.56
A Great Tree (2nd)
Dutiyamahārukkhasutta

At Sāvatthī.

“Mendicants, suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. They’d cut the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

SN 12.57

SN 12.57
A Sapling
Taruṇarukkhasutta

At Sāvatthī.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

Suppose there was a sapling. And from time to time someone would clear around the roots, supply soil, and water it. Fueled and sustained in this way the sapling would grow, increase, and mature.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. … That is how this entire mass of suffering originates.

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.

Suppose there was a sapling. Then a person comes along with a spade and basket. … They’d cut the sapling apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the sapling is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. … That is how this entire mass of suffering ceases.”

SN 12.58

SN 12.58
Name and Form
Nāmarūpasutta

At Sāvatthī.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. Name and form are conditions for the six sense fields. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time.

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, name and form are conceived. …

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, name and form are not conceived. When name and form cease, the six sense fields cease. … That is how this entire mass of suffering ceases.”

SN 12.59

SN 12.59
Consciousness
Viññāṇasutta

At Sāvatthī.

“There are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived.

Consciousness is a condition for name and form. … That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. …

In the same way, there are things that are prone to being fettered. When you concentrate on the gratification provided by these things, consciousness is conceived. …

There are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. … In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being fettered. When you concentrate on the drawbacks of these things, consciousness is not conceived. When consciousness ceases, name and form cease. … That is how this entire mass of suffering ceases.”

SN 12.60

SN 12.60
Sources
Nidānasutta

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“It’s incredible, sir! It’s amazing, in that this dependent origination is deep and appears deep, yet to me it seems as plain as can be.”

“Not so, Ānanda! Not so, Ānanda! This dependent origination is deep and appears deep. It is because of not understanding and not penetrating this teaching that this population has become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

There are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Suppose there was a great tree. And its roots going downwards and across all draw the sap upwards. Fueled and sustained by that, the great tree would stand for a long time.

In the same way, there are things that are prone to being grasped. When you concentrate on the gratification provided by these things, your craving grows. Craving is a condition for grasping. Grasping is a condition for continued existence. … That is how this entire mass of suffering originates.

There are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

Suppose there was a great tree. Then a person comes along with a spade and basket. They’d cut the tree down at the roots, dig them up, and pull them out, down to the fibers and stems. Then they’d split the tree apart, cut up the parts, and chop it into splinters. They’d dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they’d winnow the ashes in a strong wind, or float them away down a swift stream. In this way the great tree is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, there are things that are prone to being grasped. When you concentrate on the drawbacks of these things, your craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases."

SN 12.61

SN 12.61
Unlearned
Assutavāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. …

"Mendicants, when it comes to this body made up of the four primary elements, an unlearned ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest. That's why, when it comes to this body, an unlearned ordinary person might become disillusioned, dispassionate, and freed.

But when it comes to that which is called 'mind' and also 'sentience' and also 'consciousness', an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they've been attached to it, thought of it as their own, and mistaken it: 'This is mine, I am this, this is my self.' That's why, when it comes to this mind, an unlearned ordinary person is unable to become disillusioned, dispassionate, and freed.

But an unlearned ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer.

But that which is called 'mind' and also 'sentience' and also 'consciousness' arises as one thing and ceases as another all day and all night. It's like a monkey moving through the forest. It grabs hold of one branch, lets it go, and grabs another; then it lets that go and grabs yet another. In the same way, that which is called 'mind' and also 'sentience' and also 'consciousness' arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and rationally applies the mind to dependent origination itself: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices.

Choices are a condition for consciousness. … That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. … That is how this entire mass of suffering ceases.'

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades

away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 12.62

SN 12.62
Unlearned (2nd)
Dutiyaassutavāsutta

At Sāvatthī.

“Mendicants, when it comes to this body made up of the four primary elements, an unlearned ordinary person might become disillusioned, dispassionate, and freed. Why is that? This body made up of the four primary elements is seen to accumulate and disperse, to be taken up and laid to rest. That’s why, when it comes to this body, an unlearned ordinary person might become disillusioned, dispassionate, and freed. But when it comes to that which is called ‘mind’ and also ‘sentience’ and also ‘consciousness’, an unlearned ordinary person is unable to become disillusioned, dispassionate, or freed. Why is that? Because for a long time they’ve been attached to it, thought of it as their own, and mistaken it: ‘This is mine, I am this, this is my self.’ That’s why, when it comes to this mind, an unlearned ordinary person is unable to become disillusioned, dispassionate, and freed.

But an unlearned ordinary person would be better off taking this body made up of the four primary elements to be their self, rather than the mind. Why is that? This body made up of the four primary elements is seen to last for a year, or for two, three, four, five, ten, twenty, thirty, forty, fifty, or a hundred years, or even longer. But that which is called ‘mind’ and also ‘sentience’ and also ‘consciousness’ arises as one thing and ceases as another all day and all night.

In this case, a learned noble disciple carefully and rationally applies the mind to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops. In the same way, pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling … Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

SN 12.63

SN 12.63
A Child's Flesh
Puttamaṁsasutta

At Sāvatthī.

"Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

And how should you regard solid food? Suppose a couple who were husband and wife set out to cross a desert, taking limited supplies. They had an only child, dear and beloved. As the couple were crossing the desert their limited quantity of supplies would run out, and they'd still have the rest of the desert to cross. Then it would occur to that couple: 'Our limited quantity of supplies has run out, and we still have the rest of the desert to cross. Why don't we kill our only child, so dear and beloved, and prepare dried and spiced meat? Then we can make it across the desert by eating our child's flesh. Let not all three perish.' Then that couple would kill their only child, so dear and beloved, and prepare dried and spiced meat. They'd make it across the desert by eating their child's flesh. And as they'd eat their child's flesh, they'd beat their breasts and cry: 'Where are you, our only child? Where are you, our only child?'

What do you think, mendicants? Would they eat that food for fun, indulgence, adornment, or decoration?"

"No, sir."

"Wouldn't they eat that food just so they could make it across the desert?"

"Yes, sir."

"I say that this is how you should regard solid food. When solid food is completely understood, desire for the five kinds of sensual stimulation is completely understood. When desire for the five kinds of sensual stimulation is completely understood, a noble disciple is bound by no fetter that might return them again to this world.

And how should you regard contact as fuel? Suppose there was a flayed cow. If she stands by a wall, the creatures on the wall bite her. If she stands under a tree, the creatures in the tree bite her. If she stands in some water, the creatures in the water bite her. If she stands in the open, the creatures in the open bite her. Wherever that flayed cow stands, the creatures there would bite her. I say that this is how you should regard contact as fuel. When contact

as fuel is completely understood, the three feelings are completely understood. When the three feelings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard mental intention as fuel? Suppose there was a pit of glowing coals deeper than a man's height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. Then two strong men would grab them by the arms and drag them towards the pit of glowing coals. Then that person's intention, aim, and wish would be to get far away. Why is that? Because that person would think: 'If I fall in that pit of glowing coals, that will result in my death or deadly pain.' I say that this is how you should regard mental intention as fuel. When mental intention as fuel is completely understood, the three cravings are completely understood. When the three cravings are completely understood, a noble disciple has nothing further to do, I say.

And how should you regard consciousness as fuel? Suppose they were to arrest a bandit, a criminal and present him to the king, saying: 'Your Majesty, this is a bandit, a criminal. Punish him as you will.' The king would say: 'Go, my men, and strike this man in the morning with a hundred spears!' The king's men did as they were told. Then at midday the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the middle of the day with a hundred spears!' The king's men did as they were told. Then late in the afternoon the king would say: 'My men, how is that man?' 'He's still alive, Your Majesty.' The king would say: 'Go, my men, and strike this man in the late afternoon with a hundred spears!' The king's men did as they were told.

What do you think, mendicants? Would that man experience pain and distress from being struck with three hundred spears a day?"

"Sir, that man would experience pain and distress from being struck with one spear, let alone three hundred spears!"

"I say that this is how you should regard consciousness as fuel. When consciousness as fuel is completely understood, name and form is completely understood. When name and form are completely understood, a noble disciple has nothing further to do, I say."

SN 12.64

SN 12.64
If There Is Desire
Atthirāgasutta

At Sāvatthī.

“Mendicants, there are these four fuels. They maintain sentient beings that have been born and help those that are about to be born. What four? Solid food, whether coarse or fine; contact is the second, mental intention the third, and consciousness the fourth. These are the four fuels that maintain sentient beings that have been born and help those that are about to be born.

If there is desire, relishing, and craving for solid food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts.

In the same way, if there is desire, relishing, and craving for solid food, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is desire, relishing, and craving for contact as fuel … If there is desire, relishing, and craving for mental intention as fuel … If there is desire, relishing, and craving for

consciousness as fuel, consciousness becomes established there and grows. Where consciousness is established and grows, name and form are conceived. Where name and form are conceived, there is the growth of choices. Where choices grow, there is rebirth into a new state of existence in the future. Where there is rebirth into a new state of existence in the future, there is rebirth, old age, and death in the future. Where there is rebirth, old age, and death in the future, I say this is full of sorrow, anguish, and distress.

If there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

If there is no desire, relishing, and craving for contact as fuel … If there is no desire, relishing, and craving for mental intention as fuel … If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and doesn't grow. Where consciousness is not established and doesn't grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don't grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there's no sorrow, anguish, and distress.

Suppose there was a bungalow or a hall with a peaked roof, with windows on the northern, southern, or eastern side. When the sun rises and a ray of light enters through a window, where would it land?"

"On the western wall, sir."

"If there was no western wall, where would it land?"

"On the ground, sir."

"If there was no ground, where would it land?"

"In water, sir."

"If there was no water, where would it land?"

"It wouldn't land, sir."

"In the same way, if there is no desire, relishing, and craving for solid food, consciousness does not become established there and doesn't grow. …

If there is no desire, relishing, and craving for contact as fuel … If there is no desire, relishing, and craving for mental intention as fuel … If there is no desire, relishing, and craving for consciousness as fuel, consciousness doesn't become established there and

doesn’t grow. Where consciousness is not established and doesn’t grow, name and form are not conceived. Where name and form are not conceived, there is no growth of choices. Where choices don’t grow, there is no rebirth into a new state of existence in the future. Where there is no rebirth into a new state of existence in the future, there is no rebirth, old age, and death in the future. Where there is no rebirth, old age, and death in the future, I say there’s no sorrow, anguish, and distress.”

SN 12.65

SN 12.65
The City
Nagarasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘Alas, this world has fallen into trouble. It’s born, grows old, dies, passes away, and is reborn, yet it doesn’t understand how to escape from this suffering, from old age and death. Oh, when will an escape be found from this suffering, from old age and death?’ Then it occurred to me: ‘When what exists is there old age and death? What is a condition for old age and death?’ Then, through rational application of mind, I comprehended with wisdom: ‘When rebirth exists there’s old age and death. Rebirth is a condition for old age and death.’

Then it occurred to me: ‘When what exists is there rebirth? … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … What is a condition for name and form?’ Then, through rational application of mind, I comprehended with wisdom: ‘When consciousness exists there are name and form. Consciousness is a condition for name and form.’ Then it occurred to me: ‘When what exists is there consciousness? What is a condition for consciousness?’ Then, through rational application of mind, I comprehended with wisdom: ‘When name and form exist there’s consciousness. Name and form are a condition for consciousness.’

Then it occurred to me: This consciousness turns back from name and form, and doesn’t go beyond that. This is the extent to which one may be reborn, grow old, die, pass away, or reappear. That is: name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. … That is how this entire mass of suffering originates. ‘Origination, origination.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Then it occurred to me: ‘When what doesn’t exist is there no old age and death? When what ceases do old age and death cease?’ Then, through rational application of mind, I comprehended with wisdom: ‘When rebirth doesn’t exist there is no old age and death. When rebirth ceases old age and death cease.’ Then it occurred to me: ‘When what doesn’t exist is there no rebirth … continued existence … grasping … craving … feeling … contact … six sense fields … name and form? When what ceases do name and form cease?’ Then, through rational application of mind, I comprehended with wisdom: ‘When consciousness doesn’t exist there is no name and form. When consciousness ceases name and form cease.’

Then it occurred to me: ‘When what doesn’t exist is there no consciousness? When what ceases does consciousness cease?’ Then, through rational application of mind, I comprehended with wisdom: ‘When name and form don’t exist, there is no consciousness. When name and form cease, consciousness ceases.’

Then it occurred to me: I have discovered the path to awakening. That is: When name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. … That is how this entire mass of suffering ceases. ‘Cessation, cessation.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

Suppose a person was walking through a forest. They’d see an ancient path, an ancient route traveled by humans in the past. Following it along, they’d see an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Then that person would inform a king or their minister: ‘Please sir, you should know this. While walking through a forest I saw an ancient path, an ancient route traveled by humans in the past. Following it along I saw an ancient city, an ancient capital, inhabited by humans in the past. It was lovely, complete with parks, groves, lotus ponds, and embankments. Sir, you should rebuild that city!’ Then that king or their minister would have that city rebuilt. And after some time that city was successful and prosperous, populous, full of people, attained to growth and expansion. In the same way, I saw an ancient path, an ancient route traveled by fully awakened Buddhas in the past.

And what is that ancient path, the ancient route traveled by fully awakened Buddhas in the past? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that ancient path, the ancient route traveled by fully awakened Buddhas in the past.

Following it along, I directly knew old age and death, their origin, their cessation, and the practice that leads to their cessation. Following it along, I directly knew rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … Following it along, I directly knew choices, their origin, their cessation, and the practice that leads to their cessation.

Having directly known this, I told the monks, nuns, laymen, and laywomen. And that’s how this spiritual life has become successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.”

SN 12.66

SN 12.66
Self-examination
Sammasasutta

So I have heard. At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, do you perform inner self-examination?"

When he said this, one of the mendicants said to the Buddha, "Sir, I perform inner self-examination."

"But mendicant, how do you perform inner self-examination?" Then that mendicant answered, but the Buddha was not happy with the answer.

When he had spoken, Venerable Ānanda said to the Buddha, "Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak of the inner self-examination. The mendicants will listen and remember it."

"Well then, Ānanda, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Take a mendicant who performs inner self-examination: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. But what is the source of this suffering? When what exists do old age and death come to be? And when what does not exist do old age and death not come to be?' While examining they know: 'The suffering that arises in the world starting with old age and death takes many and diverse forms. The source of this suffering is attachment. When attachments exist old age and death come to be. And when attachments do not exist old age and death don't come to be.' They understand old age and death, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is called a mendicant who is practicing for the complete ending of suffering, for the cessation of old age and death.

They perform further inner self-examination: 'But what is the source of this attachment? When what exists does attachment come to be? And when what does not exist does attachment not come to be?' While examining they know: 'The source of this attachment is craving. When craving exists attachments come to be. And when craving doesn't exist attachments don't come to be.' They understand attachments, their origin, their cessation, and the fitting practice for their cessation. And they practice in line with that path. This is

called a mendicant who is practicing for the complete ending of suffering, for the cessation of attachments.

They perform further inner self-examination: ‘But where does that craving arise and where does it settle?’ While examining they know: ‘That craving arises and settles on whatever in the world seems nice and pleasant. And what in the world seems nice and pleasant? The eye in the world seems nice and pleasant, and it is there that craving arises and settles. The ear … nose … tongue … body … mind in the world seems nice and pleasant, and it is there that craving arises and settles.’

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grew. As their craving grew, their attachments grew. As their attachments grew, their suffering grew. And as their suffering grew, they were not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were not freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving will grow. As their craving grows, their attachments will grow. As their attachments grow, their suffering will grow. And as their suffering grows, they will not be freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They will not be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They’d say to him: ‘Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it’s mixed with poison. Drink it if you like. If you drink it, the color, aroma, and flavor will be appetizing, but it will result in death or deadly pain.’ He wouldn’t reject that beverage. Hastily, without reflection, he’d drink it, resulting in death or deadly pain.

In the same way, there are ascetics and brahmins of the past … future … There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as permanent, as pleasurable, as self, as healthy, and as safe. Their craving grows. As their craving grows, their attachments grow. As their attachments grow, their suffering grows. And as their suffering grows, they are not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are not freed from suffering, I say.

There were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up

attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future who will see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They will give up craving. Giving up craving … they will be freed from suffering, I say.

There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say.

Suppose there was a bronze cup of beverage that had a nice color, aroma, and flavor. But it was mixed with poison. Then along comes a man struggling in the oppressive heat, weary, thirsty, and parched. They'd say to him: 'Here, mister, this bronze cup of beverage has a nice color, aroma, and flavor. But it's mixed with poison. Drink it if you like. If you drink it, its nice color, aroma, and flavor will refresh you. But drinking it will result in death or deadly pain.' Then that man might think: 'I could quench my thirst with water, whey, seasoned drink, or broth. But I shouldn't drink that beverage, for it would be for my lasting harm and suffering.' He'd reject that beverage. After appraisal, he wouldn't drink it, and it wouldn't result in death or deadly pain.

In the same way, there were ascetics and brahmins of the past who saw the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They gave up craving. Giving up craving, they gave up attachments. Giving up attachments, they gave up suffering. Giving up suffering, they were freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They were freed from suffering, I say.

There will be ascetics and brahmins in the future … There are ascetics and brahmins in the present who see the things that seem nice and pleasant in the world as impermanent, as suffering, as not-self, as diseased, and as dangerous. They give up craving. Giving up craving, they give up attachments. Giving up attachments, they give up suffering. Giving up suffering, they are freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They are freed from suffering, I say."

SN 12.67

SN 12.67
Bundles of Reeds
Naḷakalāpīsutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Well, Reverend Sāriputta, are old age and death made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“No, Reverend Koṭṭhita, old age and death are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, rebirth is a condition for old age and death.”

“Well, Reverend Sāriputta, is rebirth made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“No, Reverend Koṭṭhita, rebirth is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, continued existence is a condition for rebirth.”

“Well, Reverend Sāriputta, is continued existence made by oneself? …” … “Is grasping made by oneself? …” … “Is craving made by oneself? …” … “Is feeling made by oneself? …” … “Is contact made by oneself? …” … “Are the six sense fields made by oneself? …” … “Well, Reverend Sāriputta, are name and form made by oneself? Or by another? Or by both oneself and another? Or do they arise by chance, not made by oneself or another?”

“No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form.”

“Well, Reverend Sāriputta, is consciousness made by oneself? Or by another? Or by both oneself and another? Or does it arise by chance, not made by oneself or another?”

“No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness.”

“Just now I understood you to say: ‘No, Reverend Koṭṭhita, name and form are not made by oneself, nor by another, nor by both oneself and another, nor do they arise by chance, not made by oneself or another. Rather, consciousness is a condition for name and form.’

But I also understood you to say: ‘No, Reverend Koṭṭhita, consciousness is not made by oneself, nor by another, nor by both oneself and another, nor does it arise by chance, not made by oneself or another. Rather, name and form are conditions for consciousness.’

How then should we see the meaning of this statement?”

“Well then, reverend, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said. Suppose there were two bundles of reeds leaning up against each other.

In the same way, name and form are conditions for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. … That is how this entire mass of suffering originates. If the first of those bundles of reeds were to be pulled away, the other would collapse. And if the other were to be pulled away, the first would collapse.

In the same way, when name and form cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. … That is how this entire mass of suffering ceases.”

“It’s incredible, Reverend Sāriputta, it’s amazing! How well spoken this was by Venerable Sāriputta! And we can express our agreement with Venerable Sāriputta’s statement on these thirty-six grounds.

If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding old age and death, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’. If a mendicant teaches Dhamma for disillusionment regarding rebirth … continued existence … grasping … craving … feeling … contact … the six sense fields … name and form … consciousness … choices … If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who speaks on Dhamma’. If they practice for disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who practices in line with the teaching’. If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding ignorance, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

SN 12.68

SN 12.68
At Kosambī
Kosambisutta

At one time the venerables Musīla, Saviṭṭha, Nārada, and Ānanda were staying near Kosambī in Ghosita's monastery. Then Venerable Saviṭṭha said to Venerable Musīla:

"Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you know for yourself that rebirth is a condition for old age and death?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that rebirth is a condition for old age and death."

"Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberateation, do you know for yourself that continued existence is a condition for rebirth … grasping is a condition for continued existence … craving is a condition for grasping … feeling is a condition for craving … contact is a condition for feeling … the six sense fields are conditions for contact … name and form are conditions for the six sense fields … consciousness is a condition for name and form … choices are a condition for consciousness … ignorance is a condition for choices?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that ignorance is a condition for choices."

"Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you know for yourself that when rebirth ceases, old age and death cease?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that when rebirth ceases, old age and death cease."

"Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you know for yourself that when continued existence ceases, rebirth ceases … when grasping ceases, continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name

and form cease … when choices cease consciousness ceases … when ignorance ceases, choices cease?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that when ignorance ceases, choices cease."

"Reverend Musīla, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you know for yourself that the cessation of continued existence is extinguishment?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that the cessation of continued existence is extinguishment."

"Then Venerable Musīla is a perfected one, with defilements ended." When he said this, Musīla kept silent.

Then Venerable Nārada said to Venerable Saviṭṭha, "Reverend Saviṭṭha, please let me answer these questions. Ask me and I will answer them for you."

"By all means, Venerable Nārada, try these questions. I'll ask you and you can answer them for me."

(Saviṭṭha repeats exactly the same series of questions, and Nārada answers just as Musīla did.)

"Reverend Nārada, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, do you know for yourself that the cessation of continued existence is extinguishment?"

"Reverend Saviṭṭha, apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation, I know and see that the cessation of continued existence is extinguishment."

"Then Venerable Nārada is a perfected one, with defilements ended."

"I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one. Suppose there was a well on a desert road that had neither rope nor bucket. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd know that there was water, but they couldn't physically touch it.

In the same way, I have truly seen clearly with right wisdom that the cessation of continued existence is extinguishment. Yet I am not a perfected one."

When he said this, Venerable Ānanda said to Venerable Saviṭṭha, "Reverend Saviṭṭha, what do you have to say to Venerable Nārada when he speaks like this?"

“Reverend Ānanda, I have nothing to say to Venerable Nārada when he speaks like this, except what is good and wholesome.”

SN 12.69

SN 12.69
Surge
Upayantisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

"Mendicants, when the ocean surges it makes the rivers surge. When the rivers surge they make the streams surge. When the streams surge they make the lakes surge. When the lakes surge they make the ponds surge.

In the same way, when ignorance surges it makes choices surge. When choices surge they make consciousness surge. When consciousness surges it makes name and form surge. When name and form surge they make the six sense fields surge. When the six sense fields surge they make contact surge. When contact surges it makes feeling surge. When feeling surges it makes craving surge. When craving surges it makes grasping surge. When grasping surges it makes continued existence surge. When continued existence surges it makes rebirth surge. When rebirth surges it makes old age and death surge.

When the ocean recedes it makes the rivers recede. When the rivers recede they make the streams recede. When the streams recede they make the lakes recede. When the lakes recede they make the ponds recede.

In the same way, when ignorance recedes it makes choices recede. When choices recede they make consciousness recede. When consciousness recedes it makes name and form recede. When name and form recede they make the six sense fields recede. When the six sense fields recede they make contact recede. When contact recedes it makes feeling recede. When feeling recedes it makes craving recede. When craving recedes it makes grasping recede. When grasping recedes it makes continued existence recede. When continued existence recedes it makes rebirth recede. When rebirth recedes it makes old age and death recede."

SN 12.70

SN 12.70
The Wanderer Susīma
Susimaparibbājakasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

Now at that time the wanderer Susīma was residing at Rājagaha together with a large community of wanderers.

Then his community said to Susīma, "Reverend Susīma, please lead the spiritual life with the ascetic Gotama. Memorize that teaching and have us recite it with you. When we've memorized it we'll recite it to the laity. In this way we too will be honored, respected, revered, venerated, and esteemed. And we'll receive robes, almsfood, lodgings, and medicines and supplies for the sick."

"Yes, reverends," replied Susīma. Then he went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Reverend Ānanda, I wish to lead the spiritual life in this teaching and training."

Then Ānanda took Susīma to the Buddha, bowed, sat down to one side, and said to him, "Sir, this wanderer Susīma says that he wishes to lead the spiritual life in this teaching and training."

"Well then, Ānanda, give Susīma the going forth." And the wanderer Susīma received the going forth, the ordination in the Buddha's presence.

Now at that time several mendicants had declared their enlightenment in the Buddha's presence: "We understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Venerable Susīma heard about this. He went up to those mendicants, and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to

one side and said to those mendicants, “Is it really true that the venerables have declared enlightenment in the Buddha’s presence?”

“Yes, reverend.”

“But knowing and seeing thus, do you wield the many kinds of psychic power? That is, multiplying yourselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. Do you control the body as far as the Brahmā realm?”

“No, reverend.”

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No, reverend.”

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? Do you understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’? Do you understand mind with hate as ‘mind with hate’, and mind without hate as ‘mind without hate’? Do you understand mind with delusion as ‘mind with delusion’, and mind without delusion as ‘mind without delusion’? Do you understand constricted mind as ‘constricted mind’, and scattered mind as ‘scattered mind’? Do you understand expansive mind as ‘expansive mind’, and unexpansive mind as ‘unexpansive mind’? Do you understand mind that is not supreme as ‘mind that is not supreme’, and mind that is supreme as ‘mind that is supreme’? Do you understand mind immersed in samādhi as ‘mind immersed in samādhi’, and mind not immersed in samādhi as ‘mind not immersed in samādhi’? Do you understand freed mind as ‘freed mind’, and unfreed mind as ‘unfreed mind’?”

“No, reverend.”

“Well, knowing and seeing thus, do you recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding? Do you remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Do you recollect your many kinds of past lives, with features and details?”

“No, reverend.”

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn—inferior and superior,

beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds? ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, do you see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And do you understand how sentient beings are reborn according to their deeds?”

“No, reverend.”

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No, reverend.”

“Well now, venerables, how could there be such a declaration when these things are not attained?”

“Reverend Susīma, we are freed by wisdom.”

“I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.”

“Reverend Susīma, whether you understand or not, we are freed by wisdom.”

Then Susīma went to the Buddha, bowed, sat down to one side, and informed the Buddha of all he had discussed with those mendicants.

“Susīma, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.”

“Sir, I don’t understand the detailed meaning of what you have said in brief. Please teach me this matter so I can understand the detailed meaning.”

“Susīma, whether you understand or not, first comes knowledge of the stability of natural principles. Afterwards there is knowledge of extinguishment.

What do you think, Susīma? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is perception permanent or impermanent?”

“Impermanent, sir.” …

“Are choices permanent or impermanent?”

“Impermanent, sir.”

“But if they’re impermanent, are they suffering or happiness?”

“Suffering, sir.”

“But if they’re impermanent, suffering, and perishable, are they fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So, Susīma, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right

understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

Susīma, do you see that rebirth is a condition for old age and death?”

“Yes, sir.”

“Do you see that continued existence is a condition for rebirth?”

“Yes, sir.”

“Do you see that grasping is a condition for continued existence?”

“Yes, sir.”

“Do you see that craving is a condition for grasping?”

“Yes, sir.”

“Do you see that feeling is a condition for craving … contact is a condition for feeling … the six sense fields are conditions for contact … name and form are conditions for the six sense fields … consciousness is a condition for name and form … choices are a condition for consciousness … ignorance is a condition for choices?”

“Yes, sir.”

“Do you see that when rebirth ceases old age and death cease?”

“Yes, sir.”

“Do you see that when continued existence ceases rebirth ceases?”

“Yes, sir.”

“Do you see that when grasping ceases continued existence ceases … when craving ceases, grasping ceases … when feeling ceases, craving ceases … when contact ceases, feeling ceases … when the six sense fields cease, contact ceases … when name and form cease, the six sense fields cease … when consciousness ceases name and form cease … when choices cease consciousness ceases … when ignorance ceases choices cease?”

“Yes, sir.”

“But knowing and seeing thus, do you wield the many kinds of psychic power? …”

“No, sir.”

“Well, knowing and seeing thus do you, with clairaudience that is purified and superhuman, hear both kinds of sounds, human and divine, whether near or far?”

“No, sir.”

“Well, knowing and seeing thus, do you understand the minds of other beings and individuals, having comprehended them with your mind? …”

“No, sir.”

“Well, knowing and seeing thus, do you recollect many kinds of past lives, with features and details?”

“No, sir.”

“Well, knowing and seeing thus, do you, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … according to their deeds?”

“No, sir.”

“Well, knowing and seeing thus, do you have direct meditative experience of the peaceful liberations that are formless, transcending form?”

“No, sir.”

“Well now, Susīma, how could there be such a declaration when these things are not attained?”

Then Venerable Susīma bowed with his head at the Buddha’s feet and said, “I have made a mistake, sir. It was foolish, stupid, and unskillful of me to go forth as a thief in such a well-explained teaching and training. Please, sir, accept my mistake for what it is, so I will restrain myself in future.”

“Indeed, Susīma, you made a mistake. It was foolish, stupid, and unskillful of you to go forth as a thief in such a well-explained teaching and training. Suppose they were to arrest a bandit, a criminal and present him to the king, saying: ‘Your Majesty, this is a bandit, a criminal. Punish him as you will.’ The king would say: ‘Go, my men, and tie this man’s

arms tightly behind his back with a strong rope. Shave his head and march him from street to street and from square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.' The king's men would do as they were told. What do you think, Susīma? Wouldn't that man experience pain and distress because of that?"

"Yes, sir."

"Although that man would experience pain and distress because of that, going forth as a thief in such a well-explained teaching and training has a more painful and bitter result. And it even leads to the underworld. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

SN 12.71

SN 12.71
Old Age and Death
Jarāmaraṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

"Mendicants, there are ascetics and brahmins who don't understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I don't deem them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand old age and death, their origin, their cessation, and the practice that leads to their cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

SN 12.72-81

SN 12.72–81
A Set of Ten on Rebirth, Etc.
Jātisuttādidasaka

At Sāvatthī.

“… they don’t understand rebirth …”

“… continued existence …”

“… grasping …”

“… craving …”

“… feeling …”

“… contact …”

“… the six sense fields …”

“… name and form …”

“… consciousness …”

“… choices …

… they understand …”

SN 12.82

SN 12.82
The Teacher
Satthusutta

At Sāvatthī.

“Mendicants, one who does not truly know or see old age and death should seek the Teacher so as to truly know old age and death. One who does not truly know or see the origin of old age and death should seek the Teacher so as to truly know the origin of old age and death. One who does not truly know or see the cessation of old age and death should seek the Teacher so as to truly know the cessation of old age and death. One who does not truly know or see the practice that leads to the cessation of old age and death should seek the Teacher so as to truly know the practice that leads to the cessation of old age and death.”

(All the abbreviated texts should be told in full.)

SN 12.83

“Mendicants, one who does not truly know or see rebirth …”

SN 12.84

“… continued existence …”

SN 12.85

“… grasping …”

SN 12.86

“… craving …”

SN 12.87

“… feeling …”

SN 12.88

“… contact …”

SN 12.89

“… the six sense fields …”

SN 12.90

“… name and form …”

SN 12.91

“… consciousness …”

SN 12.92

“… choices …”

(All should be treated according to the four truths.)

SN 12.93-103

“Mendicants, one who does not truly know or see old age and death should train so as to truly know old age and death. …”

SN 12.104-114

“… practice meditation …”

SN 12.115-125

“… rouse up enthusiasm …”

SN 12.126-136

“… try vigorously …”

SN 12.137-147

“… persevere …”

SN 12.148-158

“… be keen …”

SN 12.159-169

“… rouse up energy …”

SN 12.170-180

“… persist …”

SN 12.181-191

“… be mindful …”

SN 12.192-202

“… use situational awareness …”

SN 12.203-213

“… be diligent …”

The Linked Discourses on causality are complete.

SN 13.1

SN 13.1
A Fingernail
Nakhasikhāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: "What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?"

"Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it's not nearly a hundredth, a thousandth, or a hundred thousandth part."

"In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that's over and done with is more, what's left is tiny. Compared to the mass of suffering in the past that's over and done with, it's not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That's how very beneficial it is to comprehend the teaching and gain the vision of the teaching."

SN 13.2

SN 13.2
A Lotus Pond
Pokkharaṇīsutta

At Sāvatthī.

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass.

What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

SN 13.3

SN 13.3
Where the Waters Flow Together
Sambhejjaudakasutta

At Sāvatthī.

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place.

What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.4

SN 13.4
Where the Waters Flow Together (2nd)
Dutiyasambhejjaudakasutta

At Sāvatthī.

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops.

What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.5

SN 13.5
The Earth
Pathavīsutta

At Sāvatthī.

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.6

SN 13.6
The Earth (2nd)
Dutiyapathavīsutta

At Sāvatthī.

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.7

SN 13.7
The Ocean
Samuddasutta

At Sāvatthī.

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.8

SN 13.8
The Ocean (2nd)
Dutiyasamuddasutta

At Sāvatthī.

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.9

SN 13.9
A Mountain
Pabbatasutta

At Sāvatthī.

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple, the suffering that’s over and done with is more …”

SN 13.10

SN 13.10
A Mountain (2nd)
Dutiyapabbatasutta

At Sāvatthī.

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, for a noble disciple accomplished in view, a person with comprehension, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part, since there are at most seven more lives. That’s how very beneficial it is to comprehend the teaching and gain the vision of the teaching.”

SN 13.11

SN 13.11
A Mountain (3rd)
Tatiyapabbatasutta

At Sāvatthī.

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

What do you think, mendicants? Which is more: the seven pebbles the size of mung beans, or Sineru, the king of mountains?”

“Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, it’s not nearly a hundredth, a thousandth, or a hundred thousandth part.”

“In the same way, compared with the achievements of a noble disciple accomplished in view, the achievements of the ascetics, brahmins, and wanderers of other religions is not nearly a hundredth, a thousandth, or a hundred thousandth part. So great is the achievement of the person accomplished in view, so great is their direct knowledge.”

The Linked Discourses on comprehension are complete.

SN 14.1

SN 14.1
Diversity of Elements
Dhātunānattasutta

At Sāvatthī.

“Mendicants, I will teach you the diversity of elements. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is the diversity of elements? The eye element, sight element, and eye consciousness element. The ear element, sound element, and ear consciousness element. The nose element, smell element, and nose consciousness element. The tongue element, taste element, and tongue consciousness element. The body element, touch element, and body consciousness element. The mind element, idea element, and mind consciousness element. This is called the diversity of elements.”

SN 14.2

SN 14.2
Diversity of Contacts
Phassanānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of contacts. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts? The eye element gives rise to eye contact. The ear element … nose … tongue … body … The mind element gives rise to mind contact. That’s how diversity of elements gives rise to diversity of contacts.”

SN 14.3

SN 14.3
Not Diversity of Contacts
Nophassanānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact doesn’t give rise to the eye element. … The mind element gives rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, while diversity of contacts doesn’t give rise to diversity of elements.”

SN 14.4

SN 14.4
Diversity of Feelings
Vedanānānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings? The eye element gives rise to eye contact. Eye contact gives rise to the feeling born of eye contact. … The mind element gives rise to mind contact. Mind contact gives rise to the feeling born of mind contact. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.”

SN 14.5

SN 14.5
Diversity of Feelings (2nd)
Dutiyavedanānānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings doesn’t give rise to diversity of contacts. Diversity of contacts doesn’t give rise to diversity of elements. And what is the diversity of elements? The eye element, ear element, nose element, tongue element, body element, and mind element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of contacts, and diversity of contacts give rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements? The eye element gives rise to eye contact. Eye contact gives rise to feeling born of eye contact. Feeling born of eye contact doesn’t give rise to eye contact. Eye contact doesn’t give rise to the eye element. … The mind element gives rise to mind contact. Mind contact gives rise to feeling born of mind contact. Feeling born of mind contact doesn’t give rise to mind contact. Mind contact doesn’t give rise to the mind element. That’s how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings, while diversity of feelings doesn’t give rise to diversity of contacts, and diversity of contacts doesn’t give rise to diversity of elements.”

SN 14.6

SN 14.6
External Diversity of Elements
Bāhiradhātunānattasutta

At Sāvatthī.

“Mendicants, I will teach you the diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.”

SN 14.7

SN 14.7
Diversity of Perceptions
Saññānānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts, and diversity of thoughts give rise to diversity of desires, and diversity of desires give rise to diversity of passions, and diversity of passions give rise to diversity of searches?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. … The idea element gives rise to the perception of ideas. The perception of ideas gives rise to thoughts about ideas. Thoughts about ideas give rise to the desire for ideas. The desire for ideas gives rise to the passion for ideas. The passion for ideas gives rise to searching for ideas.

That’s how diversity of elements gives rise to diversity of perceptions, and diversity of perceptions gives rise to diversity of thoughts, and diversity of thoughts gives rise to diversity of desires, and diversity of desires gives rise to diversity of passions, and diversity of passions gives rise to diversity of searches.”

SN 14.8

SN 14.8
No Diversity of Searches
Nopariyesanānānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches doesn’t give rise to diversity of passions. Diversity of passions doesn’t give rise to diversity of desires. Diversity of desires doesn’t give rise to diversity of thoughts. Diversity of thoughts doesn’t give rise to diversity of perceptions. Diversity of perceptions doesn’t give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions … diversity of perceptions doesn’t give rise to diversity of elements?

The sight element gives rise to the perception of sights … The idea element gives rise to the perception of ideas … the search for ideas. The search for ideas doesn’t give rise to the passion for ideas. The passion for ideas doesn’t give rise to the desire for ideas. The desire for ideas doesn’t give rise to thoughts about ideas. Thoughts about ideas don’t give rise to perceptions of ideas. Perceptions of ideas don’t give rise to the idea element.

That’s how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn’t give rise to diversity of elements.”

SN 14.9

SN 14.9
Diversity of Gains
Bāhiraphassanānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. Diversity of thoughts gives rise to diversity of contacts. Diversity of contacts gives rise to diversity of feelings. Diversity of feelings gives rise to diversity of desires. Diversity of desires gives rise to diversity of passions. Diversity of passions gives rise to diversity of searches. Diversity of searches gives rise to diversity of gains. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions … diversity of searches give rise to diversity of gains?

The sight element gives rise to the perception of sights. The perception of sights gives rise to thoughts about sights. Thoughts about sights give rise to sight contact. Sight contact gives rise to feeling born of sight contact. Feeling born of sight contact gives rise to the desire for sights. The desire for sights gives rise to the passion for sights. The passion for sights gives rise to searching for sights. Searching for sights gives rise to gaining sights … The idea element gives rise to the perception of ideas. The perception of ideas gives rise to thoughts about ideas. Thoughts about ideas give rise to idea contact. Idea contact gives rise to feeling born of idea contact. Feeling born of idea contact gives rise to the desire for ideas. The desire for ideas gives rise to the passion for ideas. The passion for ideas gives rise to searching for ideas. Searching for ideas gives rise to gaining ideas.

That’s how diversity of elements gives rise to diversity of perceptions … diversity of searches gives rise to diversity of gains.”

SN 14.10

SN 14.10
No Diversity of Gains
Dutiyabāhiraphassanānattasutta

At Sāvatthī.

“Mendicants, diversity of elements gives rise to diversity of perceptions. Diversity of perceptions gives rise to diversity of thoughts. … contacts … feelings … desires … passions … Diversity of searches gives rise to diversity of gains. Diversity of gains doesn’t give rise to diversity of searches. Diversity of searches doesn’t give rise to diversity of passions. … desires … feelings … contacts … thoughts … Diversity of perceptions doesn’t give rise to diversity of elements. And what is the diversity of elements? The sight element, the sound element, the smell element, the taste element, the touch element, and the idea element. This is called the diversity of elements.

And how does diversity of elements give rise to diversity of perceptions, and diversity of perceptions give rise to diversity of thoughts? contacts … feelings … desires … passions … searches … gains … while diversity of gains doesn’t give rise to diversity of searches … passions … desires … feelings … contacts … thoughts … perceptions … elements?

The sight element gives rise to the perception of sights … The idea element gives rise to the perception of ideas … The search for ideas gives rise to gaining ideas. The gaining of ideas doesn’t give rise to the search for ideas. The search for ideas doesn’t give rise to the passion for ideas. The passion for ideas doesn’t give rise to the desire for ideas. The desire for ideas doesn’t give rise to feeling born of idea contact. Feeling born of idea contact doesn’t give rise to idea contact. Idea contact doesn’t give rise to thoughts about ideas. Thoughts about ideas don’t give rise to perceptions of ideas. Perceptions of ideas don’t give rise to the idea element.

That’s how diversity of elements gives rise to diversity of perceptions … diversity of perceptions doesn’t give rise to diversity of elements.”

SN 14.11

SN 14.11
Seven Elements
Sattadhātusutta

At Sāvatthī.

“Mendicants, there are these seven elements. What seven? The element of light, the element of beauty, the element of the dimension of infinite space, the element of the dimension of infinite consciousness, the element of the dimension of nothingness, the element of the dimension of neither perception nor non-perception, and the element of the cessation of perception and feeling. These are the seven elements.”

When he said this, one of the mendicants asked the Buddha, “Sir, due to what does each of these elements appear?”

“Mendicant, the element of light appears due to the element of darkness. The element of beauty appears due to the element of ugliness. The element of the dimension of infinite space appears due to the element of form. The element of the dimension of infinite consciousness appears due to the element of the dimension of infinite space. The element of the dimension of nothingness appears due to the element of the dimension of infinite consciousness. The element of the dimension of neither perception nor non-perception appears due to the element of the dimension of nothingness. The element of the cessation of perception and feeling appears due to the element of cessation.”

“Sir, how is each of these elements to be attained?”

“The elements of light, beauty, the dimension of infinite space, the dimension of infinite consciousness, and the dimension of nothingness are attainments with perception. The element of the dimension of neither perception nor non-perception is an attainment with only a residue of conditioned phenomena. The element of the cessation of perception and feeling is an attainment of cessation.”

SN 14.12

SN 14.12
With a Cause
Sanidānasutta

At Sāvatthī.

“Mendicants, sensual, malicious, and cruel thoughts arise for a reason, not without reason.

And how do sensual, malicious, and cruel thoughts arise for a reason, not without reason? The element of sensuality gives rise to sensual perceptions. Sensual perceptions give rise to sensual thoughts. Sensual thoughts give rise to sensual desires. Sensual desires give rise to sensual passions. Sensual passions give rise to searches for sensual pleasures. An unlearned ordinary person on a search for sensual pleasures behaves badly in three ways: by body, speech, and mind.

The element of malice gives rise to malicious perceptions. Malicious perceptions give rise to malicious thoughts. … malicious desires … malicious passions … malicious searches … An unlearned ordinary person on a malicious search behaves badly in three ways: by body, speech, and mind.

The element of cruelty gives rise to cruel perceptions. Cruel perceptions give rise to cruel thoughts. … cruel desires … cruel passions … cruel searches … An unlearned ordinary person on a cruel search behaves badly in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they don’t quickly extinguish it with their hands and feet, the creatures living in the grass and wood would come to ruin.

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they don’t quickly give it up, get rid of it, eliminate it, and obliterate it, they’ll suffer in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

Thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason.

And how do thoughts of renunciation, good will, and harmlessness arise for a reason, not without reason? The element of renunciation gives rise to perceptions of renunciation. Perceptions of renunciation give rise to thoughts of renunciation. Thoughts of renunciation give rise to enthusiasm for renunciation. Enthusiasm for renunciation gives rise to fervor for renunciation. Fervor for renunciation gives rise to the search for renunciation. A learned noble disciple on a search for renunciation behaves well in three ways: by body, speech, and mind.

The element of good will gives rise to perceptions of good will. Perceptions of good will give rise to thoughts of good will. … enthusiasm for good will … fervor for good will … the search for good will. A learned noble disciple on a search for good will behaves well in three ways: by body, speech, and mind.

The element of harmlessness gives rise to perceptions of harmlessness. Perceptions of harmlessness give rise to thoughts of harmlessness. … enthusiasm for harmlessness … fervor for harmlessness … the search for harmlessness. A learned noble disciple on a search for harmlessness behaves well in three ways: by body, speech, and mind.

Suppose a person was to drop a burning torch in a thicket of dry grass. If they were to quickly extinguish it with their hands and feet, the creatures living in the grass and wood wouldn't come to ruin.

In the same way, a corrupt perception might arise in an ascetic or brahmin. If they quickly give it up, get rid of it, eliminate it, and obliterate it, they'll be happy in the present life, free of anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a good place."

SN 14.13

SN 14.13
In the Brick Hall
Giñjakāvasathasutta

At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, an element gives rise to a perception, a view, and a thought.”

When he said this, Venerable Kaccāna said to the Buddha, “Sir, regarding those who are not fully awakened Buddhas, there is a view that they are in fact fully awakened Buddhas. Due to what does this view appear?”

“It’s a mighty thing, Kaccāna, the element of ignorance. An inferior element gives rise to inferior perceptions, inferior views, inferior thoughts, inferior intentions, inferior aims, inferior wishes, an inferior person, and inferior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the inferior. I say that their rebirth is inferior.

A middling element gives rise to middling perceptions, middling views, middling thoughts, middling intentions, middling aims, middling wishes, a middling person, and middling speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the middling. I say that their rebirth is middling.

A superior element gives rise to superior perceptions, superior views, superior thoughts, superior intentions, superior aims, superior wishes, a superior person, and superior speech. One explains, teaches, asserts, establishes, clarifies, analyzes, and reveals the superior. I say that their rebirth is superior.”

SN 14.14

SN 14.14
Bad Convictions
Hīnādhimuttikasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.

In the past, too, sentient beings came together and converged because of an element. …

In the future, too, sentient beings will come together and converge because of an element. …

At present, too, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.”

SN 14.15

SN 14.15
Walking Together
Caṅkamasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Now at that time Venerable Sāriputta was walking together with several mendicants not far from the Buddha. Venerable Mahāmoggallāna was doing likewise, as were Venerable Mahākassapa, Venerable Anuruddha, Venerable Puṇṇa son of Mantāṇī, Venerable Upāli, Venerable Ānanda, and Devadatta.

Then the Buddha said to the mendicants, "Mendicants, do you see Sāriputta walking together with several mendicants?"

"Yes, sir."

"All of those mendicants have great wisdom. Do you see Moggallāna walking together with several mendicants?"

"Yes, sir."

"All of those mendicants have great psychic power. Do you see Kassapa walking together with several mendicants?"

"Yes, sir."

"All of those mendicants advocate austerities. Do you see Anuruddha walking together with several mendicants?"

"Yes, sir."

"All of those mendicants have clairvoyance. Do you see Puṇṇa son of Mantāṇī walking together with several mendicants?"

"Yes, sir."

"All of those mendicants are Dhamma speakers. Do you see Upāli walking together with several mendicants?"

"Yes, sir."

"All of those mendicants are experts in monastic law. Do you see Ānanda walking together with several mendicants?"

"Yes, sir."

“All of those mendicants are very learned. Do you see Devadatta walking together with several mendicants?”

“Yes, sir.”

“All of those mendicants have corrupt wishes.

Sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.

In the past, in the future, and also in the present, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.”

SN 14.16

SN 14.16
With Verses
Sagāthāsutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. In the past …

In the future …

At present, too, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions.

It’s like how dung comes together with dung, urine with urine, spit with spit, pus with pus, and blood with blood. In the same way, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. In the past … In the future … At present, too, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions.

Sentient beings come together and converge because of an element. Those who have good convictions come together and converge with those who have good convictions. In the past …

In the future … At present, too, sentient beings come together and converge because of an element. Those who have good convictions come together and converge with those who have good convictions.

It’s like how milk comes together with milk, oil with oil, ghee with ghee, honey with honey, and molasses with molasses. In the same way, sentient beings come together and converge because of an element. Those who have good convictions come together and converge with those who have good convictions. In the past … In the future … At present, too, sentient beings come together and converge because of an element. Those who have good convictions come together and converge with those who have good convictions.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Socializing promotes entanglement; they’re cut off by being aloof. If you’re lost in the middle of a great sea, and you clamber up on a little log, you’ll sink.

So too, a person who lives well sinks by relying on a lazy person. Hence you should avoid such a lazy person who lacks energy.

Dwell with the noble ones who are secluded and determined and always energetic; the astute who practice absorption."

SN 14.17

SN 14.17
Faithless
Assaddhasaṁsandanasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the imprudent with the imprudent, the unlearned with the unlearned, the lazy with the lazy, the unmindful with the unmindful, and the witless with the witless.

In the past, too, sentient beings came together and converged because of an element. …

In the future, too, sentient beings will come together and converge because of an element. …

At present, too, sentient beings come together and converge because of an element. …

Sentient beings come together and converge because of an element: the faithful with the faithful, the conscientious with the conscientious, the prudent with the prudent, the learned with the learned, the energetic with the energetic, the mindful with the mindful, and the wise with the wise. In the past … In the future … At present, too, sentient beings come together and converge because of an element. …”

SN 14.18

SN 14.18
Beginning With the Faithless
Assaddhamūlakasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless, the shameless with the shameless, the witless with the witless, the faithful with the faithful, the conscientious with the conscientious, and the wise with the wise. In the past … In the future …

At present, too, sentient beings come together and converge because of an element. …

Sentient beings come together and converge because of an element: the faithless with the faithless, the imprudent with the imprudent, the witless with the witless, the faithful with the faithful, the prudent with the prudent, and the wise with the wise.

(The following should be told in full like the first section.)

Sentient beings come together because of an element: the faithless … unlearned … witless … the faithful …

Sentient beings come together because of an element: the faithless … lazy … witless. the faithful … energetic … wise.

Sentient beings come together because of an element: the faithless … unmindful … witless. the faithful … mindful … wise.”

SN 14.19

SN 14.19
Beginning With the Shameless
Ahirikamūlakasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the shameless with the shameless … imprudent … witless. The conscientious with the conscientious … prudent … wise.

… shameless … unlearned … witless. The conscientious with the conscientious … learned … wise.

… shameless … lazy … witless. The conscientious with the conscientious … energetic … wise.

… shameless … unmindful … witless. The conscientious with the conscientious … mindful … wise.”

SN 14.20

SN 14.20
Beginning With Imprudence
Anottappamūlakasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the imprudent with the imprudent … unlearned … witless. The prudent with the prudent … learned … wise.

… the imprudent with the imprudent … lazy … witless. The prudent with the prudent … energetic … wise.

… the imprudent with the imprudent … unmindful … witless. The prudent with the prudent … mindful … wise.”

SN 14.21

SN 14.21
Beginning With the Unlearned
Appassutamūlakasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the unlearned with the unlearned … lazy … witless. The learned with the learned … energetic … wise.

… the unlearned with the unlearned … unmindful … witless. The learned with the learned … mindful … wise.”

SN 14.22

SN 14.22
Beginning With the Lazy
Kusītamūlakasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the lazy with the lazy … unmindful … witless … energetic … mindful … wise …”

(Tell all in full for the past, future, and present.)

SN 14.23

SN 14.23
Lacking Immersion
Asamāhitasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless … shameless … imprudent … lacking immersion … witless …

The faithful with the faithful … conscientious … prudent … possessing immersion … and the wise with the wise.”

SN 14.24

SN 14.24
Unethical
Dussīlasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: the faithless with the faithless … shameless … imprudent … unethical … witless …

The faithful with the faithful … conscientious … prudent … ethical … and the wise with the wise.”

SN 14.25

SN 14.25
The Five Precepts
Pañcasikkhāpadasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … consume alcoholic drinks that cause negligence …

Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … those who refrain from consuming alcoholic drinks that cause negligence with those who refrain from consuming alcoholic drinks that cause negligence.”

SN 14.26

SN 14.26
Seven Ways of Performing Deeds
Sattakammapathasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … speak divisively … speak harshly … talk nonsense …

Those who refrain from killing living creatures. … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from divisive speech … who refrain from harsh speech … who refrain from talking nonsense with those who refrain from talking nonsense.”

SN 14.27

SN 14.27
Ten Ways of Performing Deeds
Dasakammapathasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: those who kill living creatures with those who kill living creatures, those who steal … commit sexual misconduct … lie … speak divisively … speak harshly … talk nonsense … are covetous … are malicious … have wrong view …

Those who refrain from killing living creatures … who refrain from stealing … who refrain from sexual misconduct … who refrain from lying … who refrain from divisive speech … who refrain from harsh speech … who refrain from talking nonsense … are not covetous … are not malicious … have right view with those who have right view.”

SN 14.28

SN 14.28
The Eightfold Path
Aṭṭhaṅgikasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view … wrong thought … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion …

Those who have right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion with those who have right immersion.”

SN 14.29

SN 14.29
Ten Factored Path
Dasaṅgasutta

At Sāvatthī.

“Mendicants, sentient beings come together and converge because of an element: those of wrong view with those of wrong view … wrong thought … wrong speech … wrong action … wrong livelihood … wrong effort … wrong mindfulness … wrong immersion … wrong knowledge … wrong freedom …

Those who have right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … right knowledge … right freedom with those who have right freedom.”

(Tell all in full for the past, future, and present.)

SN 14.30

SN 14.30
Four Elements
Catudhātusutta

At one time the Buddha was staying near Sāvatthī in Jeta’s Grove, Anāthapiṇḍika’s monastery. … “Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. These are the four elements.”

SN 14.31

SN 14.31
Before Awakening
Pubbesambodhasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the earth element … the water element … the fire element … and the air element?’

Then it occurred to me: ‘The pleasure and happiness that arise from the earth element: this is its gratification. That the earth element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the earth element: this is its escape. The pleasure and happiness that arise from the water element … The pleasure and happiness that arise from the fire element … The pleasure and happiness that arise from the air element: this is its gratification. That the air element is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the air element: this is its escape.’

As long as I didn’t truly understand these four elements’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these four elements’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 14.32

SN 14.32
In Search of Gratification
Acariṁsutta

At Sāvatthī.

“Mendicants, I went in search of the earth element’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the earth element. I went in search of the earth element’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the drawback in the earth element. I went in search of escape from the earth element, and I found it. I’ve seen clearly with wisdom the full extent of escape from the earth element.

I went in search of the water element’s gratification … I went in search of the fire element’s gratification … I went in search of the air element’s gratification …

As long as I didn’t truly understand these four elements’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the four elements’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 14.33

SN 14.33
If There Was No
Nocedaṁsutta

At Sāvatthī.

“Mendicants, if there were no gratification in the earth element, sentient beings wouldn’t be aroused by it. But since there is gratification in the earth element, sentient beings are aroused by it. If the earth element had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the earth element has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the earth element, sentient beings wouldn’t escape from it. But since there is an escape from the earth element, sentient beings do escape from it.

If there were no gratification in the water element … If there were no gratification in the fire element … If there were no gratification in the air element …

As long as sentient beings don’t truly understand these four elements’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand these four elements’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

SN 14.34

SN 14.34
Exclusively Painful
Ekantadukkhasutta

At Sāvatthī.

“Mendicants, if the earth element were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it. But because the earth element is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it.

If the water element … If the fire element … If the air element …

If the earth element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the earth element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.

If the water element … If the fire element … If the air element were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because the air element is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it.”

SN 14.35

SN 14.35
Taking Pleasure
Abhinandasutta

At Sāvatthī.

“Mendicants, if you take pleasure in the earth element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. If you take pleasure in the water element … If you take pleasure in the fire element … If you take pleasure in the air element, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in the earth element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering. If you don’t take pleasure in the water element … If you don’t take pleasure in the fire element … If you don’t take pleasure in the air element, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

SN 14.36

SN 14.36
Arising
Uppādasutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the water element … The arising, continuation, rebirth, and manifestation of the fire element … The arising, continuation, rebirth, and manifestation of the air element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the earth element is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the water element … The cessation, settling, and ending of the fire element … The cessation, settling, and ending of the air element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 14.37

SN 14.37
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ gratification, drawback, and escape. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand these four elements’ gratification, drawback, and escape. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 14.38

SN 14.38
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are these four elements. What four? The elements of earth, water, fire, and air. There are ascetics and brahmins who don’t truly understand these four elements’ origin, ending, gratification, drawback, and escape …

(Tell all in full.)

There are ascetics and brahmins who do truly understand these four elements’ origin, ending, gratification, drawback, and escape …”

SN 14.39

SN 14.39
Ascetics and Brahmins (3rd)
Tatiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are ascetics and brahmins who don’t understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the water element … fire element … air element … Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the earth element, its origin, its cessation, and the practice that leads to its cessation. They do understand the water element … the fire element … the air element … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

The Linked Discourses on the elements are complete.

SN 15.1

SN 15.1
Grass and Sticks
Tiṇakaṭṭhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and chop them each into four inch pieces. They'd lay them down, saying: 'This is my mother, this is my grandmother.' The grass, sticks, branches, and leaves of India would run out before that person's mothers and grandmothers.

Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

SN 15.2

SN 15.2
The Earth
Pathavīsutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a person was to make the whole earth into clay balls the size of jujube seeds. They’d lay them down, saying: ‘This is my father, this is my grandfather.’ The whole earth would run out before that person’s fathers and grandfathers.

Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.3

SN 15.3
Tears
Assusutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. What do you think? Which is more: the flow of tears you’ve shed while roaming and transmigrating for such a very long time—weeping and wailing from being united with the unloved and separated from the loved—or the water in the four oceans?”

“As we understand the Buddha’s teaching, the flow of tears we’ve shed while roaming and transmigrating is more than the water in the four oceans.”

“Good, good, mendicants! It’s good that you understand my teaching like this. The flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you’ve undergone the death of a mother … father … brother … sister … son … daughter … loss of relatives … loss of wealth … or loss through illness. From being united with the unloved and separated from the loved, the flow of tears you’ve shed while roaming and transmigrating is indeed more than the water in the four oceans.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.4

SN 15.4
Mother's Milk
Khīrasutta

At Sāvatthī.

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

What do you think? Which is more: the mother's milk you've drunk while roaming and transmigrating for such a very long time, or the water in the four oceans?"

"As we understand the Buddha's teaching, the mother's milk we've drunk while roaming and transmigrating is more than the water in the four oceans."

"Good, good, mendicants! It's good that you understand my teaching like this. The mother's milk you've drunk while roaming and transmigrating for such a very long time is more than the water in the four oceans.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

SN 15.5

SN 15.5
A Mountain
Pabbatasutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and asked him, "Sir, how long is an eon?"

"Mendicant, an eon is long. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts."

"But sir, is it possible to give a simile?"

"It's possible," said the Buddha.

"Suppose there was a huge stone mountain, a league long, a league wide, and a league high, with no cracks or holes, one solid mass. And as each century passed someone would stroke it with a fine cloth from Kāsi. By this means the huge stone mountain would be worn away before the eon comes to an end. That's how long an eon is. And we've transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

SN 15.6

SN 15.6
A Mustard Seed
Sāsapasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, how long is an eon?”

“Mendicant, an eon is long. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there was an iron city, a league long, a league wide, and a league high, full of mustard seeds pressed into balls. And as each century passed someone would remove a single mustard seed. By this means the huge heap of mustard seeds would be used up before the eon comes to an end. That’s how long an eon is. And we’ve transmigrated through many such eons, many hundreds, many thousands, many hundreds of thousands.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.7

SN 15.7
Disciples
Sāvakasutta

At Sāvatthī.

Then several mendicants went up to the Buddha … and asked him, “Sir, how many eons have passed?”

“Mendicants, many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there were four disciples with a lifespan of a hundred years. And each day they would each recollect a hundred thousand eons. Those four disciples would pass away after a hundred years and there would still be eons that they haven’t recollected. That’s how many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.8

SN 15.8
The Ganges
Gaṅgāsutta

Near Rājagaha, in the Bamboo Grove. Then a certain brahmin went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and asked the Buddha, “Sir, how many eons have passed?”

“Brahmin, many eons have passed. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.”

“But Mister Gotama, can you give a simile?”

“I can,” said the Buddha.

“Consider the Ganges river from where it originates to where it meets the ocean. Between these places it’s not easy to calculate how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand. The eons that have passed are more than this. It’s not easy to calculate how many eons have passed, how many hundreds or thousands or hundreds of thousands of eons.

Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

When he said this, the brahmin said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 15.9

SN 15.9
A Stick
Daṇḍasutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom, sometimes the middle, and sometimes the end. It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.10

SN 15.10
A Single Person
Puggalasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. … One person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"If the bones of a single person for a single eon were gathered up, they'd make a pile the size of a mountain: so said the great seer.

And this is declared to be as huge as Mount Vepulla, higher than the Vulture's Peak in the Magadhan mountain range.

But then, with right understanding, a person sees the noble truths—suffering, suffering's origin, suffering's transcendence, and the noble eightfold path that leads to the stilling of suffering.

After roaming on seven times at most, that person makes an end of suffering, with the ending of all fetters."

SN 15.11

SN 15.11
In a Sorry State
Duggatasutta

At one time the Buddha was staying near Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. When you see someone in a sorry state, in distress, you should conclude: ‘In all this long time, we too have undergone the same thing.’ Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.12

SN 15.12
In a Good Way
Sukhitasutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. … When you see someone in a good way, in a happy state, you should conclude: ‘In all this long time, we too have undergone the same thing.’

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.13

SN 15.13
Thirty Mendicants
Tiṁsamattasutta

Near Rājagaha, in the Bamboo Grove. Then thirty mendicants from Pāvā went to the Buddha. All of them lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; yet they all still had fetters. They bowed to the Buddha and sat down to one side.

Then it occurred to the Buddha, "These thirty mendicants from Pāvā live in the wilderness, eat only almsfood, wear rag robes, and own just three robes; yet they all still have fetters. Why don't I teach them the Dhamma in such a way that their minds are freed from defilements by not grasping while sitting in this very seat?"

Then the Buddha said to the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

What do you think? Which is more: the flow of blood you've shed when your head was chopped off while roaming and transmigrating for such a very long time, or the water in the four oceans?"

"As we understand the Buddha's teaching, the flow of blood we've shed when our head was chopped off while roaming and transmigrating is more than the water in the four oceans."

"Good, good, mendicants! It's good that you understand my teaching like this. The flow of blood you've shed when your head was chopped off while roaming and transmigrating is indeed more than the water in the four oceans. For a long time you've been cows, and the flow of blood you've shed when your head was chopped off as a cow is more than the water in the four oceans. For a long time you've been buffalo … rams … goats … deer … chickens … pigs … For a long time you've been bandits, arrested for raiding villages, highway robbery, or adultery. And the flow of blood you've shed when your head was chopped off as a bandit is more than the water in the four oceans.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thirty mendicants from Pāvā were freed from defilements by not grasping.

SN 15.14

SN 15.14
Mother
Mātusutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. … It’s not easy to find a sentient being who in all this long time has not previously been your mother.

Why is that? Transmigration has no known beginning. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.15

SN 15.15
Father
Pitusutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. … It’s not easy to find a sentient being who in all this long time has not previously been your father. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.16

SN 15.16
Brother
Bhātusutta

At Sāvatthī.

“It’s not easy to find a sentient being who in all this long time has not previously been your brother. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.17

SN 15.17
Sister
Bhaginisutta

At Sāvatthī.

“It’s not easy to find a sentient being who in all this long time has not previously been your sister. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.18

SN 15.18
Son
Puttasutta

At Sāvatthī.

“It’s not easy to find a sentient being who in all this long time has not previously been your son. … This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.19

SN 15.19
Daughter
Dhītusutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. It’s not easy to find a sentient being who in all this long time has not previously been your daughter.

Why is that? Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. For such a long time you have undergone suffering, agony, and disaster, swelling the cemeteries. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.”

SN 15.20

SN 15.20
Mount Vepulla
Vepullapabbatasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Once upon a time, mendicants, this Mount Vepulla was known as Pācīnavaṁsa. And at that time people were known as Tivaras. The lifespan of the Tivaras was 40,000 years. It took them four days to climb Mount Vepulla, and four days to descend. At that time Kakusandha, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kakusandha had a fine pair of chief disciples named Vidhura and Sañjīva. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Once upon a time this Mount Vepulla was known as Vaṅkaka. And at that time people were known as Rohitassas. The lifespan of the Rohitassas was 30,000 years. It took them three days to climb Mount Vepulla, and three days to descend. At that time Koṇāgamana, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Koṇāgamana had a fine pair of chief disciples named Bhiyyosa and Uttara. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions …

Once upon a time this Mount Vepulla was known as Supassa. And at that time people were known as Suppiyas. The lifespan of the Suppiyas was 20,000 years. It took them two days to climb Mount Vepulla, and two days to descend. At that time Kassapa, the Blessed One, the perfected one, the fully awakened Buddha arose in the world. Kassapa had a fine pair of chief disciples named Tissa and Bhāradvāja. See, mendicants! This mountain's name has vanished, those people have passed away, and that Buddha has become fully extinguished. So impermanent are conditions …

These days this Mount Vepulla is known as Vepulla. And these people are known as Magadhans. The lifespan of the Magadhans is short, brief, and fleeting. A long life is a hundred years or a little more. It takes the Magadhans an hour to climb Mount Vepulla, and an hour to descend. And now I am the Blessed One, the perfected one, the fully awakened Buddha who has arisen in the world. I have a fine pair of chief disciples named Sāriputta and Moggallāna. There will come a time when this mountain's name will vanish,

those people will die, and I will be fully extinguished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"For the Tivaras it was Pācīnavaṁsa, for the Rohitassa, Vaṅkaka, Supassa for the Suppiyas, and Vepulla for the Magadhans.

Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss."

The Linked Discourses on the unknown beginning are complete.

SN 16.1

SN 16.1
Content
Santuṭṭhasutta

At Sāvatthī.

“Mendicants, Kassapa is content with any kind of robe, and praises such contentment. He doesn’t try to get hold of a robe in an improper way. He doesn’t get upset if he doesn’t get a robe. And if he does get a robe, he uses it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.

Kassapa is content with any kind of almsfood …

Kassapa is content with any kind of lodging …

Kassapa is content with any kind of medicines and supplies for the sick …

So you should train like this: ‘We will be content with any kind of robe, and praise such contentment. We won’t try to get hold of a robe in an improper way. We won’t get upset if we don’t get a robe. And if we do get a robe, we’ll use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape.’

(All should be told in full the same way.)

‘We will be content with any kind of almsfood …’ ‘We will be content with any kind of lodging …’ ‘We will be content with any kind of medicines and supplies for the sick …’ That’s how you should train. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

SN 16.2

SN 16.2
Imprudent
Anottappīsutta

So I have heard. At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

"Reverend Kassapa, it's said that without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary from the yoke. But if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary from the yoke.

To what extent is this the case?"

"Reverend, take a mendicant who doesn't foster keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're not keen.

And how are you not prudent? Take a mendicant who doesn't foster prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're not prudent. That's how without being keen and prudent you can't achieve awakening, extinguishment, and the supreme sanctuary from the yoke.

And how are you keen? Take a mendicant who fosters keenness by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're keen.

And how are you prudent? Take a mendicant who fosters prudence by thinking: 'If unarisen unskillful qualities arise in me, they'll lead to harm.' 'If I don't give up arisen unskillful qualities, they'll lead to harm.' 'If I don't give rise to unarisen skillful qualities, they'll lead to harm.' 'If arisen skillful qualities cease in me, they'll lead to harm.' That's how you're prudent. That's how if you're keen and prudent you can achieve awakening, extinguishment, and the supreme sanctuary from the yoke."

SN 16.3

SN 16.3
Like the Moon
Candūpamāsutta

At Sāvatthī.

“Mendicants, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never rude. Suppose a person were to look down at an old well, a rugged cliff, or an inaccessible riverland. They’d withdraw their body and mind. In the same way, you should approach families like the moon: withdrawn in body and mind, always the newcomer, and never rude.

Kassapa approaches families like the moon: withdrawn in body and mind, always the newcomer, and never rude.

What do you think, mendicants? What kind of mendicant is worthy of approaching families?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

Then the Buddha waved his hand in space.

“Mendicants, this hand is not stuck or held or caught in space. In the same way, when approaching families, a mendicant’s mind is not stuck or held or caught, thinking: ‘May those who want material possessions get them, and may those who want merit make merits!’ They’re just as pleased and happy when others get something as they are when they get something. This kind of mendicant is worthy of approaching families.

When Kassapa approaches families, his mind is not stuck or held or caught, thinking: ‘May those who want material possessions get them, and may those who want merit make merits!’ He’s just as pleased and happy when others get something as he is when he gets something.

What do you think, mendicants? What kind of mendicant’s teaching is pure, and what kind is impure?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Whoever teaches Dhamma to others with the thought: ‘Oh! May they listen to the teaching from me. When they’ve heard it, may they gain confidence in the teaching and demonstrate their confidence to me.’ Such a mendicant’s teaching is impure.

Whoever teaches Dhamma to others with the thought: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’ So they teach others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. Such a mendicant’s teaching is pure.

Kassapa teaches Dhamma to others with the thought: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Oh! May they listen to the teaching from me. When they’ve heard it, may they understand the teaching and practice accordingly.’

Thus he teaches others because of the natural excellence of the teaching, out of compassion, kindness, and sympathy. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

SN 16.4

SN 16.4
Visiting Families
Kulūpakasutta

At Sāvatthī.

“What do you think, mendicants? What kind of mendicant is worthy of visiting families? And what kind of mendicant is not worthy of visiting families?”

“Our teachings are rooted in the Buddha. …” The Buddha said this:

“Whoever visits families with the thought: ‘May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.’ If a mendicant with such a thought approaches a family and they don’t give, the mendicant feels slighted. And they experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant feels slighted. And they experience pain and sadness because of that. That kind of mendicant is not worthy of visiting families.

Whoever visits families with the thought: ‘When among other families, how could I possibly think:

“May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ If a mendicant with such a thought approaches a family and they don’t give, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, the mendicant doesn’t feel slighted. And they don’t experience pain and sadness because of that. That kind of mendicant is worthy of visiting families.

Kassapa visits families with the thought: ‘When among other families, how could I possibly think:

“May they give to me, may they not fail to give. May they give a lot, not a little. May they give me fine things, not coarse. May they give quickly, not slowly. May they give carefully, not carelessly.”’ With such a thought, if he approaches a family and they don’t give, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. If they give only a little … if they give coarse things … if they give slowly … if they give carelessly, he doesn’t feel slighted. And he doesn’t experience pain and sadness because of that. I will exhort you with the example of Kassapa or someone like him. You should practice accordingly.”

SN 16.5

SN 16.5
Old Age
Jiṇṇasutta

So I have heard. Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“You’re old now, Kassapa. Those worn-out hempen rag robes must be a burden for you. So Kassapa, you should wear clothes given by householders, accept invitations for the meal, and stay in my presence.”

“For a long time, sir, I’ve lived in the wilderness, eaten only almsfood, worn rag robes, and owned just three robes; and I’ve praised these things. I’ve been one of few wishes, content, secluded, aloof, and energetic; and I’ve praised these things.”

“But seeing what benefit, Kassapa, have you long practiced these things?”

“Sir, seeing two benefits I have long practiced these things.

I see a happy life for myself in the present. And I have compassion for future generations, thinking: ‘Hopefully those who come after might follow my example.’ For they may think: ‘It seems that the awakened disciples of the Buddha for a long time lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.’ They’ll practice accordingly, which will be for their lasting welfare and happiness.

Seeing these two benefits I have long practiced these things.”

“Good, good, Kassapa! You’re acting for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. So Kassapa, wear worn-out hempen rag robes, walk for alms, and stay in the wilderness.”

SN 16.6

SN 16.6
Advice
Ovādasutta

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

Take the monk called Bhaṇḍa, Ānanda’s pupil. He’s been competing in studies with the monk called Abhiñjika, Anuruddha’s pupil. They say: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

So the Buddha addressed one of the monks, “Please, monk, in my name tell the monk called Bhaṇḍa, Ānanda’s pupil, and the monk called Abhiñjika, Anuruddha’s pupil that the teacher summons them.”

“Yes, sir,” that monk replied. He went to those monks and said, “Venerables, the teacher summons you.”

“Yes, reverend,” those monks replied. They went to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Is it really true, monks, that you’ve been competing in studies, saying: ‘Come on, monk, who can recite more? Who can recite better? Who can recite longer?’”

“Yes, sir.”

“Have you ever known me to teach the Dhamma like this: ‘Please mendicants, compete in studies to see who can recite more and better and longer’?”

“No, sir.”

“If you’ve never known me to teach the Dhamma like this, then what exactly do you know and see, you foolish men, that after going forth in such a well explained teaching and training you’d compete in studies to see who can recite more and better and longer?”

Then those monks bowed with their heads at the Buddha’s feet and said, “We have made a mistake, sir. It was foolish, stupid, and unskillful of us in that after going forth in such a well explained teaching and training we competed in studies to see who can recite more

and better and longer. Please, sir, accept our mistake for what it is, so we will restrain ourselves in future."

"Indeed, monks, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

SN 16.7

SN 16.7
Advice (2nd)
Dutiyaovādasutta

Near Rājagaha, in the Bamboo Grove. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side.

The Buddha said to him, “Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk.”

“Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully.

Sir, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline.

In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An irritable individual is in decline. A hostile individual is in decline. When there are no mendicant advisers there is decline.

Sir, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow.

In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn’t decline. An individual with a conscience doesn’t decline. A prudent individual doesn’t decline. An energetic individual doesn’t decline. A wise individual doesn’t decline. A loving individual doesn’t decline. A kind individual doesn’t decline. When there are mendicant advisers there is no decline.”

“Good, good, Kassapa! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth …

When there are no mendicant advisers there is decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline …

When there are mendicant advisers there is no decline.”

SN 16.8

SN 16.8
Advice (3rd)
Tatiyaovādasutta

Near Rājagaha, in the squirrels' feeding ground. Then Venerable Mahākassapa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Kassapa, advise the mendicants! Give them a Dhamma talk! Either you or I should advise the mendicants and give them a Dhamma talk."

"Sir, the mendicants these days are hard to admonish, having qualities that make them hard to admonish. They're impatient, and don't take instruction respectfully."

"Kassapa, that's because formerly the senior mendicants lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes; and they praised these things. They were of few wishes, content, secluded, aloof, and energetic; and they praised these things.

The senior mendicants invite such a mendicant to a seat, saying: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really wants to train. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant lives in the wilderness … and is energetic, and praises these things, senior mendicants invite them to a seat …' They practice accordingly. That is for their lasting welfare and happiness.

But these days, Kassapa, the senior mendicants don't live in the wilderness … and aren't energetic; and they don't praise these things.

When a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat: 'Welcome, mendicant! What is this mendicant's name? This mendicant is good-natured; he really likes his fellow monks. Please, mendicant, take a seat.'

Then the junior mendicants think: 'It seems that when a mendicant is well-known and famous, a recipient of robes, almsfood, lodgings, and medicines and supplies for the sick, senior mendicants invite them to a seat …' They practice accordingly. That is for their lasting harm and suffering. And if it could ever be rightly said that spiritual practitioners are imperiled by the peril of a spiritual practitioner, and vanquished by the vanquishing of a spiritual practitioner, it is these days that this could be rightly said."

SN 16.9

SN 16.9
Absorptions and Insights
Jhānābhiññasutta

At Sāvatthī.

“Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, as the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And so does Kassapa.

Whenever I want, with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ And so does Kassapa.

Whenever I want, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. And so does Kassapa.

Whenever I want, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I enter and remain in the dimension of infinite space. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I enter and remain in the dimension of infinite consciousness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I enter and remain in the dimension of nothingness. And so does Kassapa.

Whenever I want, going totally beyond the dimension of nothingness, I enter and remain in the dimension of neither perception nor non-perception. And so does Kassapa.

Whenever I want, going totally beyond the dimension of neither perception nor non-perception, I enter and remain in the cessation of perception and feeling. And so does Kassapa.

Whenever I want, I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. I control the body as far as the Brahmā realm. And so does Kassapa.

Whenever I want, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far. And so does Kassapa.

Whenever I want, I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as 'mind with greed', and mind without greed as 'mind without greed'; mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … unfreed mind … And so does Kassapa.

Whenever I want, I recollect my many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so I recollect my many kinds of past lives, with features and details. And so does Kassapa.

Whenever I want, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understand how sentient beings are reborn according to their deeds. And so does Kassapa.

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa."

SN 16.10

SN 16.10
The Nuns' Quarters
Upassayasutta

So I have heard. At one time Venerable Mahākassapa was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to Mahākassapa and said, "Kassapa, come, sir. Let's go to one of the nuns' quarters."

"You go, Reverend Ānanda. You have many duties and responsibilities."

And a second time …

And a third time, Ānanda said, "Come, Honorable Kassapa. Let's go to one of the nuns' quarters."

Then Venerable Mahākassapa robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to one of the nuns' quarters, where he sat on the seat spread out. And then several nuns went up to Mahākassapa, bowed, and sat down to one side. Mahākassapa educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left.

But the nun Thullatissā was upset and blurted out, "What is Mister Mahākassapa thinking, that he'd teach Dhamma in front of Mister Ānanda, the Videhan sage? He's like a needle seller who thinks they can sell a needle to a needle maker!"

Mahākassapa heard Thullatissā say these words, and he said to Ānanda, "Is that right, Reverend Ānanda? Am I the needle seller and you the needle maker? Or am I the needle maker and you the needle seller?"

"Forgive her, sir. The woman's a fool."

"Hold on, Reverend Ānanda! Don't make the Saṅgha investigate you further!

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Ānanda'?"

"No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'Mendicants, whenever I want, quite secluded from sensual pleasures, secluded from

unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And so does Kassapa. …'

(The nine progressive meditations and the five insights should be told in full.)

What do you think, Reverend Ānanda? Was it you who the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Ānanda'?"

"No, sir."

"I was the one the Buddha brought up before the Saṅgha of mendicants, saying: 'I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements. And so does Kassapa.'

Reverend, you might as well think to hide a bull elephant that's three or three and a half meters tall behind a palm leaf as to hide my six insights."

But the nun Thullatissā fell from the spiritual life.

SN 16.11

SN 16.11
Robes
Cīvarasutta

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda was wandering in the Southern Hills together with a large Saṅgha of mendicants.

And at that time thirty of Ānanda's mendicant pupils resigned the training and returned to a lesser life. Most of them were youths.

When Venerable Ānanda had wandered in the Southern Hills as long as he pleased, he set out for Rājagaha, to the Bamboo Grove, the squirrels' feeding ground. He went up to Venerable Mahākassapa, bowed, and sat down to one side. Mahākassapa said to him:

"Reverend Ānanda, for how many reasons did the Buddha lay down a rule against eating in groups of more than three among families?"

"Sir, the Buddha laid down that rule for three reasons. For keeping difficult persons in check and for the comfort of good-hearted mendicants. To prevent those of corrupt wishes from taking sides and dividing the Saṅgha. And out of consideration for families. These are the three reasons why the Buddha laid down that rule."

"So what exactly are you doing, wandering together with these junior mendicants? They don't guard their sense doors, they eat too much, and they're not committed to wakefulness. It's like you're wandering about wrecking crops and ruining families! Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

"Though there are grey hairs on my head, I still can't escape being called a boy by Venerable Mahākassapa."

"It's because you wander with these junior mendicants. … Your following is falling apart, Reverend Ānanda, and those just getting started are slipping away. Yet this boy knows no bounds!"

The nun Thullanandā heard a rumor that Mister Mahākassapa had rebuked Mister Ānanda the Videhan sage by calling him a boy.

She was upset and blurted out, "How can Mister Mahākassapa, who formerly followed another religion, presume to rebuke Mister Ānanda the Videhan sage by calling him a boy?"

Mahākassapa heard Thullanandā say these words, and he said to Ānanda, “Indeed, Reverend Ānanda, the nun Thullanandā spoke rashly and without reflection.

Since I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness, I don’t recall acknowledging any other teacher apart from the Blessed One, the perfected one, the fully awakened Buddha.

Formerly when I was still a layman, I thought: ‘Life at home is cramped and dirty, life gone forth is wide open. It’s not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don’t I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?’ After some time I made an outer robe of patches and, in the name of the perfected ones in the world, I shaved off my hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness.

When I had gone forth, I traveled along the road between Rājagaha and Nāḷandā, where I saw the Buddha sitting at the Many Sons Shrine. Seeing him, I thought: ‘If I’m ever to see a Teacher, it would be this Blessed One! If I’m ever to see a Holy One, it would be this Blessed One! If I’m ever to see a fully awakened Buddha, it would be this Blessed One!’

Then I bowed with my head at the Buddha’s feet and said: ‘Sir, the Buddha is my Teacher, I am his disciple! The Buddha is my Teacher, I am his disciple!’

The Buddha said to me, ‘Kassapa, if anyone was to say to such a wholehearted disciple that they know when they don’t know, or that they see when they don’t see, their head would explode. But Kassapa, when I say that I know and see I really do know and see.

So you should train like this: “I will set up a keen sense of conscience and prudence for seniors, juniors, and those in the middle.” That’s how you should train.

And you should train like this: “Whenever I hear a teaching connected with what’s skillful, I will pay attention, apply the mind, concentrate wholeheartedly, and actively listen to that teaching.” That’s how you should train.

And you should train like this: “I will never neglect mindfulness of the body that is full of pleasure.” That’s how you should train.’

And when the Buddha had given me this advice he got up from his seat and left. For seven days I ate the nation’s almsfood as a debtor. On the eighth day I was enlightened.

And then the Buddha left the road and went to the root of a certain tree. So I spread out my outer robe of patches folded in four and said to him, ‘Sir, sit here. That would be for my lasting welfare and happiness.’

The Buddha sat on the seat spread out and said to me, ‘Kassapa, this outer robe of patches is soft.’

‘Sir, please accept my outer robe of patches out of compassion.’

‘In that case, Kassapa, will you wear my worn-out hempen rag robe?’

‘I will wear it, sir.’

And so I presented my outer robe of patches to the Buddha, and the Buddha presented me with his worn-out hempen rag robe.

For if anyone should be rightly called the Buddha’s true-born son, born from his mouth, born of the teaching, created by the teaching, heir to the teaching, and receiver of his worn-out hempen rag robes, it’s me.

Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. …

(The nine progressive meditations and the five insights should be told in full.)

I have realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements.

Reverend, you might as well think to hide a bull elephant that’s three or three and a half meters tall behind a palm leaf as to hide my six insights.”

But the nun Thullanandā fell from the spiritual life.

SN 16.12

SN 16.12
The Realized One After Death
Paraṁmaraṇasutta

At one time Venerable Mahākassapa and Venerable Sāriputta were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākassapa, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākassapa:

“Reverend Kassapa, does a realized one still exist after death?”

“Reverend, this has not been declared by the Buddha.”

“Well then, does a realized one no longer exist after death?”

“This too has not been declared by the Buddha.”

“Well then, does a realized one both still exist and no longer exist after death?”

“This too has not been declared by the Buddha.”

“Well then, does a realized one neither still exist nor no longer exist after death?”

“This too has not been declared by the Buddha.”

“And why has this not been declared by the Buddha?”

“Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has not been declared by the Buddha.”

“So what now has been declared by the Buddha?” “‘This is suffering’ has been declared by the Buddha. ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’ has been declared by the Buddha.”

“And why has this been declared by the Buddha?”

“Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why it has been declared by the Buddha.”

SN 16.13

SN 16.13
The Counterfeit of the True Teaching
Saddhammappatirūpakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Mahākassapa went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why there used to be fewer training rules but more enlightened mendicants? And what is the cause, what is the reason why these days there are more training rules and fewer enlightened mendicants?"

"That's how it is, Kassapa. When sentient beings are in decline and the true teaching is disappearing there are more training rules and fewer enlightened mendicants. The true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It's like true gold, which doesn't disappear as long as counterfeit gold hasn't appeared in the world. But when counterfeit gold appears in the world then real gold disappears.

In the same way, the true teaching doesn't disappear as long the counterfeit of the true teaching hasn't appeared in the world. But when the counterfeit of the true teaching appears in the world then the true teaching disappears.

It's not the elements of earth, water, fire, or air that make the true teaching disappear. Rather, it's the foolish people who appear right here that make the true teaching disappear. The true teaching doesn't disappear like a ship that sinks all at once.

There are five detrimental things that lead to the decline and disappearance of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five detrimental things lead to the decline and disappearance of the true teaching.

There are five things that lead to the continuation, persistence, and enduring of the true teaching. What five? It's when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. These five things lead to the continuation, persistence, and enduring of the true teaching."

The Linked Discourses with Kassapa are complete.

SN 17.1

SN 17.1
Brutal
Dāruṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Possessions, honor, and popularity are brutal, bitter, and harsh. They're an obstacle to reaching the supreme sanctuary from the yoke.

So you should train like this: 'We will give up arisen possessions, honor, and popularity, and we won't let them occupy our minds.' That's how you should train."

SN 17.2

SN 17.2
A Hook
Baḷisasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary from the yoke.

Suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

‘Fisherman’ is a term for Māra the Wicked. ‘Hook’ is a term for possessions, honor, and popularity. Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

SN 17.3

SN 17.3
A Turtle
Kummasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Once upon a time in a certain lake there was a large family of turtles that had lived there for a long time. Then one of the turtles said to another, ‘My dear turtle, don’t you go to that place.’

But that turtle did go to that place, and a hunter pierced her with a harpoon.

Then that turtle went back to the other turtle. When the other turtle saw her coming off in the distance, he said, ‘My dear turtle, I hope you didn’t go to that place!’

‘I did.’

‘But my dear turtle, I hope you’re not hurt or injured!’

‘I’m not hurt or injured. But this cord keeps dragging behind me.’

‘Indeed, my dear turtle, you’re hurt and injured! Your father and grandfather met with tragedy and disaster because of such a cord. Go now, you are no longer one of us.’

‘Hunter’ is a term for Māra the Wicked.

‘Harpoon’ is a term for possessions, honor, and popularity.

‘Cord’ is a term for greed and relishing.

Whoever enjoys and likes arisen possessions, honor, and popularity is called a mendicant who has been pierced with a harpoon. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

So brutal are possessions, honor, and popularity. …”

SN 17.4

SN 17.4
A Fleecy Sheep
Dīghalomikasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Suppose a fleecy sheep was to enter a briar patch. She’d get caught, snagged, and trapped at every turn, coming to ruin.

In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. They get caught, snagged, and trapped at every turn, coming to ruin.

So brutal are possessions, honor, and popularity. …”

SN 17.5

SN 17.5
A Dung Beetle
Mīḷhakasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Suppose there was a dung-eating beetle full of dung, stuffed with dung, and before her was a huge pile of dung. She’d look down on other beetles, thinking: ‘For I am a dung-eating beetle full of dung, stuffed with dung, and before me is a huge pile of dung.’

In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They robe up in the morning and, taking their bowl and robe, enter the village or town for alms. There they eat as much as they like, get invited back tomorrow, and have plenty of almsfood. When they get back to the monastery, they boast in the middle of a group of mendicants: ‘I ate as much as I liked, got invited back tomorrow, and had plenty of almsfood. I get robes, almsfood, lodgings, and medicines and supplies for the sick. But these other mendicants have little merit or significance, so they don’t get these things.’ With a mind overcome and overwhelmed by possessions, honor, and popularity, they look down on other good-hearted mendicants. This will be for their lasting harm and suffering.

So brutal are possessions, honor, and popularity. …”

SN 17.6

SN 17.6
A Bolt of Lightning
Asanisutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Who should be struck by lightning? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

‘Lightning strike’ is a term for possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.7

SN 17.7
A Poisoned Arrow
Diddhasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Who should be pierced by a poisoned arrow? A trainee who comes into possessions, honor, and popularity before they achieve their heart’s desire.

‘Arrow’ is a term for possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.8

SN 17.8
A Jackal
Siṅgālasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Yes, sir.”

“That old jackal has the disease called mange. He’s not happy in his den, or at the root of a tree, or out in the open. Wherever he goes, stands, sits, or lies down he meets with tragedy and disaster.

In the same way, take a certain mendicant whose mind is overcome and overwhelmed by possessions, honor, and popularity. They’re not happy in an empty hut, at the root of a tree, or out in the open. Wherever they go, stand, sit, or lie down they meet with tragedy and disaster.

So brutal are possessions, honor, and popularity. …”

SN 17.9

SN 17.9
Gale-force Winds
Verambhasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

High in the sky there are gale-force winds blowing. Any bird that flies there is flung about by those gale-force winds. Their feet go one way, their wings another, their head another, and their body another.

In the same way, take a certain monk whose mind is overcome and overwhelmed by possessions, honor, and popularity. He robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind. He rejects the training and returns to a lesser life. Some take his robe, others his bowl, others his sitting cloth, others his needle case, just like the bird flung about by the gale-force winds.

So brutal are possessions, honor, and popularity. …”

SN 17.10

SN 17.10
With Verses
Sagāthakasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Take a case where I see a certain person whose mind is overcome and overwhelmed by honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Take another case where I see a certain person whose mind is overcome and overwhelmed by lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

And take another case where I see a certain person whose mind is overcome and overwhelmed by both honor and lack of honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

So brutal are possessions, honor, and popularity. …”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Whether they’re honored or not honored, or both, their immersion doesn’t waver as they live diligently.

They persistently meditate with subtle view and discernment. Rejoicing in the ending of grasping, they’re said to be a true person.”

SN 17.11

SN 17.11
A Golden Bowl
Suvaṇṇapātisutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a golden bowl filled with silver powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.12

SN 17.12
A Silver Bowl
Rūpiyapātisutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a silver bowl filled with gold powder.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.13-20

SN 17.13–20
A Gold Coin, Etc.
Suvaṇṇanikkhasuttādiaṭṭhaka

At Sāvatthī.

“Mendicants, when I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of a gold coin.’ …”

“‘… for the sake of a hundred gold coins.’ …”

“‘… for the sake of a gold doubloon.’ …”

“‘… for the sake of a hundred gold doubloons.’ …”

“‘… for the sake of the whole earth full of gold.’ …”

“‘… for any kind of material reward.’ …”

“‘… for the sake of life.’ …”

“‘… for the sake of the finest lady in the land.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.21

SN 17.21
A Female
Mātugāmasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Even if you’re alone with a female she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

So brutal are possessions, honor, and popularity. …”

SN 17.22

SN 17.22
The Finest Lady in the Land
Kalyāṇīsutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Even if you’re alone with the finest lady in the land she might not occupy your mind, but possessions, honor and popularity would still occupy your mind.

So brutal are possessions, honor, and popularity. …”

SN 17.23

SN 17.23
An Only Son
Ekaputtakasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

A faithful laywoman with a dear and beloved only son would rightly appeal to him, ‘My darling, please be like the householder Citta and Hatthaka of Ãḷavī.’

These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Ãḷavī.

‘But my darling, if you go forth from the lay life to homelessness, please be like Sāriputta and Moggallāna.’

These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’

If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

So brutal are possessions, honor, and popularity. …”

SN 17.24

SN 17.24
An Only Daughter
Ekadhītusutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

A faithful laywoman with a dear and beloved only daughter would rightly appeal to her, ‘My darling, please be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.’

These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.

‘But my darling, if you go forth from the lay life to homelessness, please be like the nuns Khemā and Uppalavaṇṇā.’

These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

‘And my darling, may you not come into possessions, honor, and popularity while you’re still a trainee and haven’t achieved your heart’s desire.’ If a trainee who hasn’t achieved their heart’s desire comes into possessions, honor, and popularity it’s an obstacle for them.

So brutal are possessions, honor, and popularity. …”

SN 17.25

SN 17.25
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

At Sāvatthī.

“Mendicants, there are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to possessions, honor, and popularity. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 17.26

SN 17.26
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to possessions, honor, and popularity …

There are ascetics and brahmins who do truly understand …”

SN 17.27

SN 17.27
Ascetics and Brahmins (3rd)
Tatiyasamaṇabrāhmaṇasutta

At Sāvatthī.

“There are ascetics and brahmins who don’t truly understand possessions, honor, and popularity, their origin, their cessation, and the path that leads to their cessation …

There are ascetics and brahmins who do truly understand …”

SN 17.28

SN 17.28
Skin
Chavisutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pushing.

So brutal are possessions, honor, and popularity. …”

SN 17.29

SN 17.29
A Rope
Rajjusutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

They cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pushing.

Suppose a strong man was to twist a tough horse-hair rope around your shin and tighten it. It would cut through the outer skin, the inner skin, the flesh, sinews, and bones, until it reached the marrow and kept pushing.

In the same way, possessions, honor, and popularity cut through the outer skin, the inner skin, the flesh, sinews, and bones, until they reach the marrow and keep pushing.

So brutal are possessions, honor, and popularity. …”

SN 17.30

SN 17.30
A Mendicant With Defilements Ended
Bhikkhusutta

At Sāvatthī.

“Mendicants, possessions, honor, and popularity are an obstacle even for a mendicant who is perfected, with defilements ended.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, what do possessions, honor, and popularity obstruct for a mendicant with defilements ended?”

“Ānanda, I don’t say that possessions, honor, and popularity obstruct the unshakable freedom of heart. But I do say that possessions, honor, and popularity obstruct the achievement of blissful meditations in this very life for a meditator who is diligent, keen, and resolute.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

SN 17.31

SN 17.31
Schism
Bhindisutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Devadatta split the Saṅgha because his mind was overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.32

SN 17.32
Skillful Root
Kusalamūlasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Devadatta cut off his skillful root because his mind was overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.33

SN 17.33
Skillful Quality
Kusaladhammasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Devadatta cut off his skillful quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.34

SN 17.34
Bright Quality
Sukkadhammasutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal …

Devadatta cut off his bright quality because his mind was overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity. …”

SN 17.35

SN 17.35
Shortly After He Left
Acirapakkantasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

It's like a banana tree … or a bamboo … or a reed, all of which bear fruit to their own ruin and downfall …

It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

So brutal are possessions, honor, and popularity. That's how you should train."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"The banana tree is destroyed by its own fruit, as are the bamboo and the reed. Honor destroys a sinner, as pregnancy destroys a mule."

SN 17.36

SN 17.36
Five Hundred Carts
Pañcarathasatasutta

Near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Prince Ajātasattu was going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Prince Ajātasattu is going with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food."

"Mendicants, don't envy Devadatta's possessions, honor, and popularity. As long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

If bile were to burst from a wild dog's nose, it would become even wilder. In the same way, as long as Prince Ajātasattu goes with five hundred carts in the morning and the evening to attend on Devadatta, presenting him with an offering of five hundred servings of food, Devadatta can expect decline, not growth, in skillful qualities.

So brutal are possessions, honor, and popularity. …"

SN 17.37

SN 17.37
Mother
Mātusutta

At Sāvatthī.

“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary from the yoke. When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of their mother.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

SN 17.38-43

SN 17.38–43
Father, Etc.
Pitusuttādichakka

At Sāvatthī.

“Possessions, honor, and popularity are brutal, bitter, and harsh. They’re an obstacle to reaching the supreme sanctuary from the yoke. When I’ve comprehended the mind of a certain person, I understand: ‘This venerable would not tell a deliberate lie even for the sake of their father.’ …”

(Tell in full as in SN 17.37.)

“‘… brother.’ …”

“‘… sister.’ …”

“‘… son.’ …”

“‘… daughter.’ …”

“‘… wife.’ But some time later I see them tell a deliberate lie because their mind is overcome and overwhelmed by possessions, honor, and popularity.

So brutal are possessions, honor, and popularity—bitter and harsh, an obstacle to reaching the supreme sanctuary from the yoke.

So you should train like this: ‘We will give up arisen possessions, honor, and popularity, and we won’t let them occupy our minds.’ That’s how you should train.”

The Linked Discourses on possessions, honor, and popularity are complete.

SN 18.1

SN 18.1
The Eye, Etc.
Cakkhusutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"What do you think, Rāhula? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is the ear permanent or impermanent?"

"Impermanent, sir." …

"Is the nose permanent or impermanent?"

"Impermanent, sir." …

"Is the tongue permanent or impermanent?"

"Impermanent, sir." …

"Is the body permanent or impermanent?"

"Impermanent, sir." …

"Is the mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(The ten discourses of this series should be told in full the same way.)

SN 18.2

SN 18.2
Sights, Etc.
Rūpasutta

At Sāvatthī.

“What do you think, Rāhula? Are sights permanent or impermanent?”

“Impermanent, sir.” … “… sounds … smells … tastes … touches … Are ideas permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and ideas. Being disillusioned, desire fades away. …”

SN 18.3

SN 18.3
Consciousness
Viññāṇasutta

At Sāvatthī.

“What do you think, Rāhula? Is eye consciousness permanent or impermanent?”

“Impermanent, sir.” …

“… ear consciousness … nose consciousness … tongue consciousness … body consciousness … Is mind consciousness permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness. Being disillusioned, desire fades away. …”

SN 18.4

SN 18.4
Contact
Samphassasutta

At Sāvatthī.

“What do you think, Rāhula? Is eye contact permanent or impermanent?”

“Impermanent, sir.” …

“… ear contact … nose contact … tongue contact … body contact … Is mind contact permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. Being disillusioned, desire fades away. …”

SN 18.5

SN 18.5
Feeling
Vedanāsutta

At Sāvatthī.

“What do you think, Rāhula? Is feeling born of eye contact permanent or impermanent?”

“Impermanent, sir.” …

“… feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … Is feeling born of mind contact permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with feeling born of eye contact, ear contact, nose contact, tongue contact, body contact, and mind contact. …”

SN 18.6

SN 18.6
Perceptions
Saññāsutta

At Sāvatthī.

“What do you think, Rāhula? Is perception of sights permanent or impermanent?”

“Impermanent, sir.” …

“… perception of sounds … perception of smells … perception of tastes … perception of touches … Is perception of ideas permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with the perception of sights, sounds, smells, tastes, touches, and ideas. …”

SN 18.7

SN 18.7
Intention
Sañcetanāsutta

At Sāvatthī.

“What do you think, Rāhula? Is intention regarding sights permanent or impermanent?”

“Impermanent, sir.” …

“… intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … Is intention regarding ideas permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with intention regarding sights, sounds, smells, tastes, touches, and ideas. …”

SN 18.8

SN 18.8
Craving
Taṇhāsutta

At Sāvatthī.

“What do you think, Rāhula? Is craving for sights permanent or impermanent?”

“Impermanent, sir.” …

“… craving for sounds … craving for smells … craving for tastes … craving for touches … Is craving for ideas permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with craving for sights, sounds, smells, tastes, touches, and ideas. …”

SN 18.9

SN 18.9
Elements
Dhātusutta

At Sāvatthī.

“What do you think, Rāhula? Is the earth element permanent or impermanent?”

“Impermanent, sir.” …

“… the water element … the fire element … the air element … the space element … Is the consciousness element permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with the earth element, water element, fire element, air element, space element, and consciousness element …”

SN 18.10

SN 18.10
The Aggregates
Khandhasutta

At Sāvatthī.

“What do you think, Rāhula? Is form permanent or impermanent?”

“Impermanent, sir.” …

“… feeling … perception … choices … Is consciousness permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 18.11

SN 18.11
The Eye, Etc.
Cakkhusutta

So I have heard. At one time the Buddha was staying near Sāvatthī. Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“What do you think, Rāhula? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“… the ear … the nose … the tongue … the body … Is the mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, the ear, the nose, the tongue, the body, and the mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

(The ten discourses of this series should be told in full the same way.)

SN 18.12-20

SN 18.12–20
The Nine Discourses on Sights, Etc.
Rūpādisuttanavaka

At Sāvatthī.

“What do you think, Rāhula? Are sights permanent or impermanent?”

“Impermanent, sir.” … “… sounds … smells … tastes … touches … ideas …”

“… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …”

“… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …”

“… feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …”

“… perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas …”

“… intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas …”

“… craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas …”

“… the earth element … the water element … the fire element … the air element … the space element … the consciousness element …”

“… form … feeling … perception … choices … Is consciousness permanent or impermanent?”

“Impermanent, sir.” …

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 18.21

SN 18.21
Tendency
Anusayasutta

At Sāvatthī.

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli.”

SN 18.22

SN 18.22
Rid of Conceit
Apagatasutta

At Sāvatthī.

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how does one know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

When one truly sees any kind of feeling … perception … choices … When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

That’s how to know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

The Linked Discourses with Rāhula are complete.

SN 19.1

SN 19.1
A Skeleton
Aṭṭhisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Lakkhaṇa and Venerable Mahāmoggallāna were staying on the Vulture's Peak Mountain. Then Mahāmoggallāna robed up in the morning and, taking his bowl and robe, went to Lakkhaṇa and said to him, "Come, Reverend Lakkhaṇa, let's enter Rājagaha for alms."

"Yes, reverend," Lakkhaṇa replied.

As Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. So Lakkhaṇa said to Mahāmoggallāna, "What is the cause, Reverend Moggallāna, what is the reason you smiled?"

"Reverend Lakkhaṇa, it's the wrong time for this question. Ask me when we're in the Buddha's presence."

Then Lakkhaṇa and Mahāmoggallāna wandered for alms in Rājagaha. After the meal, on their return from almsround, they went to the Buddha, bowed, and sat down to one side. Lakkhaṇa said to Mahāmoggallāna:

"Just now, as Mahāmoggallāna was descending from Vulture's Peak Mountain he smiled at a certain spot. What is the cause, Reverend Moggallāna, what is the reason you smiled?"

"Just now, reverend, as I was descending from Vulture's Peak Mountain I saw a skeleton flying through the air. Vultures, crows, and hawks kept chasing it, pecking, clawing, and stabbing it in the ribs as it screeched in pain. It occurred to me: 'Oh, how incredible, how amazing! That there can be such a sentient being, such an entity, such an incarnation!'"

Then the Buddha said to the mendicants:

"Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing.

Formerly, I too saw that being, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering.

That being used to be a cattle butcher right here in Rājagaha. As a result of that deed he burned in hell for many years, many hundreds, many thousands, many hundreds of

thousands of years. Now he experiences the residual result of that deed in such an incarnation."

(Tell all these discourses in full like this.)

SN 19.2

SN 19.2
A Piece of Meat
Pesisutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scrap of meat flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …” …

“That being used to be a cattle butcher right here in Rājagaha. …”

SN 19.3

SN 19.3
A Piece of Flesh
Piṇḍasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a piece of flesh flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screeched in pain. …” …

“That being used to be a bird hunter right here in Rājagaha. …”

SN 19.4

SN 19.4
A Flayed Man
Nicchavisutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed man flying through the air. Vultures, crows, and hawks kept chasing it, pecking and clawing as he screamed in pain. …” …

“That being used to be a sheep butcher right here in Rājagaha. …”

SN 19.5

SN 19.5
Sword Hairs
Asilomasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were swords flying through the air. And those swords kept rising up and falling on his body as he screamed in pain. …” …

“That being used to be a pig butcher right here in Rājagaha. …”

SN 19.6

SN 19.6
Spear Hairs
Sattisutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were spears flying through the air. And those spears kept rising up and falling on his body as he screamed in pain. …” …

“That being used to be a deer hunter right here in Rājagaha. …”

SN 19.7

SN 19.7
Arrow Hairs
Usulomasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were arrows flying through the air. And those arrows kept rising up and falling on his body as he screamed in pain. …” …

“That being used to be a torturer right here in Rājagaha. …”

SN 19.8

SN 19.8
Needle Hairs
Sūcilomasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. And those needles kept rising up and falling on his body as he screamed in pain. …” …

“That being used to be a war herald right here in Rājagaha. …”

SN 19.9

SN 19.9
Needle Hairs (2nd)
Dutiyasūcilomasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man whose body hairs were needles flying through the air. The needles bored into his head and out his mouth, into his mouth and out his chest, into his chest and out his belly, into his belly and out his thighs, into his thighs and out his calves, and into his calves and out his feet. And he screamed in pain. …” …

“That being used to be an informant right here in Rājagaha. …”

SN 19.10

SN 19.10
Pot Balls
Kumbhaṇḍasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man with testicles as big as pots flying through the air. When he was walking he had to lift his testicles on to his shoulder. And when he sat down, he sat right on them. Vultures, crows, and hawks kept chasing him, pecking and clawing as he screamed in pain. …” …

“That being used to be a corrupt official right here in Rājagaha. …”

SN 19.11

SN 19.11
Over His Head
Sasīsakasutta

So I have heard. At one time near Rājagaha in the Bamboo Grove …

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk over his head in a sewer. …” …

“That being used to be an adulterer right here in Rājagaha. …”

SN 19.12

SN 19.12
A Dung Eater
Gūthakhādasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a man sunk in a sewer, eating dung with both hands. …” …

“That being used to be a nasty brahmin right here in Rājagaha. In the time of the Buddha Kassapa’s dispensation he invited the Saṅgha of mendicants for a meal. He filled a trough with dung and said: ‘My good men, eat as much as you like, and take what’s left.’ …”

SN 19.13

SN 19.13
A Flayed Woman
Nicchavitthisutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a flayed woman flying through the air. Vultures, crows, and hawks kept chasing her, pecking and clawing as she screamed in pain. …” …

“That woman used to be an adulteress right here in Rājagaha. …”

SN 19.14

SN 19.14
A Fishwife
Maṅgulitthisutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a stinking fishwife flying through the air. Vultures, crows, and hawks kept chasing her, pecking and clawing as she screamed in pain. …” …

“That woman used to be a fortune-teller right here in Rājagaha. …”

SN 19.15

SN 19.15
A Sweltering Woman
Okilinīsutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a scorched woman, sooty and sweaty, flying through the air, as she screamed in pain. …” …

“That woman used to be the king of Kaliṅga’s chief queen. She was of jealous nature, and poured a brazier of hot coals over her co-wife. …” …

SN 19.16

SN 19.16
A Headless Trunk
Asīsakasutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a headless trunk flying through the air. Its eyes and mouth were on its chest. Vultures, crows, and hawks kept chasing it, pecking and clawing as it screamed in pain. …” …

“That being used to be an executioner called Hārika right here in Rājagaha. …”

SN 19.17

SN 19.17
A Bad Monk
Pāpabhikkhusutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a monk flying through the air. His outer robe, bowl, belt, and body were burning, blazing, and glowing as he screamed in pain. …” …

“That monk used to be a bad monk in the time of Buddha Kassapa’s dispensation. …”

SN 19.18

SN 19.18
A Bad Nun
Pāpabhikkhunīsutta

“I saw a nun flying through the air. Her outer robe was burning …” …

“She used to be a bad nun …”

SN 19.19

SN 19.19
A Bad Trainee Nun
Pāpasikkhamānasutta

“I saw a trainee nun flying through the air. Her outer robe was burning …” …

“She used to be a bad trainee nun …”

SN 19.20

SN 19.20
A Bad Novice Monk
Pāpasāmaṇerasutta

“I saw a novice monk flying through the air. His outer robe was burning …” …

“He used to be a bad novice monk …”

SN 19.21

SN 19.21
A Bad Novice Nun
Pāpasāmaṇerīsutta

“Just now, reverend, as I was descending from Vulture’s Peak Mountain I saw a novice nun flying through the air. Her outer robe, bowl, belt, and body were burning, blazing, and glowing as she screamed in pain. It occurred to me: ‘Oh, how incredible, how amazing! That there can be such a sentient being, such an entity, such an incarnation!’”

Then the Buddha said to the mendicants:

“Mendicants, there are disciples who live full of vision and knowledge, since a disciple knows, sees, and witnesses such a thing.

Formerly, I too saw that novice nun, but I did not speak of it. For if I had spoken of it others would not have believed me, which would be for their lasting harm and suffering.

That female novice used to be a bad novice nun in the time of the Buddha Kassapa’s dispensation. As a result of that deed she burned in hell for many years, many hundreds, many thousands, many hundreds of thousands of years. Now she experiences the residual result of that deed in such an incarnation.”

The Linked Discourses with Lakkhaṇa are complete.

SN 20.1

SN 20.1
A Roof Peak
Kūṭasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

There the Buddha … said:

"Mendicants, the rafters of a bungalow all lean to the peak and meet at the peak, and when the peak is demolished they're all demolished too. In the same way all unskillful qualities are rooted in ignorance and meet in ignorance, and when ignorance is demolished they're all demolished too.

So you should train like this: 'We will stay diligent.' That's how you should train."

SN 20.2

SN 20.2
A Fingernail
Nakhasikhasutta

At Sāvatthī.

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is far more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way the sentient beings reborn as humans are few, while those not reborn as humans are many.

So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

SN 20.3

SN 20.3
Families
Kulasutta

At Sāvatthī.

“Mendicants, those families with many women and few men are easy prey for bandits and thieves. In the same way any mendicant who has not developed and cultivated the heart’s release by love is easy prey for non-humans. Those families with few women and many men are hard prey for bandits and thieves. In the same way a mendicant who has developed and cultivated the heart’s release by love is hard prey for non-humans.

So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

SN 20.4

SN 20.4
Rice Pots
Okkhāsutta

At Sāvatthī.

“Mendicants, suppose one person was to give a gift of a hundred pots of rice in the morning, at midday, and in the evening. And someone else was to develop a heart of love, even just as long as it takes to pull a cow’s udder. The latter would be more fruitful.

So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

SN 20.5

SN 20.5
A Spear
Sattisutta

At Sāvatthī.

“Mendicants, suppose there was a sharp-pointed spear. And a man came along and thought, ‘With my hand or fist I’ll fold this sharp spear over, crumple it, and bend it back!’

What do you think, mendicants? Is that man capable of doing so?”

“No, sir. Why not? Because it’s not easy to fold that sharp spear over, crumple it, and bend it back with the hand or fist. That man will eventually get weary and frustrated.”

“In the same way, suppose a mendicant has developed the heart’s release by love, has cultivated it, made it a vehicle and a basis, kept it up, consolidated it, and properly implemented it. Should any non-human think to overthrow their mind, they’ll eventually get weary and frustrated.

So you should train like this: ‘We will develop the heart’s release by love. We’ll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.’ That’s how you should train.”

SN 20.6

SN 20.6
The Archers
Dhanuggahasutta

At Sāvatthī.

“Mendicants, suppose there were four well-trained expert archers with strong bows standing in the four quarters. And a man came along and thought, ‘When these four well-trained expert archers shoot arrows in four quarters, I’ll catch them before they reach the ground, and then I’ll bring them back.’

What do you think, mendicants? Are they qualified to be called ‘a speedster, with ultimate speed’?”

“If he could catch an arrow shot by just one well-trained expert archer before it reaches the ground and bring it back, he’d be qualified to be called ‘a speedster, with ultimate speed’. How much more so arrows shot by four archers!”

“As fast as that man is, the sun and moon are faster. As fast as that man is, as fast as the sun and moon are, and as fast as the deities that run before the sun and moon are, the waning of the life forces is faster.

So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

SN 20.7

SN 20.7
The Drum Peg
Āṇisutta

At Sāvatthī.

“Once upon a time, mendicants, the Dasārahas had a clay drum called the Commander. Each time the Commander split they repaired it by inserting another peg. But there came a time when the clay drum Commander’s original wooden rim disappeared and only a mass of pegs remained.

In the same way, in a future time there will be mendicants who won’t want to listen when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited. They won’t actively listen or try to understand, nor will they think those teachings are worth learning and memorizing.

But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They’ll actively listen and try to understand, and they’ll think those teachings are worth learning and memorizing. And that is how the discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—will disappear.

So you should train like this: ‘When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited we will want to listen. We will actively listen and trying to understand, and we will think those teachings are worth learning and memorizing.’ That’s how you should train.”

SN 20.8

SN 20.8
Wood Blocks
Kaliṅgarasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, these days the Licchavis live using wood blocks as pillows, and they exercise diligently and keenly. King Ajātasattu of Magadha, son of the princess of Videha, finds no vulnerability, he’s got no foothold. But in the future the Licchavis will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. King Ajātasattu of Magadha, son of the princess of Videha, will find a vulnerability, he’ll get his foothold.

These days the mendicants live using wood blocks as pillows, and they meditate diligently and keenly. Māra the Wicked finds no vulnerability, he's got no foothold. But in the future the mendicants will become delicate, with soft and tender hands and feet. They’ll sleep on soft beds with down pillows until the sun comes up. Māra the Wicked will find a vulnerability and will get a foothold.

So you should train like this: ‘We will live using wood blocks as pillows, and we will meditate diligently and keenly.’ That’s how you should train.”

SN 20.9

SN 20.9
A Bull Elephant
Nāgasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain junior mendicant went to visit families too often.

The mendicants said to him, "Venerable, don't go to visit families too often."

But that mendicant, when spoken to by the mendicants, said this, "But these senior mendicants think they can go to visit families, so why can't I?"

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Once upon a time, mendicants, there was a great lake in the jungle, with bull elephants living nearby. They'd plunge into the lake and pull up lotus bulbs with their trunks. They'd wash them thoroughly until they were free of mud before chewing and swallowing them. That was good for their appearance and health, and wouldn't result in death or deadly pain.

The young cubs, following the example of the great bull elephants, plunged into the lake and pulled up lotus bulbs with their trunks. But they didn't wash them thoroughly, and while they were still muddy they chewed and swallowed them. That was not good for their appearance and health, and resulted in death or deadly pain.

In the same way, there are senior mendicants who robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. And when they get things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. That's good for their appearance and health, and doesn't result in death or deadly pain.

Junior mendicants, following the example of the senior mendicants, robe up in the morning and, taking their bowl and robe, enter the town or village for alms. There they speak on the teachings, and lay people demonstrate their confidence in them. But when they get things, they use them tied, infatuated, attached, blind to the drawbacks, not understanding the escape. That's not good for their appearance and health, and results in death or deadly pain.

So you should train like this: 'When we get things, we will use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.' That's how you should train."

SN 20.10

SN 20.10
A Cat
Biḷārasutta

At Sāvatthī.

Now at that time a certain mendicant socialized with families too often.

The mendicants said to him, “Venerable, don’t socialize with families too often.”

But that mendicant, when spoken to by the mendicants, did not stop.

And then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

“Once upon a time, mendicants, a cat was standing by an alley or a drain or a dustbin hunting a little mouse, thinking, ‘When that little mouse comes out to feed, I’ll catch it right there and eat it!’ And then that little mouse came out to feed. The cat caught it and hastily swallowed it without chewing. But that little mouse ate its intestines and mesentery, resulting in death and deadly pain.

In the same way, take a certain monk who robes up in the morning and, taking his bowl and robe, enters the village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, resulting in death or deadly pain.

For it is death in the training of the Noble One to reject the training and return to a lesser life. And it is deadly pain to commit one of the corrupt offenses for which resolution is possible.

So you should train like this: ‘We will enter the village or town for alms guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties.’ That’s how you should train.”

SN 20.11

SN 20.11
A Jackal
Siṅgālasutta

At Sāvatthī.

“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Yes, sir.”

“That old jackal has the disease called mange. Yet it still goes where it wants, stands where it wants, sits where it wants, and lies down where it wants. And the cool breeze still blows on it. A certain person here who claims to be a follower of the Sakyan son would be lucky to experience even such an incarnation.

So you should train like this: ‘We will stay diligent.’ That’s how you should train.”

SN 20.12

SN 20.12
A Jackal (2nd)
Dutiyasiṅgālasutta

At Sāvatthī.

“Mendicants, did you hear an old jackal howling at the crack of dawn?”

“Yes, sir.”

“There might be some gratitude and thankfulness in that old jackal, but there is none in a certain person here who claims to be a follower of the Sakyan son.

So you should train like this: ‘We will be grateful and thankful. We won’t forget even a small thing done for us.’ That’s how you should train.”

The Linked Discourses with similes are complete.

SN 21.1

SN 21.1
With Kolita
Kolitasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied.

Venerable Mahāmoggallāna said this:

"Just now, reverends, as I was in private retreat this thought came to mind: 'They speak of this thing called "noble silence". What then is this noble silence?'

It occurred to me: 'As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called noble silence.'

And so, as the placing of the mind and keeping it connected were stilled, I was entering and remaining in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

While I was in that meditation, perceptions accompanied by placing the mind beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect noble silence, brahmin! Settle your mind in noble silence; unify your mind and bring it to immersion in noble silence.'

And so, after some time, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption …

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

SN 21.2

SN 21.2
With Upatissa
Upatissasutta

At Sāvatthī.

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Just now, reverends, as I was in private retreat this thought came to mind: ‘Is there anything in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me?’ It occurred to me: ‘There is nothing in the world whose decay and perishing would give rise to sorrow, lamentation, pain, sadness, and distress in me.’”

When he said this, Venerable Ānanda said to him, “Even if the Teacher were to decay and perish? Wouldn’t that give rise to sorrow, lamentation, pain, sadness, and distress in you?”

“Even if the Teacher were to decay and perish, that wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in me. Still, I would think: ‘Alas, the illustrious Teacher, so mighty and powerful, has vanished! If the Buddha was to remain for a long time, that would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.’”

“That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. So even if the Teacher were to decay and perish, it wouldn’t give rise to sorrow, lamentation, pain, sadness, and distress in him.”

SN 21.3

SN 21.3
A Mound of Salt
Ghaṭasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

At that time Venerables Sāriputta and Moggallāna were staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Moggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side, and said to Mahāmoggallāna:

"Reverend Moggallāna, your faculties are so very clear, and your complexion is pure and bright. Have you spent the day in a peaceful meditation?"

"Reverend, I've spent the day in a coarse meditation. But I have had some Dhamma talk."

"Who did you have a Dhamma talk with?"

"With the Buddha."

"But Reverend, the Buddha is far away. He's staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Did you go to him with your psychic power, or did he come to you?"

"No reverend, I didn't go to him with my psychic power, nor did he come to me. Rather, the Buddha cleared his clairvoyance and clairaudience towards me, and I cleared my clairvoyance and clairaudience towards him."

"But what manner of Dhamma talk did you have together?"

"Well, reverend, I said to the Buddha, 'Sir, they speak of one who is energetic. How is an energetic person defined?'

When I said this, the Buddha said, 'Moggallāna, it's when a mendicant lives with energy roused up: "Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor." That's how a person is energetic.'

That's the Dhamma talk I had together with the Buddha."

"Reverend, next to Venerable Mahāmoggallāna I'm like a few pieces of gravel next to the Himalayas, the king of mountains. Venerable Mahāmoggallāna is so mighty and powerful

he could, if he wished, live on for the proper lifespan."

"Reverend, next to Venerable Sāriputta I'm like a few grains of salt next to a mound of salt. Venerable Sāriputta has been commended, complimented, and praised by the Buddha:

'Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him.'"

And so these two spiritual giants agreed with each others' fine words.

SN 21.4

SN 21.4
A Junior Mendicant
Navasutta

At Sāvatthī.

Now at that time a certain junior monk, after his meal, on his return from almsround, entered his dwelling, where he adhered to passivity and silence. And he didn't help the mendicants out when it was time to sew robes. Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha addressed one of the monks, "Please, monk, in my name tell that monk that the Teacher summons him."

"Yes, sir," that monk replied. He went to that monk and said to him, "Reverend, the teacher summons you."

"Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, monk, that after your meal, on your return from almsround, you entered your dwelling, where you adhered to passivity and silence, and you didn't help the mendicants out when it was time to sew robes?"

"Sir, I am doing my own work."

Then the Buddha, knowing that monk's train of thought, addressed the mendicants: "Mendicants, don't complain about this monk. This monk gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. He has realized the supreme culmination of the spiritual path in this very life, and lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Not by being slack, or with little strength is extinguishment realized, the freedom from all suffering.

This young monk, this best of men, bears his final body, having vanquished Māra and his mount."

SN 21.5

SN 21.5
With Sujāta
Sujātasutta

At Sāvatthī.

Then Venerable Sujāta went to see the Buddha.

The Buddha saw him coming off in the distance, and addressed the mendicants: “This gentleman is beautiful in both ways. He’s attractive, good-looking, lovely, of surpassing beauty. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“This mendicant is truly beautiful. His heart is upright, he’s unfettered, detached, extinguished by not grasping. He bears his final body, having vanquished Māra and his mount.”

SN 21.6

SN 21.6
With Bhaddiya the Dwarf
Lakuṇḍakabhaddiyasutta

At Sāvatthī.

Then Venerable Bhaddiya the Dwarf went to see the Buddha.

The Buddha saw him coming off in the distance, and addressed the mendicants: "Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by the mendicants?"

"Yes, sir."

"That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Geese, herons, and peacocks, elephants and spotted deer—though their bodies are not equal, they all fear the lion.

So it is for humans—if a little person is wise, they're the truly great one, not the fool with a good body."

SN 21.7

SN 21.7
With Visākha, Pañcāli's Son
Visākhasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?"

"Sir, it was Venerable Visākha, Pañcāli's son."

Then the Buddha said to Visākha:

"Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Though an astute person is mixed up with fools, they don't know unless he speaks. But when he speaks they know, he's teaching the state free of death.

He should speak and illustrate the teaching, holding up the banner of the seers. Words well spoken are the seers' banner, for the teaching is the banner of the seers."

SN 21.8

SN 21.8
With Nanda
Nandasutta

At Sāvatthī.

Then Venerable Nanda—the Buddha's cousin on his mother's side—dressed in nicely pressed and ironed robes, applied eyeshadow, and took a polished black bowl. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Nanda, as a gentleman who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to dress in nicely pressed and ironed robes, apply eyeshadow, and carry a polished black bowl. It's appropriate for you to stay in the wilderness, eat only almsfood, wear rag robes, and live without concern for sensual pleasures."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"When will I see Nanda in the wilderness, wearing rag robes, feeding on scraps offered by strangers, unconcerned for sensual pleasures?"

Then some time later Venerable Nanda stayed in the wilderness, ate only almsfood, wore rag robes, and lived without concern for sensual pleasures.

SN 21.9

SN 21.9
With Tissa
Tissasutta

At Sāvatthī.

Then Venerable Tissa—the Buddha's cousin on his father's side—went to the Buddha, bowed, and sat down to one side. He was miserable and sad, with tears flowing. Then the Buddha said to him:

"Tissa, why are you sitting there so miserable and sad, with tears flowing?"

"Sir, it's because the mendicants beset me on all sides with sneering and jeering."

"That's because you admonish others, but don't accept admonition yourself. As a gentleman who has gone forth in faith from the lay life to homelessness, it's not appropriate for you to admonish others without accepting admonition yourself. It's appropriate for you to admonish others and accept admonition yourself."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Why are you angry? Don't be angry! It's better to not be angry, Tissa. For this spiritual life is lived in order to remove anger, conceit, and denigration."

SN 21.10

SN 21.10
A Mendicant Named Senior
Theranāmakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time there was a certain mendicant named Senior. He lived alone and praised living alone. He entered the village for alms alone, returned alone, sat in private alone, and concentrated on walking mindfully alone.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, there's a certain mendicant named Senior who lives alone and praises living alone."

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Senior that the teacher summons him."

"Yes, sir," that monk replied. He went to Venerable Senior and said to him, "Reverend Senior, the teacher summons you."

"Yes, reverend," that monk replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Senior, that you live alone and praise living alone?"

"Yes, sir."

"But in what way do you live alone and praise living alone?"

"Well, sir, I enter the village for alms alone, return alone, sit in private alone, and concentrate on walking mindfully alone. That's how I live alone and praise living alone."

"That is a kind of living alone, I don't deny it. But as to how living alone is fulfilled in detail, listen and apply your mind well, I will speak."

"Yes, sir," he replied.

"And how, Senior, is living alone fulfilled in detail? It's when what's in the past is given up, what's in the future is relinquished, and desire and greed for present incarnations is eliminated. That's how living alone is fulfilled in detail."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The champion, all-knower, so very intelligent, is unsullied in the midst of all things. He’s given up all, freed in the ending of craving: I declare that man to be one who lives alone.”

SN 21.11

SN 21.11
With Mahākappina
Mahākappinasutta

At Sāvatthī.

Then Venerable Mahākappina went to see the Buddha.

The Buddha saw him coming off in the distance, and addressed the mendicants: “Mendicants, do you see that monk coming—white, thin, with a pointy nose?”

“Yes, sir.”

“That mendicant is very mighty and powerful. It’s not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is best among gods and humans.

The sun blazes by day, the moon glows at night, the aristocrat shines in armor, and the brahmin shines in absorption. But all day and all night, the Buddha shines with glory.”

SN 21.12

SN 21.12
Companions
Sahāyakasutta

At Sāvatthī.

Then two mendicants who were companions, pupils of Venerable Mahākappina, went to see the Buddha.

The Buddha saw them coming off in the distance, and addressed the mendicants: “Mendicants, do you see those monks coming who are companions, pupils of Venerable Mahākappina?”

“Yes, sir.”

“Those mendicants are very mighty and powerful. It’s not easy to find an attainment that they have not already attained. And they’ve realized the supreme end of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“These companion mendicants have been together for a long time. The true teaching has brought them together, the teaching proclaimed by the Buddha.

They’ve been well trained by Kappina in the teaching proclaimed by the Noble One. They bear their final body, having vanquished Māra and his mount.”

The Linked Discourses on monks are complete.

The Book of Causality is finished.

SN 22.1

SN 22.1
Nakula's Father
Nakulapitusutta

So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Then the householder Nakula's father went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, I'm an old man, elderly and senior. I'm advanced in years and have reached the final stage of life. My body is ailing and I'm constantly unwell. I hardly ever get to see the esteemed mendicants. May the Buddha please advise me and instruct me. It will be for my lasting welfare and happiness."

"That's so true, householder! That's so true, householder! For this body is ailing, trapped in its shell. If anyone dragging around this body claimed to be healthy even for a minute, what is that but foolishness?

So you should train like this: 'Though my body is ailing, my mind will be healthy.' That's how you should train."

And then the householder Nakula's father approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, bowed, and sat down to one side. Sāriputta said to him:

"Householder, your faculties are so very clear, and your complexion is pure and bright. Did you get to hear a Dhamma talk in the Buddha's presence today?"

"What else, sir, could it possibly be? Just now the Buddha anointed me with the deathless ambrosia of a Dhamma talk."

"But what kind of ambrosial Dhamma talk has the Buddha anointed you with?"

So Nakula's father told Sāriputta all that had happened, and said, "That's the ambrosial Dhamma talk that the Buddha anointed me with."

"But didn't you feel the need to ask the Buddha the further question: 'Sir, how do you define someone ailing in body and ailing in mind, and someone ailing in body and healthy in mind'?"

"Sir, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this."

“Well then, householder, listen and apply your mind well, I will speak.”

“Yes, sir,” replied Nakula’s father. Sāriputta said this:

“And how is a person ailing in body and ailing in mind? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the qualities of a noble one. They’ve not seen true persons, and are neither skilled nor trained in the qualities of a true person. They regard form as self, self as having form, form in self, or self in form. They’re obsessed with the thought: ‘I am form, form is mine!’ But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They’re obsessed with the thought: ‘I am feeling, feeling is mine!’ But that feeling of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard perception as self, self as having perception, perception in self, or self in perception. They’re obsessed with the thought: ‘I am perception, perception is mine!’ But that perception of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard choices as self, self as having choices, choices in self, or self in choices. They’re obsessed with the thought: ‘I am choices, choices are mine!’ But those choices of theirs decay and perish, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They’re obsessed with the thought: ‘I am consciousness, consciousness is mine!’ But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

That’s how a person is ailing in body and ailing in mind.

And how is a person ailing in body and healthy in mind? It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They’re not obsessed with the thought: ‘I am form, form is mine!’ So when that form of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

They don’t regard feeling as self, self as having feeling, feeling in self, or self in feeling. They’re not obsessed with the thought: ‘I am feeling, feeling is mine!’ So when that feeling of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

They don’t regard perception as self, self as having perception, perception in self, or self in perception. They’re not obsessed with the thought: ‘I am perception, perception is mine!’ So when that perception of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

They don’t regard choices as self, self as having choices, choices in self, or self in choices. They’re not obsessed with the thought: ‘I am choices, choices are mine!’ So when those choices of theirs decay and perish, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They’re not obsessed with the thought: ‘I am consciousness, consciousness is mine!’ So when that consciousness of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress.

That’s how a person is ailing in body and healthy in mind.”

That’s what Venerable Sāriputta said. Satisfied, Nakula’s father was happy with what Sāriputta said.

SN 22.2

SN 22.2
At Devadaha
Devadahasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Devadaha.

Then several mendicants who were heading for the west went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, we wish to go to a western land to take up residence there.”

“But mendicants, have you taken leave of Sāriputta?”

“No, sir, we haven’t.”

“You should take leave of Sāriputta. He’s astute, and supports his spiritual companions, the mendicants.”

“Yes, sir,” they replied.

Now at that time Venerable Sāriputta was sitting not far from the Buddha in a clump of golden shower trees. And then those mendicants approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went up to Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and said to him, “Reverend Sāriputta, we wish to go to a western land to take up residence there. We have taken leave of the Teacher.”

“Reverends, there are those who question a mendicant who has gone abroad—astute aristocrats, brahmins, householders, and ascetics—for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ I trust the venerables have properly heard, learned, applied the mind, and remembered the teachings, and penetrated them with wisdom. That way, when answering you will repeat what the Buddha has said and not misrepresent him with an untruth. You will explain in line with the teaching, with no legitimate grounds for rebuke and criticism.”

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this.”

“Well then, reverends, listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Sāriputta said this:

“Reverends, there are those who question a mendicant who has gone abroad—astute aristocrats, brahmins, householders, and ascetics—for astute people are inquisitive: ‘But what does the venerables’ Teacher teach? What does he explain?’ When questioned like this, reverends, you should answer: ‘Reverend, our Teacher explained the removal of desire and lust.’

When you answer like this, such astute people may inquire further: ‘But regarding what does the venerables’ teacher explain the removal of desire and lust?’ When questioned like this, reverends, you should answer: ‘Our teacher explains the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

When you answer like this, such astute people may inquire further: ‘But what drawback has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you’re not free of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. If you’re not free of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it gives rise to sorrow, lamentation, pain, sadness, and distress. This is the drawback our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

When you answer like this, such astute people may inquire further: ‘But what benefit has he seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness?’ When questioned like this, reverends, you should answer: ‘If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. If you are rid of greed, desire, fondness, thirst, passion, and craving for feeling … perception … choices … consciousness, when that consciousness decays and perishes it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. This is the benefit our Teacher has seen that he teaches the removal of desire and lust for form, feeling, perception, choices, and consciousness.’

If those who acquired and kept unskillful qualities were to live happily in the present life, free of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a good place, the Buddha would not praise giving up unskillful qualities. But since those who acquire and keep unskillful qualities live unhappily in the present life, full of anguish, distress, and fever; and since, when their body breaks up, after death, they can expect to go to a bad place, the Buddha praises giving up unskillful qualities.

If those who embraced and kept skillful qualities were to live unhappily in the present life, full of anguish, distress, and fever; and if, when their body breaks up, after death, they could expect to go to a bad place, the Buddha would not praise embracing skillful qualities. But since those who embrace and keep skillful qualities live happily in the present life, free of anguish, distress, and fever; and since, when their body breaks up, after

death, they can expect to go to a good place, the Buddha praises embracing skillful qualities.”

This is what Venerable Sāriputta said. Satisfied, the mendicants approved what Sāriputta said.

SN 22.3

SN 22.3
With Hāliddikāni
Hāliddikānisutta

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the householder Hāliddikāni went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, "Sir, this was said by the Buddha in the Chapter of the Eights, in 'The Questions of Māgandiya':

'After leaving shelter to migrate unsettled, a sage doesn't get close to anyone in town. Rid of sensual pleasures, expecting nothing, they wouldn't get in arguments with people.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Householder, the form element is a shelter for consciousness. One whose consciousness is shackled to greed for the form element is called a migrant going from shelter to shelter. The feeling element is a shelter for consciousness. One whose consciousness is attached to greed for the feeling element is called a migrant going from shelter to shelter. The perception element is a shelter for consciousness. One whose consciousness is attached to greed for the perception element is called a migrant going from shelter to shelter. The choices element is a shelter for consciousness. One whose consciousness is attached to greed for the choices element is called a migrant going from shelter to shelter. That's how one is a migrant going from shelter to shelter.

And how is one a migrant with no shelter? The Realized One has given up any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant with no shelter. The Realized One has given up any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called a migrant with no shelter. That's how one is a migrant with no shelter.

And how is one a migrant going from settlement to settlement? Attached to drifting between settlements in pursuit of sights, one is called a migrant going from settlement to settlement. Attached to drifting between settlements in pursuit of sounds … smells …

tastes … touches … ideas, one is called a migrant going from settlement to settlement. That's how one is a migrant going from settlement to settlement.

And how is one an unsettled migrant? The Realized One has given up attachment to drifting between settlements in pursuit of sights. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called an unsettled migrant. The Realized One has given up attachment to drifting between settlements in pursuit of sounds … smells … tastes … touches … ideas. He has cut it off at the root, made it like a palm stump, obliterated it, so it's unable to arise in the future. That's why the Realized One is called an unsettled migrant. That's how one is an unsettled migrant.

And how does one get close to people in town? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's how one gets close to people in town.

And how does one not get close to people in town? It's when a mendicant doesn't mix closely with laypeople, not sharing their joys and sorrows—not happy when they're happy or sad when they're sad—and not getting involved in their business. That's how one doesn't get close to people in town.

And how is one not rid of sensual pleasures? It's when someone isn't rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is not rid of sensual pleasures.

And how is one rid of sensual pleasures? It's when someone is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. That's how one is rid of sensual pleasures.

And how does one have expectations? It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one has expectations.

And how does one expect nothing? It's when someone doesn't think: 'In the future, may I be of such form, such feeling, such perception, such choices, and such consciousness!' That's how one expects nothing.

And how does one argue with people? It's when someone takes part in this sort of discussion: 'You don't understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You're practicing wrong. I'm practicing right. You said last what you should have said first. You said first what you should have said last. I stay on topic, you don't. What you've thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You're trapped; get yourself out of this—if you can!' That's how one argues with people.

And how does one not argue with people? It's when a mendicant doesn't take part in this sort of discussion: 'You don't understand this teaching and training … get yourself out of this—if you can!' That's how one doesn't argue with people.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in the Chapter of the Eights, in 'The Questions of Māgandiya':

'After leaving shelter to migrate unsettled, a sage doesn't get close to anyone in town. Rid of sensual pleasures, expecting nothing, they wouldn't get in arguments with people.'"

SN 22.4

SN 22.4
Hāliddikāni (2nd)
Dutiyahāliddikānisutta

So I have heard. At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him, "Sir, this was said by the Buddha in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'

How should we see the detailed meaning of the Buddha's brief statement?"

"Householder, consider any desire, greed, relishing, and craving for the form element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'.

Consider any desire, greed, relishing, and craving for the feeling element … the perception element … the choices element … the consciousness element; any attraction, grasping, mental fixation, insistence, and underlying tendencies. With the ending, fading away, cessation, giving away, and letting go of that, the mind is said to be 'well freed'.

So, householder, that's how to understand the detailed meaning of what the Buddha said in brief in 'The Questions of Sakka': 'Those ascetics and brahmins who are freed due to the ending of craving have reached the ultimate goal, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate end, and are best among gods and humans.'"

SN 22.5

SN 22.5
Development of Immersion
Samādhisutta

So I have heard. At Sāvatthī.

“Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness.

And what is the origin of form, feeling, perception, choices, and consciousness? It’s when a mendicant approves, welcomes, and keeps clinging.

What do they approve, welcome, and keep clinging to? They approve, welcome, and keep clinging to form. This gives rise to relishing. Relishing forms is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

They approve, welcome, and keep clinging to feeling … perception … choices … consciousness. This gives rise to relishing. Relishing consciousness is grasping. Their grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition that gives rise to old age and death, sorrow, lamentation, pain, sadness, and distress. That is how this entire mass of suffering originates.

This is the origin of form, feeling, perception, choices, and consciousness.

And what is the ending of form, feeling, perception, choices, and consciousness?

It’s when a mendicant doesn’t approve, welcome, or keep clinging.

What don’t they approve, welcome, or keep clinging to? They don’t approve, welcome, or keep clinging to form. As a result, relishing of form ceases. When that relishing ceases, grasping ceases. When grasping ceases, continued existence ceases. … That is how this entire mass of suffering ceases.

They don’t approve, welcome, or keep clinging to feeling … perception … choices … consciousness. As a result, relishing of consciousness ceases. When that relishing ceases, grasping ceases. … That is how this entire mass of suffering ceases.

This is the ending of form, feeling, perception, choices, and consciousness.”

SN 22.6

SN 22.6
Retreat
Paṭisallāṇasutta

At Sāvatthī.

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? The origin and ending of form, feeling, perception, choices, and consciousness. …”

(Tell in full as in the previous discourse.)

SN 22.7

SN 22.7
Anxiety Because of Grasping
Upādāparitassanāsutta

At Sāvatthī.

“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And how does grasping lead to anxiety? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, and consciousness latches on to the perishing of form. Anxieties occupy their mind, born of latching on to the perishing of form, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping.

They regard feeling as self …

They regard perception as self …

They regard choices as self …

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, and consciousness latches on to the perishing of consciousness. Anxieties occupy their mind, born of latching on to the perishing of consciousness, and originating in accordance with natural principles. So they become frightened, worried, concerned, and anxious because of grasping. That’s how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. When that form of theirs decays and perishes, consciousness doesn’t latch on to the perishing of form. Anxieties—born of latching on to the perishing of form and originating in accordance with natural principles—don’t occupy their mind. So they don’t become frightened, worried, concerned, or anxious because of grasping.

They don’t regard feeling as self …

They don’t regard perception as self …

They don’t regard choices as self …

They don’t regard consciousness as self … When that consciousness of theirs decays and perishes, consciousness doesn’t latch on to the perishing of consciousness. Anxieties—born of latching on to the perishing of consciousness and originating in accordance with natural principles—don’t occupy their mind. So they don’t become frightened, worried, concerned, or anxious because of grasping. That’s how not grasping leads to freedom from anxiety.”

SN 22.8

SN 22.8
Anxiety Because of Grasping (2nd)
Dutiyaupādāparitassanāsutta

At Sāvatthī.

“Mendicants, I will teach you how grasping leads to anxiety, and how not grasping leads to freedom from anxiety. Listen and apply your mind well, I will speak. And how does grasping lead to anxiety? It’s when an unlearned ordinary person regards form like this: ‘This is mine, I am this, this is my self.’ But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling … perception … choices … consciousness like this: ‘This is mine, I am this, this is my self.’ But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress. That’s how grasping leads to anxiety.

And how does not grasping lead to freedom from anxiety? It’s when a learned noble disciple regards form like this: ‘This is not mine, I am not this, this is not my self.’ When that form of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. They regard feeling … perception … choices … consciousness like this: ‘This is not mine, I am not this, this is not my self.’ When that consciousness of theirs decays and perishes, it doesn’t give rise to sorrow, lamentation, pain, sadness, and distress. That’s how not grasping leads to freedom from anxiety.”

SN 22.9

SN 22.9
Impermanence in the Three Times
Kālattayaaniccasutta

At Sāvatthī.

“Mendicants, form of the past and future is impermanent, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

Feeling …

Perception …

Choices …

Consciousness of the past and future is impermanent, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

SN 22.10

SN 22.10
Suffering in the Three Times
Kālattayadukkhasutta

At Sāvatthī.

“Mendicants, form of the past and future is suffering, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

Feeling …

Perception …

Choices …

Consciousness of the past and future is suffering, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.”

SN 22.11

SN 22.11
Not-Self in the Three Times
Kālattayaanattasutta

At Sāvatthī.

“Mendicants, form of the past and future is not-self, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past form, doesn’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

Feeling …

Perception …

Choices …

Consciousness of the past and future is not-self, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about past consciousness, doesn’t look forward to enjoying future consciousness, and they practice for the disillusionment, dispassion, and cessation regarding present consciousness.”

SN 22.12

SN 22.12
Impermanence
Aniccasutta

So I have heard. At Sāvatthī.

“Mendicants, form, feeling, perception, choices, and consciousness are impermanent.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.13

SN 22.13
Suffering
Dukkhasutta

At Sāvatthī.

“Mendicants, form, feeling, perception, choices, and consciousness are suffering.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.14

SN 22.14
Not-Self
Anattasutta

At Sāvatthī.

“Mendicants, form, feeling, perception, choices, and consciousness are not-self.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.15

SN 22.15
That Which is Impermanent
Yadaniccasutta

At Sāvatthī.

“Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling is impermanent …

Perception is impermanent …

Choices are impermanent …

Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.16

SN 22.16
That Which is Suffering
Yaṁdukkhasutta

At Sāvatthī.

“Mendicants, form is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling is suffering …

Perception is suffering …

Choices are suffering …

Consciousness is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.17

SN 22.17
That Which is Not-Self
Yadanattāsutta

At Sāvatthī.

“Mendicants, form is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling is not-self …

Perception is not-self …

Choices are not-self …

Consciousness is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.18

SN 22.18
Impermanence With Its Cause
Sahetuaniccasutta

At Sāvatthī.

“Mendicants, form is impermanent. The cause and reason that gives rise to form is also impermanent. Since form is produced by what is impermanent, how could it be permanent?

Feeling is impermanent …

Perception is impermanent …

Choices are impermanent …

Consciousness is impermanent. The cause and reason that gives rise to consciousness is also impermanent. Since consciousness is produced by what is impermanent, how could it be permanent?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.19

SN 22.19
Suffering With Its Cause
Sahetudukkhasutta

At Sāvatthī.

“Mendicants, form is suffering. The cause and reason that gives rise to form is also suffering. Since form is produced by what is suffering, how could it be happiness?

Feeling is suffering …

Perception is suffering …

Choices are suffering …

Consciousness is suffering. The cause and reason that gives rise to consciousness is also suffering. Since consciousness is produced by what is suffering, how could it be happiness?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.20

SN 22.20
Not-Self With Its Cause
Sahetuanattasutta

At Sāvatthī.

“Mendicants, form is not-self. The cause and reason that gives rise to form is also not-self. Since form is produced by what is not-self, how could it be self?

Feeling is not-self …

Perception is not-self …

Choices are not-self …

Consciousness is not-self. The cause and reason that gives rise to consciousness is also not-self. Since consciousness is produced by what is not-self, how could it be self?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.21

SN 22.21
With Ānanda
Ānandasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, they speak of ‘cessation’. The cessation of what things does this refer to?”

“Ānanda, form is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.

Feeling …

Perception …

Choices …

Consciousness is impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. Its cessation is what ‘cessation’ refers to.

When they speak of ‘cessation’, its the cessation of these things that this refers to.”

SN 22.22

SN 22.22
The Burden
Bhārasutta

At Sāvatthī.

“Mendicants, I will teach you the burden, the bearer of the burden, the picking up of the burden, and the putting down of the burden. Listen …

And what is the burden? The five grasping aggregates, it should be said. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the burden.

And who is the bearer of the burden? The person, it should be said; the venerable of such and such name and clan. This is called the bearer of the burden.

And what is the picking up of the burden? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the picking up of the burden.

And what is the putting down of the burden? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the putting down of the burden.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The five aggregates are indeed burdens, and the person is the bearer of the burden.
Picking up the burden is suffering in the world, and putting the burden down is happiness.

When the heavy burden is put down without picking up another, and having plucked out craving, root and all, you’re hungerless, extinguished.”

SN 22.23

SN 22.23
Complete Understanding
Pariññasutta

At Sāvatthī.

“Mendicants, I will teach you the things that should be completely understood, and complete understanding. Listen …

And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.”

SN 22.24

SN 22.24
Directly Knowing
Abhijānasutta

At Sāvatthī.

“Mendicants, without directly knowing and completely understanding form, without dispassion for it and giving it up, you can’t end suffering.

Without directly knowing and completely understanding feeling … perception … choices … consciousness, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding form, having dispassion for it and giving it up, you can end suffering.

By directly knowing and completely understanding feeling … perception … choices … consciousness, having dispassion for it and giving it up, you can end suffering.”

SN 22.25

SN 22.25
Desire and Greed
Chandarāgasutta

At Sāvatthī.

“Mendicants, give up desire and greed for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Give up desire and greed for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 22.26

SN 22.26
Gratification
Assādasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to form … feeling … perception … choices … and consciousness?’

Then it occurred to me: ‘The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.’

As long as I didn’t truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these five grasping aggregates’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 22.27

SN 22.27
Gratification (2nd)
Dutiyaassādasutta

At Sāvatthī.

“Mendicants, I went in search of form’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of form’s gratification. I went in search of form’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of form’s drawback. I went in search of form’s escape, and I found it. I’ve seen clearly with wisdom the full extent of form’s escape.

I went in search of the gratification of feeling … perception … choices … and consciousness, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s gratification. I went in search of consciousness’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s drawback. I went in search of consciousness’s escape, and I found it. I’ve seen clearly with wisdom the full extent of consciousness’s escape.

As long as I didn’t truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening … But when I did truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, I announced my supreme perfect awakening …

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 22.28

SN 22.28
Gratification (3rd)
Tatiyaassādasutta

At Sāvatthī.

“Mendicants, if there were no gratification in form, sentient beings wouldn’t be aroused by it. But since there is gratification in form, sentient beings are aroused by it. If form had no drawback, sentient beings wouldn’t grow disillusioned with it. But since form has a drawback, sentient beings do grow disillusioned with it. If there were no escape from form, sentient beings wouldn’t escape from it. But since there is an escape from form, sentient beings do escape from it.

If there were no gratification in feeling … perception … choices … consciousness, sentient beings wouldn’t be aroused by it. But since there is gratification in consciousness, sentient beings are aroused by it. If consciousness had no drawback, sentient beings wouldn’t grow disillusioned with it. But since consciousness has a drawback, sentient beings do grow disillusioned with it. If there were no escape from consciousness, sentient beings wouldn’t escape from it. But since there is an escape from consciousness, sentient beings do escape from it.

As long as sentient beings don’t truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand these five grasping aggregates’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

SN 22.29

SN 22.29
Taking Pleasure
Abhinandanasutta

At Sāvatthī.

“Mendicants, if you take pleasure in form, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you take pleasure in feeling … perception … choices … consciousness, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in form, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.

If you don’t take pleasure in feeling … perception … choices … consciousness, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

SN 22.30

SN 22.30
Arising
Uppādasutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The arising, continuation, rebirth, and manifestation of feeling … perception … choices … consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death.

The cessation, settling, and ending of feeling … perception … choices … consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 22.31

SN 22.31
The Root of Misery
Aghamūlasutta

At Sāvatthī.

“Mendicants, I will teach you misery and the root of misery. Listen …

And what is misery? Form, feeling, perception, choices, and consciousness are misery. This is called misery.

And what is the root of misery? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the root of misery.”

SN 22.32

SN 22.32
The Breakable
Pabhaṅgusutta

At Sāvatthī.

“Mendicants, I will teach you the breakable and the unbreakable. Listen …

And what is the breakable? What is the unbreakable? Form is breakable, but its cessation, settling, and ending is unbreakable.

Feeling … perception … choices … consciousness is breakable, but its cessation, settling, and ending is unbreakable.”

SN 22.33

SN 22.33
It's Not Yours
Natumhākasutta

At Sāvatthī.

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours? Form isn't yours: give it up. Giving it up will be for your welfare and happiness.

Feeling …

Perception …

Choices …

Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us'?"

"No, sir. Why is that? Because to us that's neither self nor belonging to self."

"In the same way, mendicants, form isn't yours: give it up. Giving it up will be for your welfare and happiness.

Feeling …

Perception …

Choices …

Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness."

SN 22.34

SN 22.34
It's Not Yours (2nd)
Dutiyanatumhākasutta

At Sāvatthī.

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

Form isn't yours: give it up. Giving it up will be for your welfare and happiness.

Feeling …

Perception …

Choices …

Consciousness isn't yours: give it up. Giving it up will be for your welfare and happiness.

Give up what's not yours. Giving it up will be for your welfare and happiness."

SN 22.35

SN 22.35
A Mendicant
Aññatarabhikkhusutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Mendicant, you're defined by what you have an underlying tendency for. You're not defined by what you have no underlying tendency for."

"Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?"

"If you have an underlying tendency for form, you're defined by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're defined by that.

If you have no underlying tendency for form, you're not defined by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not defined by that.

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.

If you have an underlying tendency for form, you're defined by that. If you have an underlying tendency for feeling … perception … choices … consciousness, you're defined by that.

If you have no underlying tendency for form, you're not defined by that. If you have no underlying tendency for feeling … perception … choices … consciousness, you're not defined by that.

This is how to understand the detailed meaning of what I said in brief."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

SN 22.36

SN 22.36
A Mendicant (2nd)
Dutiyaaññatarabhikkhusutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, you’re measured against what you have an underlying tendency for, and you’re defined by what you’re measured against. You’re not measured against what you have no underlying tendency for, and you’re not defined by what you’re not measured against.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you’re measured against that, and you’re defined by what you’re measured against.

If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

If you have an underlying tendency for form, you’re measured against that, and you’re defined by what you’re measured against. If you have an underlying tendency for feeling … perception … choices … consciousness, you’re measured against that, and you’re defined by what you’re measured against.

If you have no underlying tendency for form, you’re not measured against that, and you’re not defined by what you’re not measured against. If you have no underlying tendency for feeling … perception … choices … consciousness, you’re not measured against that, and you’re not defined by what you’re not measured against.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.37

SN 22.37
With Ānanda
Ānandasutta

At Sāvatthī.

And then Venerable Ānanda … sitting to one side, the Buddha said to him:

“Ānanda, suppose they were to ask you: ‘Reverend Ānanda, what are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ How would you answer?”

“Sir, suppose they were to ask me: ‘What are the things for which arising is evident, vanishing is evident, and change while persisting is evident?’ I’d answer like this:

‘Reverend, the arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.’

That’s how I’d answer such a question.”

“Good, good, Ānanda. The arising of form is evident, its vanishing is evident, and change while persisting is evident. The arising of feeling … perception … choices … consciousness is evident, its vanishing is evident, and change while persisting is evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

That’s how you should answer such a question.”

SN 22.38

SN 22.38
With Ānanda (2nd)
Dutiyaānandasutta

At Sāvatthī.

Sitting to one side, the Buddha said to Ānanda:

"Ānanda, suppose they were to ask you: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' How would you answer?"

"Sir, suppose they were to ask me: 'Reverend Ānanda, what are the things for which arising, vanishing, and change while persisting were evident? What are the things for which arising, vanishing, and change while persisting will be evident? What are the things for which arising, vanishing, and change while persisting are evident?' I'd answer like this:

'Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting is evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.' That's how I'd answer such a question."

"Good, good, Ānanda. Whatever form has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. Whatever feeling … perception … choices … consciousness has passed, ceased, and perished, its arising, vanishing, and change while persisting were evident. These the things for which arising, vanishing, and change while persisting were evident.

Whatever form is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. Whatever feeling … perception … choices … consciousness is not yet born, and has not yet appeared, its arising, vanishing, and change while persisting will be evident. These are the things for which arising, vanishing, and change while persisting will be evident.

Whatever form has been born, and has appeared, its arising, vanishing, and change while persisting are evident. Whatever feeling … perception … choices … consciousness has been born, and has appeared, its arising, vanishing, and change while persisting are evident. These are the things for which arising is evident, vanishing is evident, and change while persisting is evident.

That's how you should answer such a question."

SN 22.39

SN 22.39
In Line With the Teachings
Anudhammasutta

At Sāvatthī.

“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings.

They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

SN 22.40

SN 22.40
In Line with the Teachings (2nd)
Dutiyaanudhammasutta

At Sāvatthī.

“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

SN 22.41

SN 22.41
In Line with the Teachings (3rd)
Tatiyaanudhammasutta

At Sāvatthī.

“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

SN 22.42

SN 22.42
In Line with the Teachings (4th)
Catutthaanudhammasutta

At Sāvatthī.

“Mendicants, when a mendicant is practicing in line with the teachings, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. …

They’re freed from suffering, I say.”

SN 22.43

SN 22.43
Be Your Own Island
Attadīpasutta

At Sāvatthī.

“Mendicants, be your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

When you live like this, you should examine the cause: ‘From what are sorrow, lamentation, pain, sadness, and distress born and produced?’

And, mendicants, from what are sorrow, lamentation, pain, sadness, and distress born and produced? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. But that form of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

They regard feeling as self …

They regard perception as self …

They regard choices as self …

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But that consciousness of theirs decays and perishes, which gives rise to sorrow, lamentation, pain, sadness, and distress.

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of form—its perishing, fading away, and cessation—and you truly see with right understanding that all form, whether past or present, is impermanent, suffering, and perishable. When these things are given up there’s no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect.

Sorrow, lamentation, pain, sadness, and distress are given up when you understand the impermanence of feeling …

perception …

choices …

consciousness—its perishing, fading away, and cessation—and you truly see with right understanding that all consciousness, whether past or present, is impermanent, suffering,

and perishable. When these things are given up there's no anxiety. Without anxiety you live happily. A mendicant who lives happily is said to be extinguished in that respect."

SN 22.44

SN 22.44
Practice
Paṭipadāsutta

At Sāvatthī.

“Mendicants, I will teach you the practice that leads to the origin of substantial reality and the practice that leads to the cessation of substantial reality. Listen …

And what is the practice that leads to the origin of substantial reality? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self, self as having form, form in self, or self in form.

They regard feeling as self …

They regard perception as self …

They regard choices as self …

They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

This is called the practice that leads to the origin of substantial reality. And that’s why it’s called a way of regarding things that leads to the origin of suffering.

And what is the practice that leads to the cessation of substantial reality? It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons.

They don’t regard form as self, self as having form, form in self, or self in form.

They don’t regard feeling as self …

They don’t regard perception as self …

They don’t regard choices as self …

They don’t regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

This is called the practice that leads to the cessation of substantial reality. And that's why it's called a way of regarding things that leads to the cessation of suffering."

SN 22.45

SN 22.45
Impermanence
Aniccasutta

At Sāvatthī.

“Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

Feeling is impermanent …

Perception …

Choices …

Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Seeing truly with right understanding like this, the mind becomes dispassionate and freed from defilements by not grasping.

If a mendicant’s mind is dispassionate towards the form element, the feeling element, the perception element, the choices element, and the consciousness element, it’s freed from defilements by not grasping.

Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.46

SN 22.46
Impermanence (2nd)
Dutiyaaniccasutta

At Sāvatthī.

“Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling is impermanent …

Perception is impermanent …

Choices are impermanent …

Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing truly with right understanding like this, they have no theories about the past. Not having theories about the past, they have no theories about the future. Not having theories about the future, they don’t obstinately stick to them. Not misapprehending, the mind becomes dispassionate towards form, feeling, perception, choices, and consciousness; it’s freed from defilements by not grasping.

Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.47

SN 22.47
Ways of Regarding
Samanupassanāsutta

At Sāvatthī.

“Mendicants, whatever ascetics and brahmins regard various kinds of things as self, all regard the five grasping aggregates, or one of them.

What five? It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

So they’re not rid of this way of regarding things and the conceit ‘I am’. As long as they’re not rid of the conceit ‘I am’, the five faculties are conceived—the eye, ear, nose, tongue, and body. The mind, ideas, and the element of ignorance are all present. Struck by feelings born of contact with ignorance, an unlearned ordinary person thinks ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will not be percipient’, ‘I will be neither percipient nor non-percipient’.

The five faculties stay right where they are. But a learned noble disciple gives up ignorance about them and gives rise to knowledge. With the fading away of ignorance and the arising of knowledge, they don’t think ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient’.”

SN 22.48

SN 22.48
Aggregates
Khandhasutta

At Sāvatthī.

“Mendicants, I will teach you the five aggregates and the five grasping aggregates. Listen …

And what are the five aggregates?

Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form.

Any kind of feeling at all …

Any kind of perception at all …

Any kind of choices at all …

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness.

These are called the five aggregates.

And what are the five grasping aggregates?

Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of form connected with grasping.

Any kind of feeling at all …

Any kind of perception at all …

Any kind of choices at all …

Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, which is accompanied by defilements and is prone to being grasped: this is called the aggregate of consciousness connected with grasping.

These are called the five grasping aggregates.”

SN 22.49

SN 22.49
With Soṇa
Soṇasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the householder Soṇa went up to the Buddha … The Buddha said to him:

"Soṇa, there are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but a failure to see truly?

There are ascetics and brahmins who—based on form, which is impermanent, suffering, and perishable—don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly? Based on feeling … perception … choices … consciousness, which is impermanent, suffering, and perishable, they don't regard themselves thus: 'I'm better', or 'I'm equal', or 'I'm worse'. What is that but seeing truly?

What do you think, Soṇa? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

“No, sir.”

“So, Soṇa, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.50

SN 22.50
With Soṇa (2nd)
Dutiyasoṇasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the householder Soṇa went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Soṇa, there are ascetics and brahmins who don't understand form, its origin, its cessation, and the practice that leads to its cessation. They don't understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. I don't deem them as true ascetics and brahmins. Those venerables don't realize the goal of life as an ascetic or brahmin, and don't live having realized it with their own insight.

There are ascetics and brahmins who do understand form, its origin, its cessation, and the practice that leads to its cessation. They do understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight."

SN 22.51

SN 22.51
The End of Relishing
Nandikkhayasutta

At Sāvatthī.

“Mendicants, form really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.

Feeling …

Perception …

Choices …

Consciousness really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

SN 22.52

SN 22.52
The End of Relishing (2nd)
Dutiyanandikkhayasutta

At Sāvatthī.

“Mendicants, rationally apply the mind to form. Truly see the impermanence of form. When a mendicant does this, they grow disillusioned with form. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.

Rationally apply the mind to feeling …

perception …

choices …

consciousness. Truly see the impermanence of consciousness. When a mendicant does this, they grow disillusioned with consciousness. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is freed, and is said to be well freed.”

SN 22.53

SN 22.53
Involvement
Upayasutta

At Sāvatthī.

“Mendicants, if you’re involved, you’re not free. If you’re not involved, you’re free.

As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Or consciousness would remain involved with feeling …

Or consciousness would remain involved with perception …

Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

If a mendicant has given up greed for the feeling element …

perception element …

choices element …

consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Being free, it’s stable. Being stable, it’s content. Being content, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.54

SN 22.54
A Seed
Bījasutta

At Sāvatthī.

“Mendicants, there are five kinds of plants propagated from seeds. What five? Plants propagated from roots, stems, cuttings, or joints; and those from regular seeds are the fifth.

Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. But there’s no soil or water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“No, sir.”

“Suppose these five kinds of plants propagated from seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there is soil and water. Then would these five kinds of plants propagated from seeds reach growth, increase, and maturity?”

“Yes, sir.”

“The four grounds of consciousness should be seen as like the earth element. Relishing and greed should be seen as like the water element. Consciousness with its fuel should be seen as like the five kinds of plants propagated from seeds.

As long as consciousness remains, it would remain involved with form, supported by form, grounded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Or consciousness would remain involved with feeling …

Or consciousness would remain involved with perception …

Or as long as consciousness remains, it would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Mendicants, suppose you say: ‘Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.’ That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

If a mendicant has given up greed for the feeling element …

perception element …

choices element …

consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended … there is no return to any state of existence.'"

SN 22.55

SN 22.55
An Inspired Saying
Udānasutta

At Sāvatthī.

There the Buddha expressed this heartfelt sentiment: "'It might not be, and it might not be mine. It will not be, and it will not be mine.' A mendicant who makes such a resolution can cut off the five lower fetters."

When he said this, one of the mendicants asked the Buddha, "But sir, how can a mendicant who makes such a resolution cut off the five lower fetters?"

"Mendicant, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They've not seen true persons, and are neither skilled nor trained in their teaching.

They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They don't truly understand form—which is suffering—as suffering. They don't truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They don't truly understand form—which is not-self—as not-self. They don't truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They don't truly understand form—which is conditioned—as conditioned. They don't truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They don't truly understand that form will disappear. They don't truly understand that feeling … perception … choices … consciousness will disappear.

But a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They've seen true persons, and are skilled and trained in the teaching of the true persons. They don't regard form as self … They don't regard feeling … perception … choices … consciousness as self.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They truly understand form … feeling … perception … choices … consciousness—which is suffering—as suffering.

They truly understand form … feeling … perception … choices … consciousness—which is not-self—as not-self.

They truly understand form … feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They truly understand that form will disappear. They truly understand that feeling … perception … choices … consciousness will disappear.

It's because of the disappearance of form, feeling, perception, choices, and consciousness that a mendicant who makes such a resolution—'It might not be, and it might not be mine. It will not be, and it will not be mine'—can cut off the five lower fetters."

"Sir, a mendicant who makes such a resolution can cut off the five lower fetters.

But how are they to know and see in order to end the defilements in the present life?"

"Mendicant, an unlearned ordinary person worries about things that aren't a worry. For an unlearned ordinary person worries: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

A learned noble disciple doesn't worry about things that aren't a worry. For a learned noble disciple doesn't worry: 'It might not be, and it might not be mine. It will not be, and it will not be mine.'

As long as consciousness remains, it would remain involved with form, supported by form, founded on form. And with a sprinkle of relishing, it would grow, increase, and mature.

Or consciousness would remain involved with feeling …

Or consciousness would remain involved with perception …

Or consciousness would remain involved with choices, supported by choices, grounded on choices. And with a sprinkle of relishing, it would grow, increase, and mature.

Suppose, mendicant, you were to say: 'Apart from form, feeling, perception, and choices, I will describe the coming and going of consciousness, its passing away and reappearing, its growth, increase, and maturity.' That is not possible.

If a mendicant has given up greed for the form element, the support is cut off, and there is no foundation for consciousness.

If a mendicant has given up greed for the feeling element …

perception element …

choices element …

consciousness element, the support is cut off, and there is no foundation for consciousness. Since that consciousness does not become established and does not grow, with no power to regenerate, it is freed.

Being free, it's stable. Being stable, it's content. Being content, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended … there is no return to any state of existence.'

The ending of the defilements is for one who knows and sees this."

SN 22.56

SN 22.56
Perspectives
Upādānaparipavattasutta

At Sāvatthī.

“Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

As long as I didn’t truly understand these five grasping aggregates from four perspectives, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these five grasping aggregates from four perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

And how are there four perspectives? I directly knew form, its origin, its cessation, and the practice that leads to its cessation. I directly knew feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Whatever ascetics and brahmins have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of contact through the eye, ear, nose, tongue, body, and mind. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path …

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path …

And what are choices? There are these six classes of intention: intention regarding sights, sounds, smells, tastes, touches, and ideas. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path …

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Whatever ascetics and brahmins have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.”

SN 22.57

SN 22.57
Seven Cases
Sattaṭṭhānasutta

At Sāvatthī.

“Mendicants, in this teaching and training a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person.

And how is a mendicant skilled in seven cases? It’s when a mendicant understands form, its origin, its cessation, and the practice that leads to its cessation. They understand form’s gratification, drawback, and escape. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation. They understand consciousness’s gratification, drawback, and escape.

And what is form? The four primary elements, and form derived from the four primary elements. This is called form. Form originates from food. When food ceases, form ceases. The practice that leads to the cessation of form is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for form: this is its escape.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding form: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known form in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding form, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found.

And what is feeling? There are these six classes of feeling: feeling born of eye contact … feeling born of mind contact. This is called feeling. Feeling originates from contact. When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape. …

And what is perception? There are these six classes of perception: perceptions of sights, sounds, smells, tastes, touches, and ideas. This is called perception. Perception originates from contact. When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path …

And what are choices? There are these six classes of intention: intention regarding sights … intention regarding ideas. These are called choices. Choices originate from contact. When contact ceases, choices cease. The practice that leads to the cessation of choices is simply this noble eightfold path …

And what is consciousness? There are these six classes of consciousness: eye, ear, nose, tongue, body, and mind consciousness. This is called consciousness. Consciousness originates from name and form. When name and form cease, consciousness ceases. The practice that leads to the cessation of consciousness is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and are practicing for disillusionment, dispassion, and cessation regarding consciousness: they are practicing well. Those who practice well have a firm footing in this teaching and training.

Those ascetics and brahmins who have directly known consciousness in this way—and its origin, its cessation, and the practice that leads to its cessation; its gratification, drawback, and escape—and due to disillusionment, dispassion, and cessation regarding consciousness, are freed by not grasping: they are well freed. Those who are well freed are consummate ones. For consummate ones, there is no cycle of rebirths to be found. That's how a mendicant is skilled in seven cases.

And how does a mendicant examine in three ways? It's when a mendicant examines by way of the elements, sense fields, and dependent origination. That's how a mendicant examines in three ways.

In this teaching and training, a mendicant who is skilled in seven cases and who examines in three ways is called consummate, accomplished, a supreme person."

SN 22.58

SN 22.58
The Fully Awakened Buddha
Sammāsambuddhasutta

At Sāvatthī.

“Mendicants, a Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding form. They’re called a mendicant freed by wisdom.

A Realized One, a perfected one, a fully awakened Buddha is freed by not grasping, due to disillusionment, dispassion, and cessation regarding feeling …

perception …

choices …

consciousness. They’re called a fully awakened Buddha. A mendicant freed by wisdom is also freed by not grasping, due to disillusionment, dispassion, and cessation regarding consciousness. They’re called a mendicant freed by wisdom.

What, then, is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“The Realized One, the perfected one, the fully awakened Buddha gave rise to the unarisen path, gave birth to the unborn path, and explained the unexplained path. He is the knower of the path, the discoverer of the path, the expert on the path. And now the disciples live following the path; they acquire it later.

This is the difference between a Realized One, a perfected one, a fully awakened Buddha, and a mendicant freed by wisdom.”

SN 22.59

SN 22.59
The Characteristic of Not-Self
Anattalakkhaṇasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, form is not-self. For if form were self, it wouldn’t lead to affliction. And you could compel form: ‘May my form be like this! May it not be like that!’ But because form is not-self, it leads to affliction. And you can’t compel form: ‘May my form be like this! May it not be like that!’

Feeling is not-self …

Perception is not-self …

Choices are not-self …

Consciousness is not-self. For if consciousness were self, it wouldn’t lead to affliction. And you could compel consciousness: ‘May my consciousness be like this! May it not be like that!’ But because consciousness is not-self, it leads to affliction. And you can’t compel consciousness: ‘May my consciousness be like this! May it not be like that!’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling permanent or impermanent?” …

“Is perception permanent or impermanent?” …

“Are choices permanent or impermanent?” …

“Is consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Any kind of feeling at all …

Any kind of perception at all …

Any kind of choices at all …

You should truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, the group of five mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the group of five mendicants were freed from defilements by not grasping.

SN 22.60

SN 22.60
With Mahāli
Mahālisutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then Mahāli the Licchavi went up to the Buddha … and said to him:

“Sir, Pūraṇa Kassapa says this: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason.’ What does the Buddha say about this?”

“Mahāli, there is a cause and reason for the corruption of sentient beings. Sentient beings are corrupted with cause and reason. There is a cause and reason for the purification of sentient beings. Sentient beings are purified with cause and reason.”

“But sir, what is the cause and reason for the corruption of sentient beings? How are sentient beings corrupted with cause and reason?”

“Mahāli, if form were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it. But because form is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it. Since they are aroused by it, they’re caught up in it, and so they become corrupted. This is a cause and reason for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.

If feeling …

perception …

choices …

consciousness were exclusively painful—soaked and steeped in pain and not steeped in pleasure—sentient beings wouldn’t be aroused by it. But because consciousness is pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings are aroused by it. Since they are aroused by it, they’re caught up in it, and so they become corrupted. This is a cause and reason for the corruption of sentient beings. This is how sentient beings are corrupted with cause and reason.”

“But sir, what is the cause and reason for the purification of sentient beings? How are sentient beings purified with cause and reason?”

“Mahāli, if form were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because form is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and reason for the purification of sentient beings. This is how sentient beings are purified with cause and reason.

If feeling …

perception …

choices …

consciousness were exclusively pleasurable—soaked and steeped in pleasure and not steeped in pain—sentient beings wouldn’t grow disillusioned with it. But because consciousness is painful—soaked and steeped in pain and not steeped in pleasure—sentient beings do grow disillusioned with it. Being disillusioned, desire fades away. When desire fades away they are purified. This is a cause and reason for the purification of sentient beings. This is how sentient beings are purified with cause and reason.”

SN 22.61

SN 22.61
Burning
Ādittasutta

At Sāvatthī.

“Mendicants, form, feeling, perception, choices, and consciousness are burning.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.62

SN 22.62
The Scope of Language
Niruttipathasutta

At Sāvatthī.

“Mendicants, there are these three scopes of language, terminology, and descriptions. They’re uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them. What three? When form has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

When feeling …

perception …

choices …

consciousness has passed, ceased, and perished, its designation, label, and description is ‘was’. It’s not ‘is’ or ‘will be’.

When form is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

When feeling …

perception …

choices …

consciousness is not yet born, and has not yet appeared, its designation, label, and description is ‘will be’. It’s not ‘is’ or ‘was’.

When form has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

When feeling …

perception …

choices …

consciousness has been born, and has appeared, its designation, label, and description is ‘is’. It’s not ‘was’ or ‘will be’.

These are the three scopes of language, terminology, and descriptions. They're uncorrupted, as they have been since the beginning. They're not being corrupted now, nor will they be. Sensible ascetics and brahmins don't look down on them.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who adhered to the doctrines of no-cause, inaction, and nihilism, didn't imagine that these three scopes of language should be criticized or rejected. Why is that? For fear of blame, attack, and condemnation."

SN 22.63

SN 22.63
When You Grasp
Upādiyamānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"When you grasp, mendicant, you're bound by Māra. Not grasping, you're free from the Wicked One."

"Understood, Blessed One! Understood, Holy One!"

"But how do you see the detailed meaning of my brief statement?"

"Sir, when you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One.

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, mendicant! It's good that you understand the detailed meaning of what I've said in brief like this.

When you grasp form you're bound by Māra. Not grasping, you're free from the Wicked One. When you grasp feeling … perception … choices … consciousness, you're bound by Māra. Not grasping, you're free from the Wicked One.

This is how to understand the detailed meaning of what I said in brief."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And that mendicant

became one of the perfected.

SN 22.64

SN 22.64
Conceiving
Maññamānasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“When you conceive, mendicant, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, when you conceive form you’re bound by Māra. Not conceiving, you’re free from the Wicked One. When you conceive feeling … perception … choices … consciousness, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

When you conceive form you’re bound by Māra. Not conceiving, you’re free from the Wicked One. When you conceive feeling … perception … choices … consciousness, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.65

SN 22.65
When You Take Pleasure
Abhinandamānasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“When you take pleasure, mendicant, you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, when you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

When you take pleasure in form you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One. When you take pleasure in feeling … perception … choices … consciousness you’re bound by Māra. Not taking pleasure, you’re free from the Wicked One.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.66

SN 22.66
Impermanence
Aniccasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, give up desire for anything that’s impermanent.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, form is impermanent; I should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is impermanent; I should give up desire for it.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Form is impermanent; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is impermanent; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.67

SN 22.67
Suffering
Dukkhasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, give up desire for anything that’s suffering.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, form is suffering; I should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is suffering; I should give up desire for it.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Form is suffering; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is suffering; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.68

SN 22.68
Not-Self
Anattasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, give up desire for what is not-self.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, form is not-self; I should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is not-self; I should give up desire for it.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Form is not-self; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is not-self; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.69

SN 22.69
Not Belonging to Self
Anattaniyasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, give up desire for anything that doesn’t belong to self.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, form doesn’t belong to self; I should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness doesn’t belong to self; I should give up desire for it.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Form doesn’t belong to self; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness doesn’t belong to self; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.70

SN 22.70
Definitely Arousing
Rajanīyasaṇṭhitasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Mendicant, give up desire for anything that’s stuck in what’s arousing.”

“Understood, Blessed One! Understood, Holy One!”

“But how do you see the detailed meaning of my brief statement?”

“Sir, form is stuck in what’s arousing; I should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is stuck in what’s arousing; I should give up desire for it.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, mendicant! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

Form is stuck in what’s arousing; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is stuck in what’s arousing; you should give up desire for it.

This is how to understand the detailed meaning of what I said in brief.” …

And that mendicant became one of the perfected.

SN 22.71

SN 22.71
With Rādha
Rādhasutta

At Sāvatthī.

Then Venerable Rādha went up to the Buddha … and asked him, “Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Rādha, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli.” …

And Venerable Rādha became one of the perfected.

SN 22.72

SN 22.72
With Surādha
Surādhasutta

At Sāvatthī.

Then Venerable Surādha said to the Buddha:

“Sir, how does one know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Surādha, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

One is freed by not grasping having truly seen any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.” …

And Venerable Surādha became one of the perfected.

SN 22.73

SN 22.73
Gratification
Assādasutta

At Sāvatthī.

“Mendicants, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

SN 22.74

SN 22.74
Origin
Samudayasutta

At Sāvatthī.

“Mendicants, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness. A learned noble disciple does truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

SN 22.75

SN 22.75
Origin (2nd)
Dutiyasamudayasutta

At Sāvatthī.

“Mendicants, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.”

SN 22.76

SN 22.76
The Perfected Ones
Arahantasutta

At Sāvatthī.

“Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Feeling …

Perception …

Choices …

Consciousness is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Oh! How happy are the perfected ones! Craving is not found in them, the conceit ‘I am’ is cut off, and the net of delusion is shattered.

They’ve attained imperturbability, their minds are unclouded, nothing in the world clings to them, manifesting divinity, undefiled.

Completely understanding the five aggregates, their domain is the seven good qualities. Those true persons are praiseworthy, the Buddha’s true-born sons.

Endowed with the seven gems, and trained in the three trainings, the great heroes live on, with fear and dread given up.

Endowed with ten factors, those giants have immersion. These are the best in the world, craving is not found in them.

The master’s knowledge has arisen: ‘This bag of bones is my last.’ They are independent of others in the core of the spiritual path.

Unwavering in the face of discrimination, they’re freed from future lives. They’ve reached the level of the tamed, in the world, they’re the winners.

Above, below, all round, relishing is not found in them. They roar their lion’s roar: ‘The awakened are supreme in the world!’”

SN 22.77

SN 22.77
The Perfected Ones (2nd)
Dutiyaarahantasutta

At Sāvatthī.

“Mendicants, form is impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

As far as there are abodes of sentient beings, even up until the pinnacle of existence, the perfected ones are the foremost and the best.”

SN 22.78

SN 22.78
The Lion
Sīhasutta

At Sāvatthī.

“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. And whatever animals hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harness in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’

Now, there are gods who are long-lived, beautiful, and very happy, living for ages in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror. ‘Oh no! It turns out we’re impermanent, though we thought we were permanent! It turns out we don’t last, though we thought we were everlasting! It turns out we’re short-lived, though we thought we were eternal! It turns out that we’re impermanent, not lasting, short-lived, and included within substantial reality.’ That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The Buddha, the teacher without a peer in all the world with its gods, rolls forth the Wheel of Dhamma from his own insight:

substantial reality, its cessation, the origin of substantial reality, and the noble eightfold path that leads to the stilling of suffering.

And then the long-lived gods, so beautiful and glorious, are afraid and full of terror, like the other beasts when they hear a lion.

‘We haven’t transcended substantial reality! It turns out we’re impermanent!’ So they say when they hear the word of the perfected one, free and poised.”

SN 22.79

SN 22.79
Itchy
Khajjanīyasutta

At Sāvatthī.

“Mendicants, whatever ascetics and brahmins recollect many kinds of past lives, all recollect the five grasping aggregates, or one of them. What five? ‘I had such form in the past.’ Recollecting thus, it’s only form that they recollect. ‘I had such feeling … perception … choices … consciousness in the past.’ Recollecting thus, it’s only consciousness that they recollect.

And why do you call it form? It’s deformed; that’s why it’s called ‘form’. Deformed by what? Deformed by cold, heat, hunger, and thirst, and deformed by the touch of flies, mosquitoes, wind, sun, and reptiles. It’s deformed; that’s why it’s called ‘form’.

And why do you call it feeling? It feels; that’s why it’s called ‘feeling’. And what does it feel? It feels pleasure, pain, and neutral. It feels; that’s why it’s called ‘feeling’.

And why do you call it perception? It perceives; that’s why it’s called ‘perception’. And what does it perceive? It perceives blue, yellow, red, and white. It perceives; that’s why it’s called ‘perception’.

And why do you call them choices? Choices produce conditioned phenomena; that’s why they’re called ‘choices’. And what are the conditioned phenomena that they produce? Form is a conditioned phenomenon; choices are what make it into form. Feeling is a conditioned phenomenon; choices are what make it into feeling. Perception is a conditioned phenomenon; choices are what make it into perception. Choices are conditioned phenomena; choices are what make them into choices. Consciousness is a conditioned phenomenon; choices are what make it into consciousness. Choices produce conditioned phenomena; that’s why they’re called ‘choices’.

And why do you call it consciousness? It cognizes; that’s why it’s called ‘consciousness’. And what does it cognize? It cognizes sour, bitter, pungent, sweet, hot, mild, salty, and bland. It cognizes; that’s why it’s called ‘consciousness’.

A learned noble disciple reflects on this: ‘Currently I’m itched by form. In the past I was also itched by form just like now. If I were to look forward to enjoying form in the future, I’d be itched by form in the future just as I am today.’ Reflecting like this they don’t worry about past form, they don’t look forward to enjoying future form, and they practice for disillusionment, dispassion, and cessation regarding present form.

‘Currently I’m itched by feeling …

perception …

choices …

consciousness. In the past I was also itched by consciousness just like now. If I were to look forward to enjoying consciousness in the future, I'd be itched by consciousness in the future just as I am today.' Reflecting like this they don't worry about past consciousness, they don't look forward to enjoying future consciousness, and they practice for disillusionment, dispassion, and cessation regarding present consciousness.

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

This is called a noble disciple who gets rid of things and doesn't accumulate them; who gives things up and doesn't grasp at them; who discards things and doesn't amass them; who dissipates things and doesn't get clouded by them.

And what things do they get rid of and not accumulate? They get rid of form and don't accumulate it. They get rid of feeling … perception … choices … consciousness and don't

accumulate it.

And what things do they give up and not grasp? They give up form and don't grasp it. They give up feeling … perception … choices … consciousness and don't grasp it.

And what things do they discard and not amass? They discard form and don't amass it. They discard feeling … perception … choices … consciousness and don't amass it.

And what things do they dissipate and not get clouded by? They dissipate form and don't get clouded by it. They dissipate feeling … perception … choices … consciousness and don't get clouded by it.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is called a mendicant who neither gets rid of things nor accumulates them, but remains after getting rid of them. They neither give things up nor grasp them, but remain after giving them up. They neither discard things nor amass them, but remain after discarding them. They neither dissipate things nor get clouded by them, but remain after dissipating them.

And what things do they neither get rid of nor accumulate, but remain after getting rid of them? They neither get rid of nor accumulate form, but remain after getting rid of it. They neither get rid of nor accumulate feeling … perception … choices … consciousness, but remain after getting rid of it.

And what things do they neither give up nor grasp, but remain after giving them up? They neither give up nor grasp form, but remain after giving it up. They neither give up nor grasp feeling … perception … choices … consciousness, but remain after giving it up.

And what things do they neither discard nor amass, but remain after discarding them? They neither discard nor amass form, but remain after discarding it. They neither discard nor amass feeling … perception … choices … consciousness, but remain after discarding it.

And what things do they neither dissipate nor get clouded by, but remain after dissipating them? They neither dissipate nor get clouded by form, but remain after dissipating it. They neither dissipate nor get clouded by feeling … perception … choices … consciousness, but remain after dissipating it.

When a mendicant's mind is freed like this, the gods together with Indra, Brahmā, and the Progenitor worship them from afar:

'Homage to you, O thoroughbred! Homage to you, supreme among men! We don't

understand the basis of your absorption.’”

SN 22.80

SN 22.80
Beggars
Piṇḍolyasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Then the Buddha, having dismissed the mendicant Saṅgha for some reason, robed up in the morning and, taking his bowl and robe, entered Kapilavatthu for alms. He wandered for alms in Kapilavatthu. After the meal, on his return from almsround, he went to the Great Wood, plunged deep into it, and sat at the root of a young wood apple tree for the day's meditation.

Then as he was in private retreat this thought came to his mind, "I've sent the mendicant Saṅgha away. But there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. If a young calf doesn't see its mother it may change and fall apart. … Or if young seedlings don't get water they may change and fall apart. In the same way, there are mendicants here who are junior, recently gone forth, newly come to this teaching and training. Not seeing me they may change and fall apart. Why don't I support the mendicant Saṅgha now as I did in the past?"

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: "That's so true, Blessed One! That's so true, Holy One! The Buddha has sent the mendicant Saṅgha away. But there are mendicants who are junior, recently gone forth, newly come to this teaching and training. … May the Buddha be happy with the mendicant Saṅgha! May the Buddha welcome the mendicant Saṅgha! May the Buddha support the mendicant Saṅgha now as he did in the past!"

The Buddha consented with silence. Then Brahmā Sahampati, knowing that the Buddha had consented, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then in the late afternoon, the Buddha came out of retreat and went to the Banyan Tree Monastery, where he sat on the seat spread out. Then he used his psychic power to will that the mendicants would come to him timidly, alone or in pairs. Those mendicants approached the Buddha timidly, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, this relying on alms is an extreme lifestyle. The world curses you: 'You beggar, walking bowl in hand!' Yet earnest gentlemen take it up for a good reason. Not to

escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. But because they're swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. They're swamped by suffering, mired in suffering. And they think, 'Hopefully I can find an end to this entire mass of suffering.'

That's how this gentleman has gone forth. Yet they covet sensual pleasures; they're infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn't be used as timber either in the village or the wilderness. I say that person is just like this. They've missed out on the pleasures of the lay life, and haven't fulfilled the goal of the ascetic life.

There are these three unskillful thoughts. Sensual, malicious, and cruel thoughts. And where do these three unskillful thoughts cease without anything left over? In those who meditate with their mind firmly established in the four kinds of mindfulness meditation; or who develop signless immersion. This is quite enough motivation to develop signless immersion. When signless immersion is developed and cultivated it is very fruitful and beneficial.

There are these two views. Views favoring continued existence and views favoring ending existence. A learned noble disciple reflects on this: 'Is there anything in the world that I could grasp without fault?' They understand: 'There's nothing in the world that I could grasp without fault. For in grasping I would grasp only at form, feeling, perception, choices, or consciousness. That grasping of mine would be a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?" …

"So you should truly see …

Seeing this … They understand: '… there is no return to any state of existence.'"

SN 22.81

SN 22.81
At Pārileyya
Pālileyyasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone, with no companion.

Then, not long after the Buddha had left, one of the mendicants went to Venerable Ānanda and told him what had happened. Ānanda said, "Reverend, when the Buddha leaves like this it means he wants to stay alone. At this time no-one should follow him."

Then the Buddha, traveling stage by stage, arrived at Pārileyya, where he stayed at the root of a sacred sal tree. Then several mendicants went up to Venerable Ānanda and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and said to him, "Reverend, it's been a long time since we've heard a Dhamma talk from the Buddha. We wish to hear a Dhamma talk from the Buddha."

Then Venerable Ānanda together with those mendicants went to Pārileyya to see the Buddha. They bowed and sat down to one side, and the Buddha educated, encouraged, fired up, and inspired them with a Dhamma talk.

Now at that time one of the monks had the thought, "How do you know and see in order to end the defilements in the present life?"

Then the Buddha, knowing that monk's train of thought, addressed the mendicants:

"Mendicants, I've taught the Dhamma analytically. I've analytically taught the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. That's how I've taught the Dhamma analytically. Though I've taught the Dhamma analytically, still a certain mendicant present here has this thought: 'How do you know and see in order to end the defilements in the present life?'

And how, mendicants, do you know and see in order to end the defilements in the present life? Take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self. But that regarding is just a conditioned phenomenon. And what's the source, origin, birthplace, and inception of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form as self, but they still regard self as possessing form. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, but they still regard form in self. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, or form in self, but they still regard self in form. But that regarding is just a conditioned phenomenon. …

Perhaps they don't regard form as self, or self as possessing form, or form in self, or self in form. But they regard feeling as self … perception as self … choices as self … consciousness as self … But that regarding is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Still, they have such a view: 'The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.' But that eternalist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.' Still, they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' But that annihilationist view is just a conditioned phenomenon. And what's the source of that conditioned phenomenon? … That's how you should know and see in order to end the defilements in the present life.

Perhaps they don't regard form or feeling or perception or choices or consciousness as self. Nor do they have such a view: 'The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.' Nor do they have such a view: 'I might not be, and it might not be mine. I will not be, and it will not be mine.' Still, they have doubts and uncertainties. They're undecided about the true teaching. That doubt and uncertainty, the indecision about the true teaching, is just a conditioned

phenomenon. And what's the source of that conditioned phenomenon? When an unlearned ordinary person is struck by feelings born of contact with ignorance, craving arises. That conditioned phenomenon is born from that. So that conditioned phenomenon is impermanent, conditioned, and dependently originated. And that craving, that feeling, that contact, and that ignorance are also impermanent, conditioned, and dependently originated. That's how you should know and see in order to end the defilements in the present life."

SN 22.82

SN 22.82
A Full Moon Night
Puṇṇamasutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother, together with a large Saṅgha of mendicants. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks.

Then one of the mendicants got up from their seat, arranged their robe over one shoulder, raised their joined palms toward the Buddha, and said:

"Sir, I'd like to ask the Buddha about a certain point, if you'd take the time to answer."

"Well then, mendicant, take your own seat and ask what you wish."

"Yes, sir," replied that mendicant. He took his seat and said to the Buddha:

"Sir, are these the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness?"

"Yes, they are," replied the Buddha.

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"But sir, what is the root of these five grasping aggregates?"

"These five grasping aggregates are rooted in desire." … "But sir, is that grasping the exact same thing as the five grasping aggregates? Or is grasping one thing and the five grasping aggregates another?"

"Neither. Rather, the desire and greed for them is the grasping there."

Saying "Good, sir", that mendicant asked another question:

"But sir, can there be different kinds of desire and greed for the five grasping aggregates?"

"There can," said the Buddha.

"It's when someone thinks: 'In the future, may I be of such form, such feeling, such perception, such choices, or such consciousness!' That's how there can be different kinds of desire and greed for the five grasping aggregates."

Saying “Good, sir”, that mendicant asked another question:

“Sir, what is the scope of the term ‘aggregates’ as applied to the aggregates?”

“Any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of form. Any kind of feeling at all … Any kind of perception at all … Any kind of choices at all … Any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: this is called the aggregate of consciousness. That’s the scope of the term ‘aggregates’ as applied to the aggregates.”

Saying “Good, sir”, that mendicant asked another question:

“What is the cause, sir, what is the reason why the aggregate of form is found? What is the cause, what is the reason why the aggregate of feeling … perception … choices … consciousness is found?”

“The four primary elements are the reason why the aggregate of form is found. Contact is the reason why the aggregates of feeling, perception, and choices are found. Name and form are the reasons why the aggregate of consciousness is found.”

Saying “Good, sir”, that mendicant asked another question:

“Sir, how does substantialist view come about?”

“It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view comes about.”

Saying “Good, sir”, that mendicant … asked another question:

“But sir, how does substantialist view not come about?”

“It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That’s how substantialist view does not come about.”

Saying “Good, sir”, that mendicant … asked another question:

“Sir, what’s the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness?”

“The pleasure and happiness that arise from form: this is its gratification. That form is impermanent, suffering, and perishable: this is its drawback. Removing and giving up

desire and greed for form: this is its escape. The pleasure and happiness that arise from feeling … perception … choices … consciousness: this is its gratification. That consciousness is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for consciousness: this is its escape."

Saying "Good, sir", that mendicant approved and agreed with what the Buddha said. Then he asked another question:

"Sir, how does one know and see so that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?"

"One truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.' That's how to know and see so that there's no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli."

Now at that time one of the mendicants had the thought:

"So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?"

Then the Buddha, knowing that monk's train of thought, addressed the mendicants:

"It's possible that some foolish person here—unknowing and ignorant, their mind dominated by craving—thinks they can overstep the teacher's instructions. They think: 'So it seems, good sir, that form, feeling, perception, choices, and consciousness are not-self. Then what self will the deeds done by not-self affect?' Now, mendicants, you have been educated by me in questioning with regards to all these things in all such cases.

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

“Two on the aggregates; exactly the same; and can there be; on the term; and on the cause; two questions on substantial reality; gratification; and that with consciousness: these are the ten questions the mendicant came to ask.”

SN 22.83

SN 22.83
With Ānanda
Ānandasutta

At Sāvatthī.

There Ānanda addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Ānanda said this:

“Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice: ‘Reverend Ānanda, the notion “I am” occurs because of grasping, not by not grasping. Grasping what? The notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. They’d look because of grasping, not by not grasping. In the same way, the notion “I am” occurs because of grasping form, feeling, perception, choices, and consciousness, not by not grasping.

What do you think, Reverend Ānanda? Is form permanent or impermanent?’

‘Impermanent, reverend.’

‘Is feeling … perception … choices … consciousness permanent or impermanent?’

‘Impermanent, reverend.’ …

‘So you should truly see … Seeing this … They understand: “… there is no return to any state of existence.”’

Reverends, the venerable named Puṇṇa son of Mantāṇī was very helpful to me when I was just ordained. He gave me this advice. And now that I’ve heard this teaching from Venerable Puṇṇa son of Mantāṇī, I’ve comprehended the teaching.”

SN 22.84

SN 22.84
With Tissa
Tissasutta

At Sāvatthī.

Now at that time Venerable Tissa, the Buddha's paternal cousin, informed several mendicants:

"Reverends, my body feels like it's drugged. I'm disorientated, the teachings don't spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings."

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Tissa that the Teacher summons him."

"Yes, sir," that monk replied. He went to Tissa and said to him, "Reverend Tissa, the teacher summons you."

"Yes, reverend," Tissa replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Tissa, that you informed several mendicants that your body feels like it's drugged … and you have doubts about the teachings?"

"Yes, sir."

"What do you think, Tissa? If you're not rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?"

"Yes, sir."

"Good, good, Tissa! That's how it is, Tissa, when you're not rid of greed for form.

If you're not rid of greed for feeling … perception … choices … consciousness, when that consciousness decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?"

"Yes, sir."

“Good, good, Tissa! That’s how it is, Tissa, when you’re not rid of greed for consciousness.

What do you think, Tissa? If you are rid of greed, desire, fondness, thirst, passion, and craving for form, when that form decays and perishes, will it give rise to sorrow, lamentation, pain, sadness, and distress?”

“No, sir.”

“Good, good, Tissa! That’s how it is, Tissa, when you are rid of greed for form … feeling … perception … choices … consciousness.

What do you think, Tissa? Is form permanent or impermanent?”

“Impermanent, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’

Suppose, Tissa, there were two people. One was not skilled in the path, the other was. The one not skilled in the path would question the one skilled in the path, who would reply: ‘Come, good man, this is the path. Go down it a little, and you’ll see a fork in the road. Ignore the left, and take the right-hand path. Go a little further, and you’ll see a sweltering forest grove. Go a little further, and you’ll see an expanse of low-lying marshes. Go a little further, and you’ll see a large, steep cliff. Go a little further, and you’ll see level, cleared parkland.’

I’ve made up this simile to make a point. And this is what it means.

‘A person who is not skilled in the path’ is a term for an ordinary unlearned person.

‘A person who is skilled in the path’ is a term for the Realized One, the perfected one, the fully awakened Buddha.

‘A fork in the road’ is a term for doubt.

‘The left-hand path’ is a term for the wrong eightfold path, that is, wrong view … wrong immersion.

‘The right-hand path’ is a term for the noble eightfold path, that is, right view … right immersion.

‘A sweltering forest grove’ is a term for ignorance.

‘An expanse of low-lying marshes’ is a term for sensual pleasures.

‘A large, steep cliff’ is a term for anger and distress.

‘Level, cleared parkland’ is a term for extinguishment.

Rejoice, Tissa, rejoice! I’m here to advise you, to support you, and to teach you.”

That is what the Buddha said. Satisfied, Venerable Tissa was happy with what the Buddha said.

SN 22.85

SN 22.85
With Yamaka
Yamakasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time a mendicant called Yamaka had the following harmful misconception: "As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death."

Several mendicants heard about this. They went to Yamaka and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and said to him, "Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death'?"

"Yes, reverends, that's how I understand the Buddha's teaching."

"Don't say that, Yamaka! Don't misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that." But even though admonished by those mendicants, Yamaka obstinately stuck to that misconception and insisted on stating it.

When those mendicants were unable to dissuade Yamaka from that misconception, they got up from their seats and went to see Venerable Sāriputta. They told him what had happened, and said, "May Venerable Sāriputta please go to the mendicant Yamaka out of compassion." Sāriputta consented with silence.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Yamaka and exchanged greetings with him. Seated to one side he said to Yamaka:

"Is it really true, Reverend Yamaka, that you have such a harmful misconception: 'As I understand the Buddha's teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn't exist after death'?"

"Yes, reverend, that's how I understand the Buddha's teaching."

"What do you think, Yamaka? Is form permanent or impermanent?"

"Impermanent, reverend."

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, reverend.”

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’

What do you think, Reverend Yamaka? Do you regard the Realized One as form?”

“No, reverend.”

“Do you regard the Realized One as feeling … perception … choices … consciousness?”

“No, reverend.”

“What do you think, Reverend Yamaka? Do you regard the Realized One as in form?”

“No, reverend.”

“Or do you regard the Realized One as distinct from form?”

“No, reverend.”

“Do you regard the Realized One as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in consciousness?”

“No, reverend.”

“Or do you regard the Realized One as distinct from consciousness?”

“No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as possessing form, feeling, perception, choices, and consciousness?”

“No, reverend.”

“What do you think, Yamaka? Do you regard the Realized One as one who is without form, feeling, perception, choices, and consciousness?”

“No, reverend.”

“In that case, Reverend Yamaka, since you don’t actually find the Realized One in the present life, is it appropriate to declare: ‘As I understand the Buddha’s teaching, a mendicant who has ended the defilements is annihilated and destroyed when their body breaks up, and doesn’t exist after death.’?”

“Reverend Sāriputta, in my ignorance, I used to have that misconception. But now that I’ve heard the teaching from Venerable Sāriputta I’ve given up that misconception, and

I've comprehended the teaching."

"Reverend Yamaka, suppose they were to ask you: 'When their body breaks up, after death, what happens to a perfected one, who has ended the defilements?' How would you answer?"

"Reverend, if they were to ask this, I'd answer like this: 'Reverend, form is impermanent. What's impermanent is suffering. What's suffering has ceased and ended.

Feeling … perception … choices … consciousness is impermanent. What's impermanent is suffering. What's suffering has ceased and ended.' That's how I'd answer such a question."

"Good, good, Reverend Yamaka! Well then, I shall give you a simile to make the meaning even clearer. Suppose there was a householder or householder's son who was rich, with a lot of money and great wealth, and a bodyguard for protection. Then along comes a person who wants to harm, injure, and threaten him, and take his life. They'd think: 'This householder or householder's son is rich, with a lot of money and great wealth, and a bodyguard for protection. It won't be easy to take his life by force. Why don't I get close to him, then take his life?' So he goes up to that householder or householder's son and says: 'Sir, I would serve you.' Then they would serve that householder or householder's son. They'd get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. The householder or householder's son would consider them as a friend and companion, and come to trust them. But when that person realizes that they've gained the trust of the householder or householder's son, then, when they know he's alone, they'd take his life with a sharp knife.

What do you think, Yamaka? When that person went to the householder or householder's son and offered to serve him, weren't they a killer then, though he didn't know that this was his killer? And when they got up before him and went to bed after him, being obliging, behaving nicely and speaking politely, weren't they a killer then, though he didn't know that this was his killer? And when, knowing he was alone, they took his life with a sharp knife, weren't they a killer then, though he didn't know that this was his killer?"

"Yes, reverend."

"In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They've not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They don't truly understand form—which is impermanent—as impermanent. They don't truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They don’t truly understand form—which is suffering—as suffering. They don’t truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They don’t truly understand form—which is not-self—as not-self. They don’t truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They don’t truly understand form—which is conditioned—as conditioned. They don’t truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They don’t truly understand form—which is a killer—as a killer. They don’t truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

They’re attracted to form, grasp it, and commit to the notion that it is ‘my self’. They’re attracted to feeling … perception … choices … consciousness, grasp it, and commit to the notion that it is ‘my self’. And when you’ve gotten involved with and grasped these five grasping aggregates, they lead to your lasting harm and suffering.

A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

They truly understand form—which is impermanent—as impermanent. They truly understand feeling … perception … choices … consciousness—which is impermanent—as impermanent.

They truly understand form—which is suffering—as suffering. They truly understand feeling … perception … choices … consciousness—which is suffering—as suffering.

They truly understand form—which is not-self—as not-self. They truly understand feeling … perception … choices … consciousness—which is not-self—as not-self.

They truly understand form—which is conditioned—as conditioned. They truly understand feeling … perception … choices … consciousness—which is conditioned—as conditioned.

They truly understand form—which is a killer—as a killer. They truly understand feeling … perception … choices … consciousness—which is a killer—as a killer.

Not being attracted to form, they don’t grasp it, and commit to the notion that it is ‘my self’. Not being attracted to feeling … perception … choices … consciousness, they don't grasp it, and commit to the notion that it is ‘my self’. And when you’re not attracted to and don’t grasp these five grasping aggregates, they lead to your lasting welfare and happiness.”

“Reverend Sāriputta, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And after hearing this teaching by Venerable Sāriputta, my mind is freed from the defilements by not grasping.”

SN 22.86

SN 22.86
With Anurādha
Anurādhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

“Reverend Anurādha, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.”

When they said this, Venerable Anurādha said to those wanderers:

“Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.” When he said this, the wanderers said to him:

“This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.” Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seats and left.

Soon after they had left, Anurādha thought:

“If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him all that had happened.

“What do you think, Anurādha? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” … “So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’

What do you think, Anurādha? Do you regard a realized one as form?”

“No, sir.”

“Do you regard a realized one as feeling … perception … choices … consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as in form?”

“No, sir.”

“Or do you regard a realized one as distinct from form?”

“No, sir.”

“Do you regard a realized one as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in consciousness … or as distinct from consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as possessing form, feeling, perception, choices, and consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as one who is without form, feeling, perception, choices, and consciousness?”

“No, sir.”

“In that case, Anurādha, since you don’t actually find a realized one in the present life, is it appropriate to declare: ‘Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists’?”

“No, sir.”

“Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering.”

SN 22.87

SN 22.87
With Vakkali
Vakkalisutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time Venerable Vakkali was staying in a potter's shed, and he was sick, suffering, gravely ill.

Then he addressed his carers, "Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, and gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Vakkali out of compassion.'"

"Yes, reverend," those monks replied. They did as he asked. The Buddha consented with silence.

Then the Buddha robed up and, taking his bowl and robes, went to Venerable Vakkali. Venerable Vakkali saw the Buddha coming off in the distance and tried to rise on his cot.

But the Buddha said to him, "It's all right, Vakkali, don't get up. There are some seats spread out, I will sit there."

He sat on the seat spread out and said to Vakkali, "I hope you're keeping well, Vakkali; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading; its growing is apparent, not its fading."

"I hope you don't have any remorse or regret?"

"Indeed, sir, I have no little remorse and regret."

"I hope you have no reason to blame yourself when it comes to ethical conduct?"

"No sir, I have no reason to blame myself when it comes to ethical conduct."

"In that case, Vakkali, why do you have remorse and regret?"

"For a long time I've wanted to go and see the Buddha, but I was physically too weak."

“Enough, Vakkali! Why would you want to see this rotten body? One who sees the teaching sees me. One who sees me sees the teaching. Seeing the teaching, you see me. Seeing me, you see the teaching.

What do you think, Vakkali? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

And then, after giving Venerable Vakkali this advice, the Buddha got up from his seat and went to the Vulture’s Peak Mountain.

Then Venerable Vakkali addressed his carers, “Come on, reverends, lift my cot and take me to the Black Rock on the slopes of Isigili. It’s unthinkable for one like me to die in an inhabited area!”

“Yes, reverend,” replied those mendicants, and did as he asked. Meanwhile, the Buddha spent the rest of that night and day on Vulture’s Peak Mountain.

Then, late at night, two glorious deities, lighting up the entire Vulture’s Peak, went up to the Buddha, bowed, and stood to one side.

One deity said to him, “Sir, the mendicant Vakkali is intent on liberation!”

And another deity said to him, “He’ll definitely be well-freed!”

This is what those deities said. Then they bowed and respectfully circled the Buddha, keeping him on their right side, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants:

“Come, mendicants, go to the mendicant Vakkali and tell him:

‘Vakkali, hear the word of the Buddha and two deities.

Late last night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side.

One deity said to him, "Sir, the mendicant Vakkali is intent on liberation!"

The other deity said to him, "He'll definitely be well-freed!"

And the Buddha said, "Do not fear, Vakkali, do not fear! Your death will not be a bad one; your passing will not be a bad one."""

"Yes, sir," those monks replied. They went to Vakkali and said to him:

"Vakkali, hear the word of the Buddha and two deities."

Then Vakkali addressed his carers, "Please, reverends, help me off my cot. It's unthinkable for one like me to listen to the Buddha's instructions sitting on a high seat."

"Yes, reverend," replied those mendicants, and helped him off his cot. They repeated what the Buddha had said.

Vakkali said, "Well then, reverends, in my name bow with your head at the Buddha's feet. Say to him: 'Sir, the mendicant Vakkali is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Form is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.

Feeling is impermanent …

Perception is impermanent …

Choices are impermanent …

Consciousness is impermanent. I have no doubt of that. I'm certain that what is impermanent is suffering. And I'm certain that I have no desire or greed or fondness for what is impermanent, suffering, and perishable.'"

"Yes, reverend," those monks replied, and left. And then, not long after those mendicants had left, Venerable Vakkali slit his wrists.

Then those mendicants went up to the Buddha and told him Vakkali's message.

Then the Buddha said to the mendicants, "Come, mendicants, let's go to the Black Rock on the slopes of Isigili, where Vakkali, the gentleman, slit his wrists."

"Yes, sir," they replied.

Then the Buddha together with several mendicants went to the Black Rock on the slopes of Isigili. The Buddha saw Vakkali off in the distance lying on his cot, having cast off the aggregates.

Now at that time a cloud of black smoke was moving east, west, north, south, above, below, and in-between.

The Buddha said to the mendicants, “Mendicants, do you see that cloud of black smoke moving east, west, north, south, above, below, and in-between?”

“Yes, sir.”

“That’s Māra the Wicked searching for Vakkali’s consciousness, wondering: ‘Where is Vakkali’s consciousness established?’ But since his consciousness is not established, Vakkali is extinguished.”

SN 22.88

SN 22.88
With Assaji
Assajisutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Assaji was staying in a monastery built by a Kassapa, and he was sick, suffering, gravely ill. Then he addressed his carers:

"Please, reverends, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the mendicant Assaji is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please go to the mendicant Assaji out of compassion.'"

"Yes, reverend," those monks replied. They did as he asked. The Buddha consented with silence.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Assaji. Venerable Assaji saw the Buddha coming off in the distance, and tried to rise on his cot.

But the Buddha said to him, "It's all right, Assaji, don't get up. There are some seats spread out, I will sit there."

He sat on the seat spread out and said, "I hope you're keeping well, Assaji; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not all right, I'm not getting by. My pain is terrible and growing, not fading, its growing is evident, not its fading."

"I hope you don't have any remorse or regret?"

"Indeed, sir, I have no little remorse and regret."

"I hope you have no reason to blame yourself when it comes to ethical conduct?"

"No sir, I have no reason to blame myself when it comes to ethical conduct."

"In that case, Assaji, why do you have remorse and regret?"

"Sir, before my time of illness I meditated having completely stilled the physical process. But now I can't get immersion. Since I can't get immersion, I think: 'May I not decline!'"

"Assaji, there are ascetics and brahmins for whom samādhi is the essence, equating immersion with the ascetic life. They think: 'May we not decline!'

What do you think, Assaji? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is consciousness permanent or impermanent?” …

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t relish it. If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, being no longer relished, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel.

In the same way, feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, being no longer relished, will become cool right here.’”

SN 22.89

SN 22.89
With Khemaka
Khemakasutta

At one time several senior mendicants were staying near Kosambi, in Ghosita's Monastery. Now at that time Venerable Khemaka was staying in the Jujube Tree Monastery, and he was sick, suffering, gravely ill.

In the late afternoon those senior mendicants came out of retreat and addressed Venerable Dāsaka, "Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors hope you're keeping well; they hope you're getting by. They hope that your pain is fading, not growing, that its fading is evident, not its growing.'"

"Yes, reverends," replied Dāsaka. He went to Khemaka and said to him:

"Reverend Khemaka, the seniors hope you're keeping well; they hope you're getting by. They hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend, I'm not keeping well, I'm not getting by. My pain is terrible and growing, not fading; its growing is evident, not its fading."

Then Dāsaka went to those seniors and told them what had happened. They said,

"Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. Do you regard anything among these five grasping aggregates as self or as belonging to self?'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied:

"These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self."

Then Dāsaka went to those seniors and told them what had happened. They said:

"Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors say that these five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. If, as it seems, Venerable Khemaka does not regard anything among these

five grasping aggregates as self or as belonging to self, then he is a perfected one, with defilements ended.'"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied:

"These five grasping aggregates have been taught by the Buddha, that is: the grasping aggregates of form, feeling, perception, choices, and consciousness. I do not regard anything among these five grasping aggregates as self or as belonging to self, yet I am not a perfected one, with defilements ended. For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'."

Then Dāsaka went to those seniors and told them what had happened. They said:

"Please, Reverend Dāsaka, go to the mendicant Khemaka and say to him: 'Reverend Khemaka, the seniors ask, when you say "I am", what is it that you're talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say "I am", what is it that you're talking about?"

"Yes, reverends," replied Dāsaka. He relayed the message to Khemaka, who replied:

"Enough, Reverend Dāsaka! What's the point in running back and forth? Bring my staff, I'll go to see the senior mendicants myself."

Then Venerable Khemaka, leaning on a staff, went to those senior mendicants and exchanged greetings with them. When the greetings and polite conversation were over, he sat down to one side. They said to him:

"Reverend Khemaka, when you say 'I am', what is it that you're talking about? Is it form or apart from form? Is it feeling … perception … choices … consciousness, or apart from consciousness? When you say 'I am', what is it that you're talking about?"

"Reverends, I don't say 'I am' with reference to form, or apart from form. I don't say 'I am' with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'.

It's like the scent of a blue water lily, or a pink or white lotus. Would it be right to say that the scent belongs to the petals or the stalk or the pistil?"

"No, reverend."

"Then, reverends, how should it be said?"

"It would be right to say that the scent belongs to the flower."

"In the same way, reverends, I don't say 'I am' with reference to form, or apart from form. I don't say 'I am' with reference to feeling … perception … choices … consciousness, or apart from consciousness. For when it comes to the five grasping aggregates I'm not rid of the conceit 'I am'. But I don't regard anything as 'I am this'.

Although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.

Suppose there was a cloth that was dirty and soiled, so the owners give it to a launderer. The launderer kneads it thoroughly with salt, lye, and cow dung, and rinses it in clear water. Although that cloth is clean and bright, it still has a lingering scent of salt, lye, or cow dung that had not been eradicated. The launderer returns it to its owners, who store it in a fragrant casket. And that lingering scent would be eradicated.

In the same way, although a noble disciple has given up the five lower fetters, they still have a lingering residue of the conceit ‘I am’, the desire ‘I am’, and the underlying tendency ‘I am’ which has not been eradicated. After some time they meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ As they do so, that lingering residue is eradicated.”

When he said this, the senior mendicants said to Venerable Khemaka, “We didn’t want to trouble Venerable Khemaka with our questions. But you’re capable of explaining, teaching, asserting, establishing, clarifying, analyzing, and revealing the Buddha’s instructions in detail. And that’s just what you’ve done.”

That’s what Venerable Khemaka said. Satisfied, the senior mendicants approved what Venerable Khemaka said. And while this discourse was being spoken, the minds of sixty senior mendicants and of Venerable Khemaka were freed from defilements by not grasping.

SN 22.90

SN 22.90
With Channa
Channasutta

At one time several senior mendicants were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Channa came out of retreat. Taking a key, he went from dwelling to dwelling, going up to the senior mendicants and saying, "May the venerable senior mendicants advise me and instruct me! May they give me a Dhamma talk so that I can see the teaching!"

When he said this, the senior mendicants said to Venerable Channa:

"Reverend Channa, form, feeling, perception, choices, and consciousness are impermanent. Form, feeling, perception, choices, and consciousness are not-self. All conditions are impermanent. All things are not-self."

Then Venerable Channa thought, "I too think in this way. … And yet my mind isn't secure, confident, settled, and decided about the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. Anxiety and grasping arise. And the mind reverts to thinking: 'So then who exactly is my self?' But that doesn't happen for someone who sees the teaching. Who can teach me the Dhamma so that I can see the teaching?"

Then Venerable Channa thought, "The Venerable Ānanda is staying near Kosambī, in Ghosita's Monastery. He's praised by the Buddha and esteemed by his sensible spiritual companions. He's quite capable of teaching me the Dhamma so that I can see the teaching. Since I have so much trust in Venerable Ānanda, why don't I go to see him?"

Then Channa set his lodgings in order and, taking his bowl and robe, set out for Kosambī. He went to see Ānanda in Ghosita's Monastery, exchanged greetings with him, and told him what had happened. Then he said,

"May Venerable Ānanda advise me and instruct me! May he give me a Dhamma talk so that I can see the teaching!"

"I'm already delighted with Venerable Channa. Hopefully you've opened yourself up and cut through your emotional barrenness. Listen well, Channa. You are capable of understanding the teaching."

Then right away Channa was filled with lofty rapture and joy, "It seems I'm capable of understanding the teaching!"

“Reverend Channa, I heard and learned in the presence of the Buddha his advice to the mendicant Kaccānagotta:

‘Kaccāna, this world mostly relies on the dual notions of existence and non-existence.

But when you truly see the origin of the world with right understanding, you won’t have the notion of non-existence regarding the world. And when you truly see the cessation of the world with right understanding, you won’t have the notion of existence regarding the world.

The world is for the most part shackled by attraction, grasping, and insisting.

But if—when it comes to this attraction, grasping, mental fixation, insistence, and underlying tendency—you don’t get attracted, grasp, and commit to the notion “my self”, you’ll have no doubt or uncertainty that what arises is just suffering arising, and what ceases is just suffering ceasing. Your knowledge about this is independent of others.

This is how right view is defined.

“All exists”: this is one extreme.

“All does not exist”: this is the second extreme.

Avoiding these two extremes, the Realized One teaches by the middle way:

“Ignorance is a condition for choices. Choices are a condition for consciousness. … That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. … That is how this entire mass of suffering ceases.”’”

“Reverend Ānanda, this is how it is when you have such venerables as spiritual companions to advise and instruct you out of kindness and compassion. And now that I’ve heard this teaching from Venerable Ānanda, I’ve comprehended the teaching.”

SN 22.91

SN 22.91
Rāhula
Rāhulasutta

At Sāvatthī.

Then Venerable Rāhula went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Rāhula, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli.”

SN 22.92

SN 22.92
Rāhula (2nd)
Dutiyarāhulasutta

At Sāvatthī.

Seated to one side, Rāhula said to the Buddha:

“Sir, how does one know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Rāhula, when one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

One truly sees any kind of feeling … perception … choices … When one truly sees any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self,’ one is freed by not grasping.

That’s how to know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

SN 22.93

SN 22.93
A River
Nadīsutta

At Sāvatthī.

“Suppose, mendicants, there was a mountain river that flowed swiftly, going far, carrying all before it. If wild sugarcane, kusa grass, reeds, vetiver, or trees grew on either bank, they’d overhang the river. And if a person who was being swept along by the current grabbed the wild sugarcane, kusa grass, reeds, vetiver, or trees, it’d break off, and they’d come to ruin because of that.

In the same way, an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self, self as having form, form in self, or self in form. But their form breaks off, and they come to ruin because of that. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. But their consciousness breaks off, and they come to ruin because of that.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.94

SN 22.94
Flowers
Pupphasutta

At Sāvatthī.

“Mendicants, I do not argue with the world; it is the world that argues with me. When your speech is in line with the teaching you do not argue with anyone in the world. What the astute deem as not existing, I too say does not exist. What the astute deem as existing, I too say exists.

And what do the astute deem as not existing, which I too say does not exist? Form that is permanent, everlasting, eternal, and imperishable.

Feeling …

Perception …

Choices …

Consciousness that is permanent, everlasting, eternal, and imperishable. This is what the astute deem as not existing, which I too say does not exist.

And what do the astute deem as existing, which I too say exists? Form that is impermanent, suffering, and perishable.

Feeling … Perception … Choices …

Consciousness that is impermanent, suffering, and perishable. This is what the astute deem as existing, which I too say exists.

There is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

And what is that temporal phenomenon in the world? Form is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Feeling …

Perception …

Choices …

Consciousness is a temporal phenomenon in the world that the Realized One understands and comprehends. Then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it.

This being so, what can I do about a foolish ordinary person, blind and sightless, who does not know or see?

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world."

SN 22.95

SN 22.95
A Lump of Foam
Pheṇapiṇḍūpamasutta

At one time the Buddha was staying near Ayojjhā on the bank of the Ganges river. There the Buddha addressed the mendicants:

“Mendicants, suppose this Ganges river was carrying along a big lump of foam. And a person with clear eyes would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a lump of foam?

In the same way, a mendicant sees and contemplates any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in form?

Suppose it was the time of autumn, when the rain was falling heavily, and a bubble on the water forms and pops right away. And a person with clear eyes would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a water bubble?

In the same way, a mendicant sees and contemplates any kind of feeling at all … examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in feeling?

Suppose that in the last month of summer, at noon, a shimmering mirage appears. And a person with clear eyes would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a mirage?

In the same way, a mendicant sees and contemplates any kind of perception at all … examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in perception?

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they’d take a sharp axe and enter a forest. There they’d see a big banana tree, straight and young and grown free of defects. They’d cut it down at the base, cut off the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood. And a person with clear eyes would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a banana tree?

In the same way, a mendicant sees and contemplates any kind of choices at all … examining them carefully. And they appear to them as completely void, hollow, and insubstantial. For what substance could there be in choices?

Suppose a magician or their apprentice was to perform a magic trick at the crossroads. And a person with clear eyes would see it and contemplate it, examining it carefully. And it would appear to them as completely void, hollow, and insubstantial. For what substance could there be in a magic trick?

In the same way, a mendicant sees and contemplates any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; near or far—examining it carefully. And it appears to them as completely void, hollow, and insubstantial. For what substance could there be in consciousness?

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed. They understand: '… there is no return to any state of existence.'"

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Form is like a lump of foam; feeling is like a bubble; perception seems like a mirage; choices like a banana tree; and consciousness like a magic trick: so taught the kinsman of the Sun.

However you contemplate them, examining them carefully, they're void and hollow when you look at them closely.

Concerning this body, he of vast wisdom has taught that when three things are given up, you'll see this form discarded.

Vitality, warmth, and consciousness: when they leave the body, it lies there tossed aside, food for others, mindless.

Such is this process, this illusion, this lament of fools. It's said to be a killer, for no substance is found here.

An energetic mendicant should examine the aggregates like this, with situational awareness and mindfulness whether by day or by night.

They should give up all yoking, and make a refuge for themselves. They should live as though their head was on fire, aspiring to the imperishable state."

SN 22.96

SN 22.96
A Lump of Cow Dung
Gomayapiṇḍasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Then the Buddha, picking up a lump of cow dung, said to the mendicants:

“There’s not even this much of any incarnation that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

Once upon a time I was an anointed aristocratic king. I had 84,000 cities, with the capital Kusāvatī the foremost. I had 84,000 palaces, with the palace named Principle the foremost. I had 84,000 chambers, with the great foyer the foremost. I had 84,000 couches made of ivory or heartwood or gold or silver, spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. I had 84,000 bull elephants with gold adornments and banners, covered with gold netting, with the royal bull elephant named Sabbath the foremost. I had 84,000 horses with gold adornments and banners, covered with gold netting, with the royal steed named Thundercloud the foremost. I had 84,000 chariots with gold adornments and banners, covered with gold netting, with the chariot named Triumph the foremost. I had 84,000 jewels, with the jewel-treasure the foremost. I had 84,000 women, with Queen Subhaddā the foremost. I had 84,000 aristocrat vassals, with the counselor-treasure the foremost. I had 84,000 milk cows with silken reins and bronze pails. I had 8,400,000,000 fine cloths of linen, cotton, silk, and wool. I had 84,000 servings of food, which were presented to me as offerings in the morning and evening.

Of those 84,000 cities, I only stayed in one, the capital Kusāvatī. Of those 84,000 mansions, I only dwelt in one, the Palace of Principle. Of those 84,000 chambers, I only dwelt in the great foyer. Of those 84,000 couches, I only used one, made of ivory or heartwood or gold or silver. Of those 84,000 bull elephants, I only rode one, the royal bull

elephant named Sabbath. Of those 84,000 horses, I only rode one, the royal horse named Thundercloud. Of those 84,000 chariots, I only rode one, the chariot named Triumph. Of those 84,000 women, I was only served by one, a maiden of the aristocratic or peasant classes. Of those 8,400,000,000 cloths, I only wore one pair, made of fine linen, cotton, silk, and wool. Of those 84,000 servings of food, I only had one, eating at most a serving of rice and suitable sauce.

And so all those conditioned phenomena have passed, ceased, and perished. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions."

SN 22.97

SN 22.97
A Fingernail
Nakhasikhāsutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed that mendicant:

“There’s not even this much of any form that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

There’s not even this much of any feeling …

perception …

choices …

consciousness that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. If there were, this living of the spiritual life for the complete ending of suffering would not be found. But since there isn’t, this living of the spiritual life for the complete ending of suffering is found.

What do you think, mendicant? Is form permanent or impermanent?”

“Impermanent, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.98

SN 22.98
Plain Version
Suddhikasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, is there any form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever? Is there any feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever?”

“Mendicant, there is no form at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever. There’s no feeling … perception … choices … consciousness at all that’s permanent, everlasting, eternal, imperishable, and will last forever and ever.”

SN 22.99

SN 22.99
A Leash
Gaddulabaddhasutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

There comes a time when the ocean dries up and evaporates and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

There comes a time when Sineru the king of mountains is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

There comes a time when the great earth is burned up and destroyed, and is no more. But still, I say, there is no making an end of suffering for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving.

Suppose a dog on a leash was tethered to a strong post or pillar. It would just keep running and circling around that post or pillar.

In the same way, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in their teaching. They’ve not seen true persons, and are neither skilled nor trained in their teaching. They regard form … feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They just keep running and circling around form, feeling, perception, choices, and consciousness. Doing so, they’re not freed from form, feeling, perception, choices, and consciousness. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form … feeling … perception … choices … or consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. They don’t keep running and circling around form, feeling, perception, choices, and consciousness. By not doing so, they’re freed from form, feeling, perception, choices, and consciousness. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

SN 22.100

SN 22.100
A Leash (2nd)
Dutiyagaddulabaddhasutta

At Sāvatthī.

“Mendicants, transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Suppose a dog on a leash was tethered to a strong post or pillar. Whether walking, standing, sitting, or lying down, it stays right beside that post or pillar.

In the same way, an unlearned ordinary person regards form like this: ‘This is mine, I am this, this is my self.’ They regard feeling … perception … choices … consciousness like this: ‘This is mine, I am this, this is my self.’ When walking, they walk right beside the five grasping aggregates. When standing … sitting … lying down, they lie down right beside the five grasping aggregates.

So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Mendicants, have you seen the picture called ‘Conduct’?”

“Yes, sir.”

“That picture was elaborated by the mind, but the mind is even more elaborate than that.

So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

I don’t see any other order of beings as elaborate as the animal realm. The creatures in the animal realm were elaborated by the mind, but the mind is even more elaborate than that.

So you should regularly check your own mind: ‘For a long time this mind has been corrupted by greed, hate, and delusion.’ Sentient beings are corrupted because the mind is corrupted. Sentient beings are purified because the mind is purified.

Suppose an artist or painter had some dye, red lac, turmeric, indigo, or rose madder. And on a polished plank or a wall or a canvas they’d create the image of a woman or a man, complete in all its various parts.

In the same way, when an unlearned ordinary person creates a future life, all they create is form, feeling, perception, choices, and consciousness.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?” …

“So you should truly see … Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.101

SN 22.101
The Adze
Vāsijaṭasutta

At Sāvatthī.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ The ending of the defilements is for one who knows and sees this.

When a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. That chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But they can’t break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs has not properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? Undeveloped in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

When a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. That chicken might not wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ But still they

can break out and hatch safely. Why is that? Because that chicken with eight or ten or twelve eggs properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? Developed in the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don’t know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away.

In the same way, when a mendicant is committed to development, they don’t know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away. Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away.”

SN 22.102

SN 22.102
The Perception of Impermanence
Aniccasaññāsutta

At Sāvatthī.

“Mendicants, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit ‘I am’.

In the autumn, a farmer ploughing with a large plough shears through all the root networks. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant root, spikenard is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

Of all kinds of fragrant flower, jasmine is said to be the best. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way, when the perception of impermanence is developed … it eradicates all conceit ‘I am’.

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, when the perception of impermanence is developed and cultivated it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. It eliminates all ignorance and eradicates all conceit 'I am'.

And how is the perception of impermanence developed and cultivated so that … it eradicates all conceit 'I am'? 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

That's how the perception of impermanence is developed and cultivated so that it eliminates all desire for sensual pleasures, for rebirth in the realm of luminous form, and for rebirth in a future life. That's how it eliminates all ignorance and eradicates all conceit 'I am'."

SN 22.103

SN 22.103
Sides
Antasutta

At Sāvatthī.

“Mendicants, there are these four sides. What four? The side of substantial reality, the side of the origin of substantial reality, the side of the cessation of substantial reality, and the side of the practice that leads to the cessation of substantial reality. And what is the side of substantial reality? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called the side of substantial reality.

And what is the side of the origin of substantial reality? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the side of the origin of substantial reality.

And what is the side of the cessation of substantial reality? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the side of the cessation of substantial reality.

And what is the side of the practice that leads to the cessation of substantial reality? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the side of the practice that leads to the cessation of substantial reality. These are the four sides.”

SN 22.104

SN 22.104
Suffering
Dukkhasutta

At Sāvatthī.

“Mendicants, I will teach you suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Listen …

And what is suffering? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called suffering.

And what is the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the origin of suffering.

And what is the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of suffering.

And what is the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of suffering.”

SN 22.105

SN 22.105
Substantial Reality
Sakkāyasutta

At Sāvatthī.

“Mendicants, I will teach you substantial reality, the origin of substantial reality, the cessation of substantial reality, and the practice that leads to the cessation of substantial reality. Listen …

And what is substantial reality? It should be said: the five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. This is called substantial reality.

And what is the origin of substantial reality? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the origin of substantial reality.

And what is the cessation of substantial reality? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the cessation of substantial reality.

And what is the practice that leads to the cessation of substantial reality? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the cessation of substantial reality.”

SN 22.106

SN 22.106
Should Be Completely Understood
Pariññeyyasutta

At Sāvatthī.

“Mendicants, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen …

And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.

And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

SN 22.107

SN 22.107
Ascetics (1st)
Samaṇasutta

At Sāvatthī.

“Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape …

There are ascetics and brahmins who do truly understand …”

SN 22.108

SN 22.108
Ascetics (2nd)
Dutiyasamaṇasutta

At Sāvatthī.

“Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness.

There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 22.109

SN 22.109
A Stream-Enterer
Sotāpannasutta

At Sāvatthī.

“Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A noble disciple comes to truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 22.110

SN 22.110
A Perfected One
Arahantasutta

At Sāvatthī.

“Mendicants, there are these five grasping aggregates. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 22.111

SN 22.111
Giving Up Desire
Chandappahānasutta

At Sāvatthī.

“Mendicants, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 22.112

SN 22.112
Giving Up Desire (2nd)
Dutiyachandappahānasutta

At Sāvatthī.

“Mendicants, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 22.113

SN 22.113
Ignorance
Avijjāsutta

At Sāvatthī.

Then a mendicant went up to the Buddha and said to him:

“Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Mendicant, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

This is called ignorance. And this is how an ignorant person is defined.”

SN 22.114

SN 22.114
Knowledge
Vijjāsutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Mendicant, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.115

SN 22.115
A Dhamma speaker
Dhammakathikasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

SN 22.116

SN 22.116
A Dhamma speaker (2nd)
Dutiyadhammakathikasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined? How is a mendicant who practices in line with the teaching defined? And how is a mendicant who has attained extinguishment in this very life defined?”

“Mendicant, if a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding form, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

If a mendicant teaches Dhamma for disillusionment with feeling … perception … choices … consciousness, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding consciousness, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

SN 22.117

SN 22.117
Shackles
Bandhanasutta

At Sāvatthī.

“Mendicants, take an unlearned ordinary person who has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons. They regard form as self, self as having form, form in self, or self in form. They’re called an unlearned ordinary person who is bound to form, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

They regard feeling … perception … choices … consciousness as self. They’re called an unlearned ordinary person who is bound to consciousness, inside and out. They see neither the near shore nor the far shore. They’re born in bonds and die in bonds, and in bonds they go from this world to the next.

A learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons. They don’t regard form as self, self as having form, form in self, or self in form. They’re called a learned noble disciple who is not bound to form, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say.

They don’t regard feeling … perception … choices … consciousness as self. They’re called a learned noble disciple who is not bound to consciousness, inside or out. They see the near shore and the far shore. They’re exempt from suffering, I say.”

SN 22.118

SN 22.118
Questioning
Paripucchitasutta

At Sāvatthī.

“What do you think, mendicants? Do you regard form like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicants! Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling … perception … choices … consciousness like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicants! Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.119

SN 22.119
Questioning (2nd)
Dutiyaparipucchitasutta

At Sāvatthī.

“What do you think, mendicants? Do you regard form like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicants! Form should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ Do you regard feeling … perception … choices … consciousness like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicants! Consciousness should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.120

SN 22.120
Things Prone To Being Fettered
Saṁyojaniyasutta

At Sāvatthī.

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen …

What are the things that are prone to being fettered? And what is the fetter?

Form is something that’s prone to being fettered. The desire and greed for it is the fetter.

Feeling …

Perception …

Choices …

Consciousness is something that’s prone to being fettered. The desire and greed for it is the fetter.

These are called the things that are prone to being fettered, and this is the fetter.”

SN 22.121

SN 22.121
Things Prone To Being Grasped
Upādāniyasutta

At Sāvatthī.

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen …

What are the things that are prone to being grasped? And what is the grasping?

Form is something that’s prone to being grasped. The desire and greed for it is the grasping.

Feeling …

Perception …

Choices …

Consciousness is something that’s prone to being grasped. The desire and greed for it is the grasping.

These are called the things that are prone to being grasped, and this is the grasping.”

SN 22.122

SN 22.122
An Ethical Mendicant
Sīlavantasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and said:

“Reverend Sāriputta, what things should an ethical mendicant rationally apply the mind to?”

“Reverend Koṭṭhita, an ethical mendicant should rationally apply the mind to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. An ethical mendicant should rationally apply the mind to these five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. It’s possible that an ethical mendicant who rationally applies the mind to the five grasping aggregates will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer rationally apply the mind to?”

“A mendicant stream-enterer should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant stream-enterer who rationally applies the mind to the five grasping aggregates will realize the fruit of once-return.”

“But Reverend Sāriputta, what things should a mendicant once-returner rationally apply the mind to?”

“A mendicant once-returner should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant once-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of non-return.”

“But Reverend Sāriputta, what things should a mendicant non-returner rationally apply the mind to?”

“A mendicant non-returner should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant non-returner who rationally applies the mind to the five grasping aggregates will realize perfection.”

“But Reverend Sāriputta, what things should a perfected one rationally apply the mind to?”

“Reverend Koṭṭhita, a perfected one should also rationally apply the mind to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

SN 22.123

SN 22.123
Learned
Sutavantasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, bowed, sat down to one side, and said:

“Reverend Sāriputta, what things should a learned mendicant rationally apply the mind to?”

“A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. What five? That is, the grasping aggregates of form, feeling, perception, choices, and consciousness. A learned mendicant should rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a learned mendicant who rationally applies the mind to the five grasping aggregates will realize the fruit of stream-entry.”

“But Reverend Sāriputta, what things should a mendicant stream-enterer rationally apply the mind to?”

“A mendicant stream-enterer should also rationally apply the mind to these five grasping aggregates as impermanent … as not-self. It’s possible that a mendicant stream-enterer who rationally applies the mind to the five grasping aggregates will realize the fruit of once-return.” … “It’s possible that a mendicant once-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of non-return.” … “It’s possible that a mendicant non-returner who rationally applies the mind to the five grasping aggregates will realize the fruit of perfection.”

“But Reverend Sāriputta, what things should a perfected one rationally apply the mind to?”

“Reverend Koṭṭhita, a perfected one should rationally apply the mind to the five grasping aggregates as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. A perfected one has nothing more to do, and nothing that needs improvement. Still, these things, when developed and cultivated, lead to blissful meditation in the present life, and also to mindfulness and situational awareness.”

SN 22.124

SN 22.124
With Kappa
Kappasutta

At Sāvatthī.

Then Venerable Kappa went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how does one know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli?”

“Kappa, one truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

One truly sees any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body and all external stimuli.”

SN 22.125

SN 22.125
With Kappa (2nd)
Dutiyakappasutta

At Sāvatthī.

Seated to one side, Venerable Kappa said to the Buddha:

“Sir, how does one know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed?”

“Kappa, one is freed by not grasping having truly seen any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’

One is freed by not grasping having truly seen any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

That’s how to know and see so that the mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and going beyond discrimination, it’s peaceful and well freed.”

SN 22.126

SN 22.126
Liable To Originate
Samudayadhammasutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Mendicant, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate, as form which is liable to originate. They don’t truly understand form, which is liable to vanish, as form which is liable to vanish. They don’t truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

They don’t truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They don’t truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They don’t truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

This is called ignorance. And this is how an ignorant person is defined.”

When he said this, the mendicant said to the Buddha:

“Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Mendicant, it’s when a learned noble disciple truly understands form, which is liable to originate, as form which is liable to originate. They truly understand form, which is liable to vanish, as form which is liable to vanish. They truly understand form, which is liable to originate and vanish, as form which is liable to originate and vanish.

They truly understand feeling … perception … choices … consciousness, which is liable to originate, as consciousness which is liable to originate. They truly understand consciousness, which is liable to vanish, as consciousness which is liable to vanish. They truly understand consciousness, which is liable to originate and vanish, as consciousness which is liable to originate and vanish.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.127

SN 22.127
Liable To Originate (2nd)
Dutiyasamudayadhammasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. …

Mahākoṭṭhita said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an unlearned ordinary person doesn’t truly understand form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

They don’t truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

This is called ignorance. And this is how an ignorant person is defined.”

SN 22.128

SN 22.128
Liable To Originate (3rd)
Tatiyasamudayadhammasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. …

Mahākoṭṭhita said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when a learned noble disciple truly understands form, which is liable to originate … liable to vanish … liable to originate and vanish, as form which is liable to originate and vanish.

They truly understand feeling … perception … choices … consciousness, which is liable to originate … liable to vanish … liable to originate and vanish, as consciousness which is liable to originate and vanish.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.129

SN 22.129
Gratification
Assādasutta

At Varanasi. Mahākoṭṭhita said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called ignorance. And this is how an ignorant person is defined.”

SN 22.130

SN 22.130
Gratification (2nd)
Dutiyaassādasutta

At Varanasi.

“Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.131

SN 22.131
Origin
Samudayasutta

At Varanasi.

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called ignorance. And this is how an ignorant person is defined.”

SN 22.132

SN 22.132
Origin (2nd)
Dutiyasamudayasutta

At Varanasi. Mahākoṭṭhita said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.133

SN 22.133
With Koṭṭhita
Koṭṭhikasutta

At Varanasi. Sāriputta said to Mahākoṭṭhita:

“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an unlearned ordinary person doesn’t truly understand the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him:

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, a learned noble disciple truly understands the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.134

SN 22.134
With Koṭṭhita (2nd)
Dutiyakoṭṭhikasutta

At Varanasi.

“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, an unlearned ordinary person doesn’t truly understand the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him:

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, a learned noble disciple truly understands the origin, the ending, the gratification, the drawback, and the escape when it comes to form, feeling, perception, choices, and consciousness.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.135

SN 22.135
With Koṭṭhita (3rd)
Tatiyakoṭṭhikasutta

The same setting. Sāriputta said to Mahākoṭṭhita:

“Reverend Koṭṭhita, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Reverend, it’s when an unlearned ordinary person doesn’t understand form, its origin, its cessation, and the practice that leads to its cessation. They don’t understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

This is called ignorance. And this is how an ignorant person is defined.”

When he said this, Venerable Sāriputta said to him:

“Reverend Koṭṭhita, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Reverend, it’s when a learned noble disciple understands form, its origin, its cessation, and the practice that leads to its cessation. They understand feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation.

This is called knowledge. And this is how a knowledgeable person is defined.”

SN 22.136

SN 22.136
Burning Chaff
Kukkuḷasutta

At Sāvatthī.

“Mendicants, form, feeling, perception, choices, and consciousness are burning chaff.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 22.137

SN 22.137
Impermanence
Aniccasutta

At Sāvatthī.

“Mendicants, you should give up desire for what is impermanent.

And what is impermanent? Form is impermanent; you should give up desire for it.

Feeling …

Perception …

Choices …

Consciousness is impermanent; you should give up desire for it.

You should give up desire for what is impermanent.”

SN 22.138

SN 22.138
Impermanence (2nd)
Dutiyaaniccasutta

At Sāvatthī.

“Mendicants, you should give up greed for what is impermanent. And what is impermanent?

Form is impermanent; you should give up greed for it.

Feeling …

Perception …

Choices …

Consciousness is impermanent; you should give up greed for it.

You should give up greed for what is impermanent.”

SN 22.139

SN 22.139
Impermanence (3rd)
Tatiyaaniccasutta

At Sāvatthī.

“Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?

Form is impermanent; you should give up desire and greed for it.

Feeling …

Perception …

Choices …

Consciousness is impermanent; you should give up desire and greed for it.

You should give up desire and greed for what is impermanent.”

SN 22.140

SN 22.140
Suffering
Dukkhasutta

At Sāvatthī.

“Mendicants, you should give up desire for what is suffering. …”

SN 22.141

SN 22.141
Suffering (2nd)
Dutiyadukkhasutta

At Sāvatthī.

“Mendicants, you should give up greed for what is suffering. …”

SN 22.142

SN 22.142
Suffering (3rd)
Tatiyadukkhasutta

At Sāvatthī.

“Mendicants, you should give up desire and greed for what is suffering. …”

SN 22.143

SN 22.143
Not-Self
Anattasutta

At Sāvatthī.

“Mendicants, you should give up desire for what is not-self. …”

SN 22.144

SN 22.144
Not-Self (2nd)
Dutiyaanattasutta

At Sāvatthī.

“Mendicants, you should give up greed for what is not-self. …”

SN 22.145

SN 22.145
Not-Self (3rd)
Tatiyaanattasutta

At Sāvatthī.

“Mendicants, you should give up desire and greed for what is not-self. …”

SN 22.146

SN 22.146
Full of Disillusionment
Nibbidābahulasutta

At Sāvatthī.

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live full of disillusionment for form, feeling, perception, choices, and consciousness. Living in this way, they completely understand form, feeling, perception, choices, and consciousness. Completely understanding form, feeling, perception, choices, and consciousness, they’re freed from these things. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.”

SN 22.147

SN 22.147
Observing Impermanence
Aniccānupassīsutta

At Sāvatthī.

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live observing impermanence in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

SN 22.148

SN 22.148
Observing Suffering
Dukkhānupassīsutta

At Sāvatthī.

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live observing suffering in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

SN 22.149

SN 22.149
Observing Not-Self
Anattānupassīsutta

At Sāvatthī.

“Mendicants, when a gentleman has gone forth out of faith, this is what’s in line with the teachings. They should live observing not-self in form, feeling, perception, choices, and consciousness. … They’re freed from suffering, I say.”

SN 22.150

SN 22.150
In Oneself
Ajjhattasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form, pleasure and pain arise in oneself. When feeling … perception … choices … consciousness exists, because of grasping consciousness, pleasure and pain arise in oneself.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.151

SN 22.151
This Is Mine
Etaṁmamasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does someone regard things like this: ‘This is mine, I am this, this is my self’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form … When consciousness exists, because of grasping consciousness and insisting on consciousness, someone regards it like this: ‘This is mine, I am this, this is my self.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would you regard it like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.152

SN 22.152
This Is My Self
Soattāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.153

SN 22.153
It Might Not Be Mine
Nocamesiyāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.154

SN 22.154
Wrong View
Micchādiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does wrong view arise?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, wrong view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, wrong view arises.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would wrong view arise?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.155

SN 22.155
Substantialist View
Sakkāyadiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does substantialist view arise?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, substantialist view arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, substantialist view arises.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would substantialist view arise?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would substantialist view arise?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.156

SN 22.156
View of Self
Attānudiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does view of self arise?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, view of self arises. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, view of self arises.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would view of self arise?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.157

SN 22.157
Insistence
Abhinivesasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, and shackles arise?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, fetters, insistence, and shackles arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, and shackles arise.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, and shackles arise?”

“No, sir.” …

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.158

SN 22.158
Insistence (2nd)
Dutiyaabhinivesasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, do fetters, insistence, shackles, and attachments arise?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, fetters, insistence, shackles, and attachments arise. When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, fetters, insistence, shackles, and attachments arise.

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would fetters, insistence, shackles, and attachments arise?”

“No, sir.”

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 22.159

SN 22.159
With Ānanda
Ānandasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Ānanda? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” …

“Seeing this … They understand: ‘… there is no return to any state of existence.’”

The Linked Discourses on the aggregates are complete.

SN 23.1

SN 23.1
About Māra
Mārasutta

At Sāvatthī.

Then Venerable Rādha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘Māra’. How is Māra defined?”

“When there is form, Rādha, there may be Māra, or the murderer, or the murdered. So you should see form as Māra, the murderer, the murdered, the diseased, the boil, the dart, the misery, the miserable. Those who see it like this see rightly. When there is feeling … perception … choices … consciousness, there may be Māra, or the murderer, or the murdered. So you should see consciousness as Māra, the murderer, the murdered, the diseased, the boil, the dart, the misery, the miserable. Those who see it like this see rightly.”

“But sir, what’s the purpose of seeing rightly?”

“Disillusionment is the purpose of seeing rightly.”

“But what’s the purpose of disillusionment?”

“Dispassion is the purpose of disillusionment.”

“But what’s the purpose of dispassion?”

“Freedom is the purpose of dispassion.”

“But what’s the purpose of freedom?”

“Extinguishment is the purpose of freedom.”

“But sir, what is the purpose of extinguishment?”

“Your question goes too far, Rādha. You couldn’t figure out the limit of questions. For extinguishment is the culmination, destination, and end of the spiritual life.”

SN 23.2

SN 23.2
Sentient Beings
Sattasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called a ‘sentient being’. How is a sentient being defined?”

“Rādha, when you cling, strongly cling, to desire, greed, relishing, and craving for form, then a being is spoken of. When you cling, strongly cling, to desire, greed, relishing, and craving for feeling … perception … choices … consciousness, then a being is spoken of.

Suppose some boys or girls were playing with sandcastles. As long as they’re not rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they cherish them, fancy them, treasure them, and treat them as their own. But when they are rid of greed, desire, fondness, thirst, passion, and craving for those sandcastles, they scatter, destroy, and demolish them with their hands and feet, making them unplayable.

In the same way, you should scatter, destroy, and demolish form, making it unplayable. And you should practice for the ending of craving. You should scatter, destroy, and demolish feeling … perception … choices … consciousness, making it unplayable. And you should practice for the ending of craving. For the ending of craving is extinguishment.”

SN 23.3

SN 23.3
The Conduit To Rebirth
Bhavanettisutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘the cessation of the conduit to rebirth’. What is the conduit to rebirth? And what is the cessation of the conduit to rebirth?”

“Rādha, any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies—this is called the conduit to rebirth. Their cessation is the cessation of the conduit to rebirth.

Any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies—this is called the conduit to rebirth. Their cessation is the cessation of the conduit to rebirth.”

SN 23.4

SN 23.4
Should Be Completely Understood
Pariññeyyasutta

At Sāvatthī.

Then Venerable Rādha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Rādha, I will teach you the things that should be completely understood, complete understanding, and the person who has completely understood. Listen and apply your mind well, I will speak.”

“Yes, sir,” Rādha replied. The Buddha said this:

“And what things should be completely understood? Form, feeling, perception, choices, and consciousness. These are called the things that should be completely understood.

And what is complete understanding? The ending of greed, hate, and delusion. This is called complete understanding.

And what is the person who has completely understood? It should be said: a perfected one, the venerable of such and such name and clan. This is called the person who has completely understood.”

SN 23.5

SN 23.5
Ascetics and Brahmins
Samaṇasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ gratification, drawback, and escape. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand these five grasping aggregates’ gratification, drawback, and escape. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 23.6

SN 23.6
Ascetics and Brahmins (2nd)
Dutiyasamaṇasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness.

There are ascetics and brahmins who don’t truly understand these five grasping aggregates’ origin, ending, gratification, drawback, and escape … Those venerables don’t realize the goal of life as an ascetic or brahmin …

There are ascetics and brahmins who do truly understand … Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 23.7

SN 23.7
A Stream-Enterer
Sotāpannasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. When a noble disciple truly understands these five grasping aggregates’ origin, ending, gratification, drawback, and escape, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 23.8

SN 23.8
A Perfected One
Arahantasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. A mendicant comes to be freed by not grasping after truly understanding these five grasping aggregates’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 23.9

SN 23.9
Desire and Greed
Chandarāgasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, you should give up any desire, greed, relishing, and craving for form. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 23.10

SN 23.10
Desire and Greed (2nd)
Dutiyachandarāgasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, you should give up any desire, greed, relishing, and craving for form; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that form will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

You should give up any desire, greed, relishing, and craving for feeling … perception … choices … consciousness; and any attraction, grasping, mental fixation, insistence, and underlying tendencies. Thus that consciousness will be given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.”

SN 23.11

SN 23.11
About Māra
Mārasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘Māra’. How is Māra defined?”

“Rādha, form is Māra, feeling is Māra, perception is Māra, choices are Māra, consciousness is Māra.

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 23.12

SN 23.12
Susceptible to Māra
Māradhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘susceptible to Māra’. What is susceptible to Māra?”

“Rādha, form is susceptible to Māra. Feeling, perception, choices, and consciousness are susceptible to Māra.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.13

SN 23.13
Impermanence
Aniccasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘impermanence’. What is impermanence?”

“Rādha, form, feeling, perception, choices, and consciousness are impermanent.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.14

SN 23.14
Liable to Impermanence
Aniccadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘liable to impermanence’. What is liable to impermanence?

“Rādha, form, feeling, perception, choices, and consciousness are liable to impermanence.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.15

SN 23.15
Suffering
Dukkhasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘suffering’. What is suffering?”

“Rādha, form, feeling, perception, choices, and consciousness are suffering.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.16

SN 23.16
Liable to Suffering
Dukkhadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of ‘liable to suffering’. What is liable to suffering?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to suffering.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.17

SN 23.17
Not-Self
Anattasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘not-self’. What is not-self?”

“Rādha, form, feeling, perception, choices, and consciousness are not-self.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.18

SN 23.18
Naturally Not-Self
Anattadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of this thing called ‘liable to not-self’. What is liable to not-self?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to not-self.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.19

SN 23.19
Liable To End
Khayadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of ‘liable to end’. What is liable to end?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to end.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.20

SN 23.20
Liable To Vanish
Vayadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of ‘liable to vanish’. What is liable to vanish?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to vanish.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.21

SN 23.21
Liable To Originate
Samudayadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of ‘liable to originate’. What is liable to originate?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to originate.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.22

SN 23.22
Liable To Cease
Nirodhadhammasutta

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, they speak of ‘liable to cease’. What is liable to cease?”

“Rādha, form, feeling, perception, choices, and consciousness are liable to cease.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 23.23-33

SN 23.23–33
Eleven Discourses on Māra, Etc.
Mārādisuttaekādasaka

At Sāvatthī.

Seated to one side, Venerable Rādha said to the Buddha:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it.

Feeling …

Perception …

Choices …

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”

“You should give up any desire, any greed, any desire and greed for whatever is susceptible to Māra …”

“… impermanent …”

“… liable to impermanence …”

“… suffering …”

“… liable to suffering …”

“… not-self …”

“… liable to not-self …”

“… liable to end …”

“… liable to vanish …”

“… liable to originate …”

SN 23.34

SN 23.34
Liable To Cease
Nirodhadhammasutta

At Sāvatthī.

Venerable Rādha said to the Buddha:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Feeling …

Perception …

Choices …

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

SN 23.35

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is Māra. And what is Māra? Form is Māra. You should give up any desire, any greed, any desire and greed for it. …

Consciousness is Māra. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is Māra.”

SN 23.36

“You should give up any desire, any greed, any desire and greed for whatever is susceptible to Māra …”

SN 23.37

“… impermanent …”

SN 23.38

“… liable to impermanence …”

SN 23.39

“… suffering …”

SN 23.40

“… liable to suffering …”

SN 23.41

“… not-self …”

SN 23.42

“… liable to not-self …”

SN 23.43

“… liable to end …”

SN 23.44

“… liable to vanish …”

SN 23.45

“… liable to originate …”

SN 23.46

SN 23.46
Liable To Cease
Nirodhadhammasutta

At Sāvatthī.

When Venerable Rādha was seated to one side, the Buddha said to him:

“Rādha, you should give up any desire, any greed, any desire and greed for whatever is liable to cease. And what is liable to cease? Form is liable to cease. You should give up any desire, any greed, any desire and greed for it.

Feeling …

Perception …

Choices …

Consciousness is liable to cease. You should give up any desire, any greed, any desire and greed for it. You should give up any desire, any greed, any desire and greed for whatever is liable to cease.”

The Linked Discourses with Rādha are complete.

SN 24.1

SN 24.1
Winds
Vātasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove. The Buddha said this:

"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"When form exists, because of grasping form and insisting on form, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar.'

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would the view arise: 'Winds don't blow; rivers don't flow; pregnant women don't give birth; the moon and stars neither rise nor set, but stand firm like a pillar'?"

"No, sir."

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No, sir.”

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.2

SN 24.2
This Is Mine
Etaṁmamasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘This is mine, I am this, this is my self’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘This is mine, I am this, this is my self.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘This is mine, I am this, this is my self.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.3

SN 24.3
This Is My Self
Soattāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self and the cosmos are one and the same. After passing away I will be permanent, everlasting, eternal, and imperishable.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.4

SN 24.4
It Might Not Be Mine
Nocamesiyāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘I might not be, and it might not be mine. I will not be, and it will not be mine’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.5

SN 24.5
There's No Meaning in Giving
Natthidinnasutta

At Sāvatthī.

"Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight. This person is made up of the four primary elements. When they die, the earth in their body merges and coalesces with the substance of earth. The water in their body merges and coalesces with the substance of water. The fire in their body merges and coalesces with the substance of fire. The air in their body merges and coalesces with the substance of air. The faculties are transferred to space. Four men with a bier carry away the corpse. Their footprints show the way to the cemetery. The bones become bleached. Offerings dedicated to the gods end in ashes. Giving is a doctrine of morons. When anyone affirms a positive teaching it's just baseless, false nonsense. Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death'?"

"Our teachings are rooted in the Buddha. …"

"When form exists, because of grasping form and insisting on form, the view arises: 'There's no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.' When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: 'There's no meaning in giving, sacrifice, or offerings. … Both the foolish and the astute are annihilated and destroyed when their body breaks up, and don't exist after death.'

What do you think, mendicants? Is form permanent or impermanent?"

"Impermanent, sir." …

"Is feeling … perception … choices … consciousness permanent or impermanent?"

"Impermanent, sir." …

"That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?"

"Impermanent, sir." …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.6

SN 24.6
Acting
Karotosutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The one who acts does nothing wrong … there is no merit or outcome of merit.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The one who acts does nothing wrong … there is no merit or outcome of merit.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.7

SN 24.7
Cause
Hetusutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There is no cause or reason for the corruption of sentient beings. Sentient beings are corrupted without cause or reason. There’s no cause or reason for the purification of sentient beings. Sentient beings are purified without cause or reason. There is no power, no energy, no human strength or vigor. All sentient beings, all living creatures, all beings, all souls lack control, power, and energy. Molded by destiny, circumstance, and nature, they experience pleasure and pain in the six classes of rebirth’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There is no cause or reason … they experience pleasure and pain in the six classes of rebirth.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There is no cause or reason … they experience pleasure and pain in the six classes of rebirth.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.8

SN 24.8
The Extensive View
Mahādiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘There are these seven substances that are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. What seven? The substances of earth, water, fire, air; pleasure, pain, and the soul is the seventh. These seven substances are not made, not derived, not created, without a creator, barren, steady as a mountain peak, standing firm like a pillar. They don’t move or deteriorate or obstruct each other. They’re unable to cause pleasure, pain, or both pleasure and pain to each other. If you chop off someone’s head with a sharp sword, you don’t take anyone’s life. The sword simply passes through the gap between the seven substances. There are 1.4 million main wombs, and 6,000, and 600. There are 500 deeds, and five, and three. There are deeds and half-deeds. There are 62 paths, 62 sub-eons, six classes of rebirth, and eight stages in a person’s life. There are 4,900 Ājīvaka ascetics, 4,900 wanderers, and 4,900 naked ascetics. There are 2,000 faculties, 3,000 hells, and 36 realms of dust. There are seven percipient embryos, seven non-percipient embryos, and seven knotless embryos. There are seven gods, seven humans, and seven goblins. There are seven lakes, seven rivers, 700 rivers, seven cliffs, and 700 cliffs. There are seven dreams and 700 dreams. There are 8.4 million great eons through which the foolish and the astute transmigrate before making an end of suffering. And here there is no such thing as this: “By this precept or observance or fervent austerity or spiritual life I shall force unripened deeds to bear their fruit, or eliminate old deeds by experiencing their results little by little”—for that cannot be. Pleasure and pain are allotted. Transmigration lasts only for a limited period, so there’s no increase or decrease, no getting better or worse. It’s like how, when you toss a ball of string, it rolls away unraveling. In the same way, after transmigrating the foolish and the astute will make an end of suffering’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘There are these seven substances that are not made … the foolish and the astute will make an end of suffering.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘There are these seven substances that are not made … the foolish and the astute will make an end of suffering.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.9

SN 24.9
The Cosmos is Eternal
Sassatadiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is eternal’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The cosmos is eternal.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The cosmos is eternal.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.10

SN 24.10
The Cosmos Is Not Eternal
Asassatadiṭṭhisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is not eternal’?”

“Our teachings are rooted in the Buddha. …”

“When form exists …” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.11

SN 24.11
The Cosmos is Finite
Antavāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is finite’?” …

SN 24.12

SN 24.12
The Cosmos is Infinite
Anantavāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The cosmos is infinite’?” …

SN 24.13

SN 24.13
The Soul and the Body Are Identical
Taṁjīvaṁtaṁsarīraṁsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are identical’?” …

SN 24.14

SN 24.14
The Soul and the Body Are Different Things
Aññaṁjīvaṁaññaṁsarīraṁsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The soul and the body are different things’?” …

SN 24.15

SN 24.15
A Realized One Still Exists
Hotitathāgatosutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one still exists after death’?” …

SN 24.16

SN 24.16
A Realized One No Longer Exists
Nahotitathāgatosutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one no longer exists after death’?” …

SN 24.17

SN 24.17
A Realized One Both Still Exists and No Longer Exists
Hoticanacahotitathāgatosutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one both still exists and no longer exists after death’?” …

SN 24.18

SN 24.18
A Realized One Neither Still Exists Nor No Longer Exists
Nevahotinanahotitathāgatosutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘A realized one neither still exists nor no longer exists after death’ …

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” … “But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“No, sir.”

“That which is seen, heard, thought, known, attained, sought, and explored by the mind: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“No, sir.”

“When a noble disciple has given up doubt in these six cases, and has given up doubt in suffering, its origin, its cessation, and the practice that leads to its cessation, they’re called a noble disciple who is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 24.19

SN 24.19
Winds
Vātasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No, sir.”

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

SN 24.20-35

SN 24.20–35
This Is Mine, Etc.
Etaṁmamādisutta

(Tell these in full as in discourses 2 through 17 of the previous chapter.)

SN 24.36

SN 24.36
Neither Still Exists Nor No Longer Exists
Nevahotinanahotisutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘A realized one neither still exists nor no longer exists after death’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘A realized one neither still exists nor no longer exists after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘a realized one neither still exists nor no longer exists after death.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A realized one neither still exists nor no longer exists after death.’” …

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“And so, when suffering exists, because of grasping suffering and insisting on suffering, the view arises: ‘A realized one neither still exists nor no longer exists after death.’”

SN 24.37

SN 24.37
The Self Has Form
Rūpīattāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self has form and is free of disease after death’?” …

SN 24.38

SN 24.38
The Self Is Formless
Arūpīattāsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is formless and free of disease after death’?” …

SN 24.39

SN 24.39
The Self Has Form and Is Formless
Rūpīcaarūpīcaattāsutta

At Sāvatthī.

“‘The self has form and is formless, and is free of disease after death’?” …

SN 24.40

SN 24.40
The Self Neither Has Form Nor Is Formless
Nevarūpīnārūpīattāsutta

“‘The self neither has form nor is formless, and is free of disease after death’?” …

SN 24.41

SN 24.41
The Self Is Perfectly Happy
Ekantasukhīsutta

“‘The self is perfectly happy, and is free of disease after death’?” …

SN 24.42

SN 24.42
Exclusively Suffering
Ekantadukkhīsutta

“‘The self is exclusively suffering, and is free of disease after death’?” …

SN 24.43

SN 24.43
The Self Is Happy and Suffering
Sukhadukkhīsutta

“‘The self is happy and suffering, and is free of disease after death’?” …

SN 24.44

SN 24.44
The Self Is Neither Happy Nor Suffering
Adukkhamasukhīsutta

“‘The self is neither happy nor suffering, and is free of disease after death’?” …

SN 24.45

SN 24.45
Winds
Navātasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“No, sir.”

“And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’”

SN 24.46-69

SN 24.46–69
This Is Mine, etc.
Etaṁmamādisutta

(Tell in full as in discourses 20 through 43 of the second chapter.)

SN 24.70

SN 24.70
The Self Is Neither Happy Nor Suffering
Adukkhamasukhīsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is neither happy nor suffering, and free of disease after death’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and is free of disease after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and free of disease after death.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.” …

“And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and is free of disease after death.’ Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.” …

“But by not grasping what’s impermanent, suffering, and perishable, would such a view arise?”

“No, sir.”

“And so, what’s impermanent is suffering. When this exists, grasping at this, the view arises: ‘The self is neither happy nor suffering, and free of disease after death.’”

SN 24.71

SN 24.71
Winds
Navātasutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘Winds don’t blow; rivers don’t flow; pregnant women don’t give birth; the moon and stars neither rise nor set, but stand firm like a pillar.’ What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 24.72-95

SN 24.72–95
This Is Mine, Etc.
Etaṁmamādisutta

(Tell in full as in the 24 discourses of the second chapter.)

SN 24.96

SN 24.96
The Self Is Neither Happy Nor Suffering
Adukkhamasukhīsutta

At Sāvatthī.

“Mendicants, when what exists, because of grasping what and insisting on what, does the view arise: ‘The self is neither happy nor suffering, and is free of didease after death’?”

“Our teachings are rooted in the Buddha. …”

“When form exists, because of grasping form and insisting on form, the view arises: ‘The self is neither happy nor suffering, and free of disease after death.’ When feeling … perception … choices … consciousness exists, because of grasping consciousness and insisting on consciousness, the view arises: ‘The self is neither happy nor suffering, and is free of disease after death.’

What do you think, mendicants? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ You should truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

The Linked Discourses on views are complete.

SN 25.1

SN 25.1
The Eye
Cakkhusutta

At Sāvatthī.

“Mendicants, the eye is impermanent, decaying, and perishing. The ear, nose, tongue, body, and mind are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 25.2

SN 25.2
Sights
Rūpasutta

At Sāvatthī.

“Mendicants, sights are impermanent, decaying, and perishing. Sounds, smells, tastes, touches, and ideas are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 25.3

SN 25.3
Consciousness
Viññāṇasutta

At Sāvatthī.

“Mendicants, eye consciousness is impermanent, decaying, and perishing. Ear consciousness, nose consciousness, tongue consciousness, body consciousness, and mind consciousness are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.4

SN 25.4
Contact
Samphassasutta

At Sāvatthī.

“Mendicants, eye contact is impermanent, decaying, and perishing. Ear contact, nose contact, tongue contact, body contact, and mind contact are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.5

SN 25.5
Feeling
Samphassajasutta

At Sāvatthī.

“Mendicants, feeling born of eye contact is impermanent, decaying, and perishing. Feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, and feeling born of mind contact are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.6

SN 25.6
Perception
Rūpasaññāsutta

At Sāvatthī.

“Mendicants, perception of sights is impermanent, decaying, and perishing. Perception of sounds, perception of smells, perception of tastes, perception of touches, and perception of ideas are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.7

SN 25.7
Intention
Rūpasañcetanāsutta

At Sāvatthī.

“Mendicants, intention regarding sights is impermanent, decaying, and perishing. Intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, and intentions regarding ideas are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.8

SN 25.8
Craving For Sights
Rūpataṇhāsutta

At Sāvatthī.

“Mendicants, craving for sights is impermanent, decaying, and perishing. Craving for sounds, craving for smells, craving for tastes, craving for touches, and craving for ideas are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.9

SN 25.9
Elements
Pathavīdhātusutta

At Sāvatthī.

“Mendicants, the earth element is impermanent, decaying, and perishing. The water element, the fire element, the air element, the space element, and the consciousness element are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. …”

SN 25.10

SN 25.10
The Aggregates
Khandhasutta

At Sāvatthī.

“Mendicants, form is impermanent, decaying, and perishing. Feeling, perception, choices, and consciousness are impermanent, decaying, and perishing.

Someone who has faith and confidence in these teachings is called a follower by faith. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who accepts these teachings after deliberating them with a degree of wisdom is called a follower of teachings. They’ve arrived at surety in the right way, they’ve arrived at the level of the true person, and they’ve transcended the level of the untrue person. They can’t do any deed which would make them be reborn in hell, the animal realm, or the ghost realm. They can’t die without realizing the fruit of stream-entry.

Someone who understands and sees these principles is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

The Linked Discourses on arrival are complete.

SN 26.1

SN 26.1
The Eye
Cakkhusutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear, nose, tongue, body, and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 26.2

SN 26.2
Sights
Rūpasutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and ideas is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and ideas is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 26.3

SN 26.3
Consciousness
Viññāṇasutta

At Sāvatthī.

“Mendicants, the arising of eye consciousness … mind consciousness … is the manifestation of old age and death. The cessation of eye consciousness … mind consciousness … is the ending of old age and death.”

SN 26.4

SN 26.4
Contact
Samphassasutta

At Sāvatthī.

“Mendicants, the arising of eye contact … mind contact … is the manifestation of old age and death. The cessation of eye contact … mind contact … is the ending of old age and death.”

SN 26.5

SN 26.5
Feeling
Samphassajasutta

At Sāvatthī.

“Mendicants, the arising of feeling born of eye contact …

the arising of feeling born of mind contact … is the manifestation of old age and death. The cessation of feeling born of eye contact … the cessation of feeling born of mind contact … is the ending of old age and death.”

SN 26.6

SN 26.6
Perception
Saññāsutta

At Sāvatthī.

“Mendicants, the arising of perception of sights … perception of ideas … is the manifestation of old age and death. The cessation of perception of sights … perception of ideas … is the ending of old age and death.”

SN 26.7

SN 26.7
Intention
Sañcetanāsutta

At Sāvatthī.

“Mendicants, the arising of intentions regarding sights … intentions regarding ideas … is the manifestation of old age and death. The cessation of intentions regarding sights … intentions regarding ideas … is the ending of old age and death.”

SN 26.8

SN 26.8
Craving
Taṇhāsutta

At Sāvatthī.

“Mendicants, the arising of craving for sights … craving for ideas … is the manifestation of old age and death. The cessation of craving for sights … craving for ideas … is the ending of old age and death.”

SN 26.9

SN 26.9
Elements
Dhātusutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation of the earth element, the water element, the fire element, the air element, the space element, and the consciousness element is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 26.10

SN 26.10
The Aggregates
Khandhasutta

At Sāvatthī.

“Mendicants, the arising, continuation, rebirth, and manifestation of form is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of feeling, perception, choices, and consciousness is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The cessation, settling, and ending of form is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of feeling, perception, choices, and consciousness is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

The Linked Discourses on arising are complete.

SN 27.1

SN 27.1
The Eye
Cakkhusutta

At Sāvatthī.

“Mendicants, desire and greed for the eye, ear, nose, tongue, body, or mind is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

SN 27.2

SN 27.2
Sights
Rūpasutta

At Sāvatthī.

“Mendicants, desire and greed for sights, sounds, smells, tastes, touches, or ideas is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

SN 27.3

SN 27.3
Consciousness
Viññāṇasutta

At Sāvatthī.

“Mendicants, desire and greed for eye consciousness, ear consciousness, nose consciousness, tongue consciousness, body consciousness, or mind consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these six cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

SN 27.4

SN 27.4
Contact
Samphassasutta

At Sāvatthī.

“Mendicants, desire and greed for eye contact, ear contact, nose contact, tongue contact, body contact, or mind contact is a corruption of the mind. …”

SN 27.5

SN 27.5
Feeling
Samphassajasutta

At Sāvatthī.

“Mendicants, desire and greed for feeling born of eye contact, feeling born of ear contact, feeling born of nose contact, feeling born of tongue contact, feeling born of body contact, or feeling born of mind contact is a defilement of the mind. …”

SN 27.6

SN 27.6
Perception
Saññāsutta

At Sāvatthī.

“Mendicants, desire and greed for perception of sights, perception of sounds, perception of smells, perception of tastes, perception of touches, or perception of ideas is a corruption of the mind. …”

SN 27.7

SN 27.7
Intention
Sañcetanāsutta

At Sāvatthī.

“Mendicants, desire and greed for intention regarding sights, intention regarding sounds, intention regarding smells, intention regarding tastes, intention regarding touches, or intention regarding ideas is a corruption of the mind. …”

SN 27.8

SN 27.8
Craving
Taṇhāsutta

At Sāvatthī.

“Mendicants, desire and greed for craving for sights, craving for sounds, craving for smells, craving for tastes, craving for touches, or craving for ideas is a corruption of the mind. …”

SN 27.9

SN 27.9
Elements
Dhātusutta

At Sāvatthī.

“Mendicants, desire and greed for the earth element, the water element, the fire element, the air element, the space element, or the consciousness element is a corruption of the mind. …”

SN 27.10

SN 27.10
The Aggregates
Khandhasutta

At Sāvatthī.

“Mendicants, desire and greed for form, feeling, perception, choices, or consciousness is a corruption of the mind. When a mendicant has given up mental corruption in these five cases, their mind inclines to renunciation. A mind imbued with renunciation is declared to be capable of directly knowing anything that can be realized.”

The Linked Discourses on corruptions are complete.

SN 28.1

SN 28.1
Born of Seclusion
Vivekajasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Dark Forest, plunged deep into it, and sat at the root of a tree for the day's meditation.

Then in the late afternoon, Sāriputta came out of retreat and went to Jeta's Grove, Anāthapiṇḍika's monastery. Venerable Ānanda saw him coming off in the distance, and said to him:

"Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?"

"Reverend, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But it didn't occur to me: 'I am entering the first absorption' or 'I have entered the first absorption' or 'I am emerging from the first absorption'."

"That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That's why it didn't occur to you: 'I am entering the first absorption' or 'I have entered the first absorption' or 'I am emerging from the first absorption'."

SN 28.2

SN 28.2
Without Placing the Mind
Avitakkasutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta and said to him:

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, as the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. But it didn’t occur to me: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

“That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the second absorption’ or ‘I have entered the second absorption’ or ‘I am emerging from the second absorption’.”

SN 28.3

SN 28.3
Rapture
Pītisutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta and said to him:

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ But it didn’t occur to me: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

“That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the third absorption’ or ‘I have entered the third absorption’ or ‘I am emerging from the third absorption’.”

SN 28.4

SN 28.4
Equanimity
Upekkhāsutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta and said to him:

“Reverend Sāriputta, your faculties are so very clear, and your complexion is pure and bright. What meditation were you practicing today?”

“Reverend, with the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. But it didn’t occur to me: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

“That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the fourth absorption’ or ‘I have entered the fourth absorption’ or ‘I am emerging from the fourth absorption’.”

SN 28.5

SN 28.5
The Dimension of Infinite Space
Ākāsānañcāyatanasutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta …

“Reverend, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, I entered and remained in the dimension of infinite space. …” …

SN 28.6

SN 28.6
The Dimension of Infinite Consciousness
Viññāṇañcāyatanasutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta …

“Reverend, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, I entered and remained in the dimension of infinite consciousness. …” …

SN 28.7

SN 28.7
The Dimension of Nothingness
Ākiñcaññāyatanasutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta …

“Reverend, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, I entered and remained in the dimension of nothingness. …” …

SN 28.8

SN 28.8
The Dimension of Neither Perception Nor Non-Perception
Nevasaññānāsaññāyatanasutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta …

“Reverend, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. …” …

SN 28.9

SN 28.9
The Attainment of Cessation
Nirodhasamāpattisutta

At Sāvatthī.

Venerable Ānanda saw Venerable Sāriputta …

“Reverend, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. But it didn’t occur to me: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

“That must be because Venerable Sāriputta has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit. That’s why it didn’t occur to you: ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’.”

SN 28.10

SN 28.10
With Sucimukhī
Sucimukhīsutta

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then he robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms. After wandering indiscriminately for almsfood in Rājagaha, he ate his almsfood by a wall.

Then the wanderer Sucimukhī went up to Venerable Sāriputta and said to him:

"Ascetic, do you eat facing downwards?"

"No, sister."

"Well then, do you eat facing upwards?"

"No, sister."

"Well then, do you eat facing the cardinal directions?"

"No, sister."

"Well then, do you eat facing the intermediate directions?"

"No, sister."

"When asked if you eat facing all these directions, you answer 'no, sister'. How exactly do you eat, ascetic?"

"Sister, those ascetics and brahmins who earn a living by geomancy—a low lore, a wrong livelihood—are said to eat facing downwards.

Those ascetics and brahmins who earn a living by astrology—a low lore, a wrong livelihood—are said to eat facing upwards.

Those ascetics and brahmins who earn a living by running errands and messages—a wrong livelihood—are said to eat facing the cardinal directions.

Those ascetics and brahmins who earn a living by palmistry—a low lore, a wrong livelihood—are said to eat facing the intermediate directions.

I don't earn a living by any of these means. I seek alms in a principled manner, and I eat it in a principled manner."

Then Sucimukhī the wanderer went around Rājagaha from street to street and from square to square, and announced: “The Sakyan ascetics eat food in a principled manner! The Sakyan ascetics eat food blamelessly! Give almsfood to the Sakyan ascetics!”

The Linked Discourses on Sāriputta are complete.

SN 29.1

SN 29.1
Plain Version
Suddhikasutta

At Sāvatthī.

“Mendicants, dragons reproduce in these four ways. What four? Dragons are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that dragons reproduce.”

SN 29.2

SN 29.2
Better
Paṇītatarasutta

At Sāvatthī.

“Mendicants, dragons reproduce in these four ways. What four? Dragons are born from an egg, from a womb, from moisture, or spontaneously. Of these, dragons born from a womb, from moisture, or spontaneously are better than those born from an egg. Dragons born from moisture or spontaneously are better than those born from an egg or from a womb. Dragons born spontaneously are better than those born from an egg, from a womb, or from moisture. These are the four ways that dragons reproduce.”

SN 29.3

SN 29.3
Sabbath
Uposathasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a mendicant went up to the Buddha, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why some egg-born dragons keep the sabbath, having transformed their bodies?"

"Mendicant, it's when some egg-born dragons think: 'In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the egg-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.' This is the cause, this is the reason why some egg-born dragons keep the sabbath, having transformed their bodies."

SN 29.4

SN 29.4
Sabbath (2nd)
Dutiyauposathasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, what is the cause, what is the reason why some womb-born dragons keep the sabbath, having transformed their bodies?”

(Tell all in full.)

SN 29.5

SN 29.5
Sabbath (3rd)
Tatiyauposathasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why some moisture-born dragons keep the sabbath, having transformed their bodies?”

(Tell all in full.)

SN 29.6

SN 29.6
Sabbath (4th)
Catutthauposathasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies?”

“Mendicant, it’s when some spontaneously-born dragons think: ‘In the past we did both kinds of deeds by body, speech, and mind. When the body broke up, after death, we were reborn in the company of the spontaneously-born dragons. If today we do good things by body, speech, and mind, when the body breaks up, after death, we may be reborn in a good place, a heavenly realm. Come, let us do good things by way of body, speech, and mind.’ This is the cause, this is the reason why some spontaneously-born dragons keep the sabbath, having transformed their bodies.”

SN 29.7

SN 29.7
They’ve Heard
Sutasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ When their body breaks up, after death, they’re reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

SN 29.8

SN 29.8
They’ve Heard (2nd)
Dutiyasutasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons?”

(Tell all in full.)

SN 29.9

SN 29.9
They’ve Heard (3rd)
Tatiyasutasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the moisture-born dragons?”

(Tell all in full.)

SN 29.10

SN 29.10
They’ve Heard (4th)
Catutthasutasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The spontaneously-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!’ When their body breaks up, after death, they’re reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons.”

SN 29.11-20

SN 29.11–20
Ten Discourses On How Giving Helps to Become Egg-Born
Aṇḍajadānūpakārasuttadasaka

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born dragons!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born dragons.”

SN 29.21-50

SN 29.21–50
Thirty Discourses On How Giving Helps to Become Womb-Born, Etc.
Jalābujādidānūpakārasuttattiṁsaka

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born dragons … moisture-born dragons … spontaneously-born dragons?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The spontaneously-born dragons are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born dragons!’ They give food … drink … a lamp. When their body breaks up, after death, they’re reborn in the company of the spontaneously-born dragons. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born dragons.”

(Each set of ten discourses of this series should be told in full the same way.)

The Linked Discourses on dragons are complete.

SN 30.1

SN 30.1
Plain Version
Suddhikasutta

At Sāvatthī.

“Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

SN 30.2

SN 30.2
They Carry Off
Harantisutta

At Sāvatthī.

“Mendicants, phoenixes reproduce in these four ways. What four? Phoenixes are born from eggs, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce. Of these, phoenixes born from an egg can only carry off dragons born from an egg, not those born from a womb, from moisture, or spontaneously. Phoenixes born from a womb can carry off dragons born from an egg or from a womb, but not those born from moisture or spontaneously. Phoenixes born from moisture can carry off dragons born from an egg, from a womb, or from moisture, but not those born spontaneously. Phoenixes born spontaneously can carry off dragons born from an egg, from a womb, from moisture, or spontaneously. These are the four ways that phoenixes reproduce.”

SN 30.3

SN 30.3
Both Kinds of Deeds
Dvayakārīsutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

SN 30.4-6

SN 30.4–6
Both Kinds of Deeds (2nd–4th)
Dutiyādidvayakārīsuttattika

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes …” “… moisture-born phoenixes …” “… or spontaneously-born phoenixes?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The spontaneously-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the spontaneously-born phoenixes!’ When their body breaks up, after death, they’re reborn in the company of the spontaneously-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the spontaneously-born phoenixes.”

SN 30.7-16

SN 30.7–16
Ten Discourses On How Giving Helps to Become Egg-Born
Aṇḍajadānūpakārasuttadasaka

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes?”

“Mendicant, it’s when someone does both kinds of deeds by body, speech, and mind. And they’ve heard: ‘The egg-born phoenixes are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the egg-born phoenixes!’ They give food …” “… drink …” “… clothing …” “… a vehicle …” “… a garland …” “… fragrance …” “… makeup …” “… a bed …” “… a house …” “… a lamp. When their body breaks up, after death, they’re reborn in the company of the egg-born phoenixes. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the egg-born phoenixes.”

SN 30.17-46

SN 30.17–46
How Giving Helps to Become Womb-Born, Etc.
Jalābujadānūpakārasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the womb-born phoenixes … moisture-born phoenixes … or spontaneously-born phoenixes?”

(Tell all in full.)

The Linked Discourses on phoenixes are complete.

SN 31.1

SN 31.1
Plain Version
Suddhikasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … The Buddha said this:

"Mendicants, I will teach you about the gods of the centaur realm. Listen …

And what are the gods of the centaur realm? There are gods who live in fragrant roots, fragrant heartwood, fragrant softwood, fragrant bark, fragrant shoots, fragrant leaves, fragrant flowers, fragrant fruit, fragrant sap, and fragrant scents. These are called the gods of the centaur realm."

SN 31.2

SN 31.2
Good Conduct
Sucaritasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm!’ When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm.”

SN 31.3

SN 31.3
A Giver of Fragrant Roots
Mūlagandhadātāsutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant roots?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm who live in fragrant roots!’ They give gifts of fragrant roots. When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant roots.”

SN 31.4-12

SN 31.4–12
Nine Discourses On Givers of Fragrant Heartwood, Etc.
Sāragandhādidātāsuttanavaka

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm who live in fragrant heartwood … fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm who live in fragrant heartwood … fragrant scents!’ They give gifts of fragrant heartwood … fragrant scents. When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live on fragrant scents.”

SN 31.13-22

SN 31.13–22
Ten Discourses On How Giving Helps to Become a Fragrant Root Fairy
Mūlagandhadānūpakārasuttadasaka

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant roots?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm who live in fragrant roots are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm who live in fragrant roots!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm who live in fragrant roots. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant roots.”

SN 31.23-112

SN 31.23–112
Ninety Discourses On How Giving Helps to Become a Fragrant Heartwood Fairy
Sāragandhādidānūpakārasuttanavutika

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live in fragrant heartwood … softwood … bark … sprouts … leaves … flowers … fruit … sap … fragrant scents?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the centaur realm who live in fragrant scents are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the centaur realm who live in fragrant scents!’ They give food … drink … clothing … a vehicle … a garland … fragrance … makeup … a bed … a house … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of the centaur realm who live in fragrant scents. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the centaur realm who live on fragrant scents.”

The Linked Discourses on the centaur realm are completed.

SN 32.1

SN 32.1
Plain Version
Suddhikasutta

At Sāvatthī.

“Mendicants, I will teach you about the gods of the clouds. Listen …

And what are the gods of the clouds? There are gods of the cool clouds, warm clouds, thunder clouds, windy clouds, and rainy clouds. These are called the gods of the clouds.”

SN 32.2

SN 32.2
Good Conduct
Sucaritasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of the clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the clouds!’ When their body breaks up, after death, they’re reborn in the company of the gods of the clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of the clouds.”

SN 32.3-12

SN 32.3–12
Ten Discourses On How Giving Helps to Become a Cool Cloud God
Sītavalāhakadānūpakārasuttadasaka

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of cool clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of the cool clouds!’ They give food … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of cool clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of cool clouds.”

SN 32.13-52

SN 32.13–52
How Giving Helps to Become a Warm Cloud God, Etc.
Uṇhavalāhakadānūpakārasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of warm clouds … thunder clouds … windy clouds … rainy clouds?”

“Mendicant, it’s when someone does good things by way of body, speech, and mind. And they’ve heard: ‘The gods of rainy clouds are long-lived, beautiful, and very happy.’ They think: ‘If only, when my body breaks up, after death, I would be reborn in the company of the gods of rainy clouds!’ They give food … a lamp. When their body breaks up, after death, they’re reborn in the company of the gods of rainy clouds. This is the cause, this is the reason why someone, when their body breaks up, after death, is reborn in the company of the gods of rainy clouds.”

SN 32.53

SN 32.53
Gods of the Cool Clouds
Sītavalāhakasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why sometimes it becomes cool?”

“Mendicant, there are what are called gods of the cool clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes cool. This is the cause, this is the reason why sometimes it becomes cool.”

SN 32.54

SN 32.54
Gods of the Warm Clouds
Uṇhavalāhakasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why sometimes it becomes warm?”

“Mendicant, there are what are called gods of the warm clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes warm. This is the cause, this is the reason why sometimes it becomes warm.”

SN 32.55

SN 32.55
Gods of the Storm Clouds
Abbhavalāhakasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why sometimes it becomes stormy?”

“Mendicant, there are what are called gods of the storm clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes stormy. This is the cause, this is the reason why sometimes it becomes stormy.”

SN 32.56

SN 32.56
Gods of the Windy Clouds
Vātavalāhakasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why sometimes it becomes windy?”

“Mendicant, there are what are called gods of the windy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes windy. This is the cause, this is the reason why sometimes it becomes windy.”

SN 32.57

SN 32.57
Gods of the Rainy Clouds
Vassavalāhakasutta

At Sāvatthī.

Seated to one side, that mendicant said to the Buddha:

“Sir, what is the cause, what is the reason why sometimes it rains?”

“Mendicant, there are what are called gods of the rainy clouds. Sometimes they think: ‘Why don’t we revel in our own kind of enjoyment?’ Then, in accordance with their wish, it becomes rainy. This is the cause, this is the reason why sometimes it rains.”

The Linked Discourses on gods of the clouds are complete.

SN 33.1

SN 33.1
Not Knowing Form
Rūpaaññāṇasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? That is: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists."

"Vaccha, it is because of not knowing form, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason."

SN 33.2

SN 33.2
Not Knowing Feeling
Vedanāaññāṇasutta

At Sāvatthī.

Then the wanderer Vacchagotta said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? That is: the cosmos is eternal, or not eternal … after death, a realized one neither still exists nor no longer exists.”

“Vaccha, it is because of not knowing feeling, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

SN 33.3

SN 33.3
Not Knowing Perception
Saññāaññāṇasutta

At Sāvatthī.

Then the wanderer Vacchagotta said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? …”

“Vaccha, it is because of not knowing perception, its origin, its cessation, and the practice that leads to its cessation …”

SN 33.4

SN 33.4
Not Knowing Choices
Saṅkhāraaññāṇasutta

At Sāvatthī.

Then the wanderer Vacchagotta said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? …”

“Vaccha, it is because of not knowing choices, their origin, their cessation, and the practice that leads to their cessation …”

SN 33.5

SN 33.5
Not Knowing Consciousness
Viññāṇaaññāṇasutta

At Sāvatthī.

Then the wanderer Vacchagotta said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? …”

“Vaccha, it is because of not knowing consciousness, its origin, its cessation, and the practice that leads to its cessation …”

SN 33.6-10

SN 33.6–10
Five Discourses on Not Seeing Form, Etc.
Rūpaadassanādisuttapañcaka

At Sāvatthī.

Then the wanderer Vacchagotta said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? …”

“Vaccha, it is because of not seeing form …” “… feeling …” “… perception …” “… choices …” “… consciousness, its origin, its cessation, and the practice that leads to its cessation …”

SN 33.11

At Sāvatthī.

“Vaccha, it is because of not comprehending form …

SN 33.12

feeling …

SN 33.13

perception …

SN 33.14

choices …

consciousness …”

SN 33.16

At Sāvatthī.

“Vaccha, it is because of not understanding form …

SN 33.17

feeling …

SN 33.18

perception …

SN 33.19

choices …

consciousness …”

SN 33.21-25

SN 33.21–25
Five Discourses on Not Penetrating Form, Etc.
Rūpaappaṭivedhādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not penetrating form …”

SN 33.26-30

SN 33.26–30
Five Discourses on Not Distinguishing Form, Etc.
Rūpaasallakkhaṇādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not distinguishing form …”

SN 33.31-35

SN 33.31–35
Five Discourses on Not Detecting Form, Etc.
Rūpaanupalakkhaṇādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not detecting form …”

SN 33.36-40

SN 33.36–40
Five Discourses on Not Differentiating Form, Etc.
Rūpaappaccupalakkhaṇādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not differentiating form …”

SN 33.41-45

SN 33.41–45
Five Discourses on Not Examining Form, Etc.
Rūpaasamapekkhaṇādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not examining form …”

SN 33.46-50

SN 33.46–50
Five Discourses on Not Scrutinizing Form, Etc.
Rūpaappaccupekkhaṇādisuttapañcaka

At Sāvatthī.

“Vaccha, it is because of not scrutinizing form …”

SN 33.51

At Sāvatthī.

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why these various misconceptions arise in the world? …”

“Vaccha, it is because of not directly experiencing form …

SN 33.52

feeling …

SN 33.53

perception …

SN 33.54

choices …”

SN 33.55

SN 33.55
Not Directly Experiencing Consciousness
Viññāṇaappaccakkhakammasutta

At Sāvatthī.

“Vaccha, it is because of not directly experiencing consciousness, its origin, its cessation, and the practice that leads to its cessation that these various misconceptions arise in the world. This is the cause, this is the reason.”

The Linked Discourses with Vacchagotta are completed.

SN 34.1

SN 34.1
Entering Immersion
Samādhimūlakasamāpattisutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in entering it.

One meditator is not skilled in immersion but is skilled in entering it.

One meditator is skilled neither in immersion nor in entering it.

One meditator is skilled both in immersion and in entering it.

Of these, the meditator skilled in immersion and in entering it is the foremost, best, chief, highest, and finest of the four.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

In the same way, the meditator skilled in immersion and entering it is the foremost, best, leading, highest, and finest of the four.”

SN 34.2

SN 34.2
Remaining in Immersion
Samādhimūlakaṭhitisutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in remaining in it.

One meditator is skilled in remaining in immersion but is not skilled in immersion.

One meditator is skilled neither in immersion nor in remaining in it.

One meditator is skilled both in immersion and in remaining in it.

Of these, the meditator skilled in immersion and in remaining in it is the foremost, best, leading, highest, and finest of the four.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

In the same way, the meditator skilled in immersion and remaining in it is the foremost, best, leading, highest, and finest of the four.”

SN 34.3

SN 34.3
Emerging From Immersion
Samādhimūlakavuṭṭhānasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in emerging from it. …”

SN 34.4

SN 34.4
Gladdening for Immersion
Samādhimūlakakallitasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in gladdening the mind for immersion. …”

SN 34.5

SN 34.5
Supports For Immersion
Samādhimūlakaārammaṇasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in the supports for immersion. …”

SN 34.6

SN 34.6
Meditation Subjects For Immersion
Samādhimūlakagocarasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in the meditation subjects for immersion. …”

SN 34.7

SN 34.7
Projecting the Mind Purified by Immersion
Samādhimūlakaabhinīhārasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in projecting the mind purified by immersion. …”

SN 34.8

SN 34.8
Carefulness in Immersion
Samādhimūlakasakkaccakārīsutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in practicing carefully for it. …”

SN 34.9

SN 34.9
Persistence in Immersion
Samādhimūlakasātaccakārīsutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in practicing persistently for it. …”

SN 34.10

SN 34.10
Conducive to Immersion
Samādhimūlakasappāyakārīsutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in immersion but not in doing what’s conducive to it. …”

SN 34.11

SN 34.11
Entering and Remaining
Samāpattimūlakaṭhitisutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in remaining in it. …”

SN 34.12

SN 34.12
Entering and Emerging
Samāpattimūlakavuṭṭhānasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in emerging from it. …”

SN 34.13

SN 34.13
Entering and Gladdening
Samāpattimūlakakallitasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in gladdening the mind for immersion. …”

SN 34.14

SN 34.14
Entering and Supports
Samāpattimūlakaārammaṇasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in the supports for it. …”

SN 34.15

SN 34.15
Entering and Meditation Subjects
Samāpattimūlakagocarasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in the meditation subjects for immersion. …”

SN 34.16

SN 34.16
Entering and Projecting
Samāpattimūlakaabhinīhārasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in projecting the mind purified by immersion. …”

SN 34.17

SN 34.17
Entering and Carefulness
Samāpattimūlakasakkaccasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in practicing carefully for it. …”

SN 34.18

SN 34.18
Entering and Persistence
Samāpattimūlakasātaccasutta

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in practicing persistently for it. …”

SN 34.19

SN 34.19
Entering and What's Conducive
Samāpattimūlakasappāyakārīsutta

At Sāvatthī.

"Mendicants, there are these four meditators. What four?

One meditator is skilled in entering immersion but not in doing what's conducive to it. …"

SN 34.20-27

SN 34.20–27
Eight on Remaining and Emergence, Etc.
Ṭhitimūlakavuṭṭhānasuttādiaṭṭhaka

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in remaining in immersion but not in emerging from it. …”

(These eight discourses should be told in full as the previous set.)

SN 34.28-34

SN 34.28–34
Seven on Emergence and Gladdening, Etc.
Vuṭṭhānamūlakakallitasuttādisattaka

At Sāvatthī.

“Mendicants, there are these four meditators. What four?

One meditator is skilled in emerging from immersion but not in gladdening the mind for immersion. …”

(These seven discourses should be told in full as the previous set.)

SN 34.35-40

SN 34.35–40
Six on Gladdening and Support, Etc.
Kallitamūlakaārammaṇasuttādichakka

At Sāvatthī.

“One meditator is skilled in gladdening the mind for immersion but not in the supports for immersion. …”

(These six discourses should be told in full as the previous set.)

SN 34.41-45

SN 34.41–45
Five on Support and Subjects, Etc.
Ārammaṇamūlakagocarasuttādipañcaka

At Sāvatthī.

“One meditator is skilled in the supports for immersion but not in the meditation subjects for immersion. …”

(These five discourses should be told in full as the previous set.)

SN 34.46-49

SN 34.46–49
Four on Subjects and Projection, Etc.
Gocaramūlakaabhinīhārasuttādicatukka

At Sāvatthī.

“One meditator is skilled in the mindfulness meditation subjects for immersion but not in projecting the mind purified by immersion. …”

“One meditator is skilled in the mindfulness meditation subjects for immersion but not in practicing carefully for it. …”

(These four discourses should be told in full as the previous set.)

“One meditator is skilled in the mindfulness meditation subjects for immersion but not in practicing persistently for it. …”

“One meditator is skilled in the mindfulness meditation subjects for immersion but not in doing what’s conducive to it. …”

SN 34.50-52

SN 34.50–52
Three on Projection and Carefulness
Abhinīhāramūlakasakkaccasuttāditika

At Sāvatthī.

“One meditator is skilled in projecting the mind purified by immersion but not in practicing carefully for it. …”

“One meditator is skilled in projecting the mind purified by immersion but not in practicing persistently for it. …”

“One meditator is skilled in projecting the mind purified by immersion but not in doing what’s conducive to it. …”

SN 34.53-54

SN 34.53–54
Two on Carefulness and Persistence
Sakkaccamūlakasātaccakārīsuttadukādi

At Sāvatthī.

“One meditator is skilled in practicing carefully for immersion but not in practicing persistently for it. …”

“One meditator is skilled in practicing carefully for immersion but not in doing what’s conducive to it. …”

SN 34.55

SN 34.55
Persistence and What's Conducive
Sātaccamūlakasappāyakārīsutta

At Sāvatthī.

"Mendicants, there are these four meditators. What four?

One meditator is skilled in practicing persistently for immersion but not in doing what's conducive to it.

One meditator is skilled in doing what's conducive to immersion but not in practicing persistently for it.

One meditator is skilled neither in practicing persistently for immersion nor in doing what's conducive to it.

One meditator is skilled both in practicing persistently for immersion and in doing what's conducive to it.

Of these, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

In the same way, the meditator skilled both in practicing persistently for immersion and in doing what's conducive to it is the foremost, best, leading, highest, and finest of the four."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

(All should be told in full as per the fifty-fifth discourse.)

The Linked Discourses on Absorption are complete.

The Book of the Aggregates is finished.

SN 35.1

SN 35.1
The Interior as Impermanent
Ajjhattāniccasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the eye is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

The ear is impermanent. …

The nose is impermanent. …

The tongue is impermanent. …

The body is impermanent. …

The mind is impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.'

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

SN 35.2

SN 35.2
The Interior as Suffering
Ajjhattadukkhasutta

“Mendicants, the eye is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

The ear, nose, tongue, body, and mind are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.3

SN 35.3
The Interior as Not-Self
Ajjhattānattasutta

“Mendicants, the eye is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

The ear, nose, tongue, body, and mind are not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.4

SN 35.4
The Exterior as Impermanent
Bāhirāniccasutta

“Mendicants, sights are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Sounds, smells, tastes, touches, and ideas are impermanent. What’s impermanent is suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with sights, sounds, smells, tastes, touches, and ideas. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.5

SN 35.5
The Exterior as Suffering
Bāhiradukkhasutta

“Mendicants, sights are suffering. What’s suffering is not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

SN 35.6

SN 35.6
The Exterior as Not-Self
Bāhirānattasutta

“Mendicants, sights are not-self. And what’s not-self should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ …”

SN 35.7

SN 35.7
The Interior as Impermanent in the Three Times
Ajjhattāniccātītānāgatasutta

“Mendicants, the eye of the past and future is impermanent, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present.

The ear … nose … tongue … body … mind of the past and future is impermanent, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about the mind of the past, they don’t look forward to enjoying the mind in the future, and they practice for disillusionment, dispassion, and cessation regarding the mind in the present.”

SN 35.8

SN 35.8
The Interior as Suffering in the Three Times
Ajjhattadukkhātītānāgatasutta

“Mendicants, the eye of the past and future is suffering, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

SN 35.9

SN 35.9
The Interior as Not-Self in the Three Times
Ajjhattānattātītānāgatasutta

“Mendicants, the eye of the past and future is not-self, let alone the present.

Seeing this, a learned noble disciple doesn’t worry about the eye of the past, they don’t look forward to enjoying the eye in the future, and they practice for disillusionment, dispassion, and cessation regarding the eye in the present. …”

SN 35.10

SN 35.10
The Exterior as Impermanent in the Three Times
Bāhirāniccātītānāgatasutta

“Mendicants, sights of the past and future are impermanent, let alone the present. …”

SN 35.11

SN 35.11
The Exterior as Suffering in the Three Times
Bāhiradukkhātītānāgatasutta

“Mendicants, sights of the past and future are suffering, let alone the present. …”

SN 35.12

SN 35.12
The Exterior as Not-Self in the Three Times
Bāhirānattātītānāgatasutta

“Mendicants, sights of the past and future are not-self, let alone the present. …”

SN 35.13

SN 35.13
Before My Awakening (Interior)
Paṭhamapubbesambodhasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to the eye … ear … nose … tongue … body … and mind?’

Then it occurred to me: ‘The pleasure and happiness that arise from the eye: this is its gratification. That the eye is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the eye: this is its escape.

The pleasure and happiness that arise from the ear … nose … tongue … body … mind: this is its gratification. That the mind is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for the mind: this is its escape.’

As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these six interior sense fields’ gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 35.14

SN 35.14
Before My Awakening (Exterior)
Dutiyapubbesambodhasutta

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification, the drawback, and the escape when it comes to sights … sounds … smells … tastes … touches … and ideas?’ …”

SN 35.15

SN 35.15
In Search of Gratification (Interior)
Paṭhamaassādapariyesanasutta

“Mendicants, I went in search of the eye’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s gratification. I went in search of the eye’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the eye’s drawback. I went in search of escape from the eye, and I found it. I’ve seen clearly with wisdom the full extent of escape from the eye.

I went in search of the ear’s … nose’s … tongue’s … body’s … mind’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s gratification. I went in search of the mind’s drawback, and I found it. I’ve seen clearly with wisdom the full extent of the mind’s drawback. I went in search of escape from the mind, and I found it. I’ve seen clearly with wisdom the full extent of escape from the mind.

As long as I didn’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening …

But when I did truly understand …

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 35.16

SN 35.16
In Search of Gratification (Exterior)
Dutiyaassādapariyesanasutta

“Mendicants, I went in search of the gratification of sights, and I found it. …”

SN 35.17

SN 35.17
If There Were No Gratification (Interior)
Paṭhamanoceassādasutta

“Mendicants, if there were no gratification in the eye, sentient beings wouldn’t be aroused by it. But since there is gratification in the eye, sentient beings are aroused by it. If the eye had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the eye has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the eye, sentient beings wouldn’t escape from it. But since there is an escape from the eye, sentient beings do escape from it.

If there were no gratification in the ear … nose … tongue … body … mind, sentient beings wouldn’t be aroused by it. But since there is gratification in the mind, sentient beings are aroused by it. If the mind had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the mind has a drawback, sentient beings do grow disillusioned with it. If there were no escape from the mind, sentient beings wouldn’t escape from it. But since there is an escape from the mind, sentient beings do escape from it.

As long as sentient beings don’t truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand these six interior sense fields’ gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

SN 35.18

SN 35.18
If There Were No Gratification (Exterior)
Dutiyanoceassādasutta

“Mendicants, if there were no gratification in sights, sentient beings wouldn’t be aroused by them. …”

SN 35.19

SN 35.19
Taking Pleasure (Interior)
Paṭhamābhinandasutta

“Mendicants, if you take pleasure in the eye, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you take pleasure in the ear … nose … tongue … body … mind, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering.

If you don’t take pleasure in the eye, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.

If you don’t take pleasure in the ear … nose … tongue … body … mind, you don’t take pleasure in suffering. If you don’t take pleasure in suffering, I say you’re exempt from suffering.”

SN 35.20

SN 35.20
Taking Pleasure (Exterior)
Dutiyābhinandasutta

“Mendicants, if you take pleasure in sights, you take pleasure in suffering. If you take pleasure in suffering, I say you’re not exempt from suffering. …”

SN 35.21

SN 35.21
The Arising of Suffering (Interior)
Paṭhamadukkhuppādasutta

“Mendicants, the arising, continuation, rebirth, and manifestation of the eye is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of the ear … nose … tongue … body … and mind is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of the eye is the cessation of suffering, the settling of diseases, and the ending of old age and death. The cessation, settling, and ending of the ear, nose, tongue, body, and mind is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 35.22

SN 35.22
The Arising of Suffering (Exterior)
Dutiyadukkhuppādasutta

“Mendicants, the arising, continuation, rebirth, and manifestation of sights is the arising of suffering, the continuation of diseases, and the manifestation of old age and death. The arising, continuation, rebirth, and manifestation of sounds, smells, tastes, touches, and ideas is the arising of suffering, the continuation of diseases, and the manifestation of old age and death.

The cessation, settling, and ending of sights, sounds, smells, tastes, touches, and ideas is the cessation of suffering, the settling of diseases, and the ending of old age and death.”

SN 35.23

SN 35.23
All
Sabbasutta

At Sāvatthī.

“Mendicants, I will teach you the all. Listen …

And what is the all? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is called the all.

Mendicants, suppose someone was to say: ‘I’ll reject this all and describe another all.’ They’d have no grounds for that, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

SN 35.24

SN 35.24
Giving Up
Pahānasutta

“Mendicants, I will teach you the principle for giving up the all. Listen …

And what is the principle for giving up the all? The eye should be given up. Sights should be given up. Eye consciousness should be given up. Eye contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should also be given up.

The ear … nose … tongue … body … mind should be given up. Ideas should be given up. Mind consciousness should be given up. Mind contact should be given up. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up.

This is the principle for giving up the all.”

SN 35.25

SN 35.25
Giving Up By Direct Knowledge and Complete Understanding
Abhiññāpariññāpahānasutta

“Mendicants, I will teach you the principle for giving up the all by direct knowledge and complete understanding. Listen …

And what is the principle for giving up the all by direct knowledge and complete understanding? The eye should be given up by direct knowledge and complete understanding. Sights should be given up by direct knowledge and complete understanding. Eye consciousness should be given up by direct knowledge and complete understanding. Eye contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by eye contact should be given up by direct knowledge and complete understanding.

The ear … nose … tongue … body … mind should be given up by direct knowledge and complete understanding. Ideas should be given up by direct knowledge and complete understanding. Mind consciousness should be given up by direct knowledge and complete understanding. Mind contact should be given up by direct knowledge and complete understanding. The painful, pleasant, or neutral feeling that arises conditioned by mind contact should be given up by direct knowledge and complete understanding.

This is the principle for giving up the all by direct knowledge and complete understanding.”

SN 35.26

SN 35.26
Without Completely Understanding (1st)
Paṭhamaaparijānanasutta

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

Without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding sights … eye consciousness … eye contact … painful, pleasant, or neutral feeling that arises conditioned by eye contact, without dispassion for it and giving it up, you can’t end suffering.

Without directly knowing and completely understanding the ear … the nose … the tongue … the body … the mind, without dispassion for it and giving it up, you can’t end suffering. Without directly knowing and completely understanding ideas … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises conditioned by mind contact, without dispassion for it and giving it up, you can’t end suffering.

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

By directly knowing and completely understanding the eye … the ear … the nose … the tongue … the body … the mind, having dispassion for it and giving it up, you can end suffering. By directly knowing and completely understanding ideas … mind consciousness … mind contact … painful, pleasant, or neutral feeling that arises conditioned by mind contact, having dispassion for it and giving it up, you can end suffering.

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

SN 35.27

SN 35.27
Without Completely Understanding (2nd)
Dutiyaaparijānanasutta

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. And what is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering?

The eye, sights, eye consciousness, and things knowable by eye consciousness.

The ear … nose … tongue … body …

The mind, thoughts, mind consciousness, and things knowable by mind consciousness.

This is the all, without directly knowing and completely understanding which, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering. And what is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering?

The eye, sights, eye consciousness, and things knowable by eye consciousness.

The ear … nose … tongue … body …

The mind, thoughts, mind consciousness, and things knowable by mind consciousness.

This is the all, directly knowing and completely understanding which, having dispassion for it and giving it up, you can end suffering.”

SN 35.28

SN 35.28
Burning
Ādittasutta

At one time the Buddha was staying near Gayā on Gayā Head together with a thousand mendicants. There the Buddha addressed the mendicants:

“Mendicants, all is burning. And what is the all that is burning?

The eye is burning. Sights are burning. Eye consciousness is burning. Eye contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress.

The ear … nose … tongue … body …

The mind is burning. Thoughts are burning. Mind consciousness is burning. Mind contact is burning. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also burning. Burning with what? Burning with the fires of greed, hate, and delusion. Burning with rebirth, old age, and death, with sorrow, lamentation, pain, sadness, and distress, I say.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of the thousand mendicants were freed from defilements by not grasping.

SN 35.29

SN 35.29
Oppressed
Addhabhūtasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants:

"Mendicants, all is oppressed. And what is the all that is oppressed?

The eye is oppressed. Sights are oppressed. Eye consciousness is oppressed. Eye contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also oppressed. Oppressed by what? Oppressed by the fires of greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

The ear … nose … tongue … body … mind is oppressed. Ideas are oppressed. Mind consciousness is oppressed. Mind contact is oppressed. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also oppressed. Oppressed by what? Oppressed by greed, hate, and delusion. Oppressed by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress, I say.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

SN 35.30

SN 35.30
The Practice Fit for Uprooting
Samugghātasāruppasutta

“Mendicants, I will teach you the practice fit for uprooting all conceiving. Listen and apply your mind well, I will speak. …

And what is the practice fit for uprooting all conceiving?

It’s when a mendicant does not conceive anything to be the eye, does not conceive it in the eye, does not conceive it as the eye, and does not conceive that ‘the eye is mine.’ They don’t conceive anything to be sights, they don’t conceive it in sights, they don’t conceive it as sights, and they don’t conceive that ‘sights are mine.’ They don’t conceive eye consciousness … eye contact … They don’t conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

They don’t conceive anything to be the ear … nose … tongue … body … mind … They don’t conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

They don’t conceive anything to be all, they don’t conceive it in all, they don’t conceive it as all, and they don’t conceive that ‘all is mine.’ Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is the practice fit for uprooting all conceiving.”

SN 35.31

SN 35.31
The Practice Conducive to Uprooting (1st)
Paṭhamasamugghātasappāyasutta

“Mendicants, I will teach you the practice that’s conducive to uprooting all conceiving. Listen …

And what is the practice that’s conducive to uprooting all conceiving? It’s when a mendicant does not conceive anything to be the eye, does not conceive it in the eye, does not conceive it as the eye, and does not conceive that ‘the eye is mine.’ They don’t conceive anything to be sights … eye consciousness … eye contact. And they don’t conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by eye contact. They don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

They don’t conceive anything to be the ear … nose … tongue … body … mind … They don’t conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by mind contact. They don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

As far as the aggregates, elements, and sense fields extend, they don’t conceive anything to be that, they don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’ Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is the practice that’s conducive to uprooting all conceiving.”

SN 35.32

SN 35.32
The Practice Conducive to Uprooting (2nd)
Dutiyasamugghātasappāyasutta

“Mendicants, I will teach you the practice that’s conducive to uprooting all conceiving. Listen …

And what is the practice that’s conducive to uprooting all conceiving?

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights … eye consciousness … eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” …

“Is the ear … nose … tongue …

body … mind …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’ This is the practice that’s conducive to uprooting all conceiving.”

SN 35.33

At Sāvatthī.

“Mendicants, all is liable to be reborn. And what is the all that is liable to be reborn? The eye, sights, eye consciousness, and eye contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also liable to be reborn.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are liable to be reborn. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also liable to be reborn.

Seeing this a learned noble disciple grows disillusioned … They understand: ‘… there is no return to any state of existence.’”

SN 35.34

“Mendicants, all is liable to grow old. …”

SN 35.35

“Mendicants, all is liable to fall sick. …”

SN 35.36

“Mendicants, all is liable to die. …”

SN 35.37

“Mendicants, all is liable to sorrow. …”

SN 35.38

“Mendicants, all is liable to be corrupted. …”

SN 35.39

“Mendicants, all is liable to end. …”

SN 35.40

“Mendicants, all is liable to vanish. …”

SN 35.41

“Mendicants, all is liable to originate. …”

SN 35.42

“Mendicants, all is liable to cease. …”

SN 35.43

At Sāvatthī.

“Mendicants, all is impermanent. And what is the all that is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are impermanent. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

Seeing this, a learned noble disciple grows disillusioned …

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.44

“Mendicants, all is suffering. …”

SN 35.45

“Mendicants, all is not-self. …”

SN 35.46

“Mendicants, all is to be directly known. …”

SN 35.47

“Mendicants, all is to be completely understood. …”

SN 35.48

“Mendicants, all is to be given up. …”

SN 35.49

“Mendicants, all is to be realized. …”

SN 35.50

“Mendicants, all is to be directly known and completely understood. …”

SN 35.51

“Mendicants, all is troubled. …”

SN 35.52

SN 35.52
Disturbed
Upassaṭṭhasutta

“Mendicants, all is disturbed. And what is the all that is disturbed? The eye, sights, eye consciousness, and eye contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also disturbed.

The ear … nose … tongue … body …

The mind, ideas, mind consciousness, and mind contact are disturbed. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also disturbed.

Seeing this, a learned noble disciple grows disillusioned …

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.53

SN 35.53
Giving Up Ignorance
Avijjāpahānasutta

At Sāvatthī.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how does one know and see so as to give up ignorance and give rise to knowledge?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises.

Knowing and seeing the ear … nose … tongue … body …

Knowing and seeing the mind, ideas, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

That’s how to know and see so as to give up ignorance and give rise to knowledge.”

SN 35.54

SN 35.54
Giving Up Fetters
Saṁyojanappahānasutta

“Sir, how does one know and see so that the fetters are given up?”

“Mendicant, knowing and seeing the eye as impermanent, the fetters are given up …”

SN 35.55

SN 35.55
Uprooting the Fetters
Saṁyojanasamugghātasutta

“Sir, how does one know and see so that the fetters are uprooted?”

“Mendicant, knowing and seeing the eye as not-self, the fetters are uprooted …”

SN 35.56

SN 35.56
Giving Up Defilements
Āsavapahānasutta

“Sir, how does one know and see so that the defilements are given up?” …

SN 35.57

SN 35.57
Uprooting Defilements
Āsavasamugghātasutta

“Sir, how does one know and see so that the defilements are uprooted?” …

SN 35.58

SN 35.58
Giving Up Tendencies
Anusayapahānasutta

“Sir, how does one know and see so that the underlying tendencies are given up?” …

SN 35.59

SN 35.59
Uprooting Tendencies
Anusayasamugghātasutta

“Sir, how does one know and see so that the underlying tendencies are uprooted?” …

SN 35.60

SN 35.60
The Complete Understanding of All Grasping
Sabbupādānapariññāsutta

“Mendicants, I will teach you the principle for the complete understanding of all grasping. Listen …

And what is the principle for the complete understanding of all grasping?

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

Ear consciousness arises dependent on the ear and sounds. …

Nose consciousness arises dependent on the nose and smells. …

Tongue consciousness arises dependent on the tongue and tastes. …

Body consciousness arises dependent on the body and touches. …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling.

Seeing this, a learned noble disciple grows disillusioned with the mind, ideas, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely understood grasping.’

This is the principle for the complete understanding of all grasping.”

SN 35.61

SN 35.61
The Depletion of All Fuel (1st)
Paṭhamasabbupādānapariyādānasutta

“Mendicants, I will teach you the principle for depleting all fuel. Listen …

And what is the principle for depleting all fuel?

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling.

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, eye contact, and feeling. Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

Ear … nose … tongue … body …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling.

Seeing this, a learned noble disciple grows disillusioned with the mind, ideas, mind consciousness, mind contact, and feeling. Being disillusioned, desire fades away. When desire fades away they’re freed. When they are released, they understand: ‘I have completely depleted grasping.’

This is the principle for depleting all fuel.”

SN 35.62

SN 35.62
The Depletion of All Fuel (2nd)
Dutiyasabbupādānapariyādānasutta

“Mendicants, I will teach you the principle for depleting all fuel. Listen …

And what is the principle for depleting all fuel?

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Sights … eye consciousness … eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.” …

“Ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body …

They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is the principle for depleting all fuel.”

SN 35.63

SN 35.63
With Migajāla (1st)
Paṭhamamigajālasutta

At Sāvatthī.

Then Venerable Migajāla went up to the Buddha … and said to him:

“Sir, they speak of one who lives alone. How is one who lives alone defined? And how is living with a partner defined?”

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is yoking. A mendicant who is fettered by relishing is said to live with a partner.

There are sounds … smells … tastes … touches …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. When there’s relishing there’s lust. When there’s lust there is yoking. A mendicant who is fettered by relishing is said to live with a partner.

A mendicant who lives like this is said to live with a partner, even if they frequent remote lodgings in the wilderness and the forest that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat. Why is that? For craving is their partner, and they haven’t given it up. That’s why they’re said to live with a partner.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When there’s no relishing there’s no lust. When there’s no lust there’s no yoking. A mendicant who is not fettered by relishing is said to live alone.

There are sounds … smells … tastes … touches …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When there’s no relishing there’s no lust. When there’s no lust there’s no yoking.

A mendicant who is not fettered by relishing is said to live alone. A mendicant who lives like this is said to live alone, even if they live within a village crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and

their disciples. Why is that? For craving is their partner, and they have given it up. That's why they're said to live alone."

SN 35.64

SN 35.64
With Migajāla (2nd)
Dutiyamigajālasutta

Then Venerable Migajāla went up to the Buddha … and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Migajāla, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.”

And then Venerable Migajāla approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Migajāla, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Migajāla became one of the perfected.

SN 35.65

SN 35.65
Samiddhi's Question About Māra
Paṭhamasamiddhimārapañhāsutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Samiddhi went up to the Buddha … and said to him:

"Sir, they speak of this thing called 'Māra'. How do we define Māra or what is known as Māra?"

"Samiddhi, where there is the eye, sights, eye consciousness, and things knowable by eye consciousness, there is Māra or what is known as Māra.

Where there is the ear, sounds, ear consciousness, and things knowable by ear consciousness, there is Māra or what is known as Māra.

Where there is the nose, smells, nose consciousness, and things knowable by nose consciousness, there is Māra or what is known as Māra.

Where there is the tongue, tastes, tongue consciousness, and things knowable by tongue consciousness, there is Māra or what is known as Māra.

Where there is the body, touches, body consciousness, and things knowable by body consciousness, there is Māra or what is known as Māra.

Where there is the mind, thoughts, mind consciousness, and things knowable by mind consciousness, there is Māra or what is known as Māra.

Where there is no eye, no sights, no eye consciousness, and no things knowable by eye consciousness, there is no Māra or what is known as Māra.

Where there is no ear … no nose … no tongue … no body …

Where there is no mind, no thoughts, no mind consciousness, and no things knowable by mind consciousness, there is no Māra or what is known as Māra."

SN 35.66

SN 35.66
Samiddhi's Question About a Sentient Being
Samiddhisattapañhāsutta

"Sir, they speak of this thing called a 'sentient being'. How do we define a sentient being or what is known as a sentient being?" …

SN 35.67

SN 35.67
Samiddhi's Question About Suffering
Samiddhidukkhapañhāsutta

"Sir, they speak of this thing called 'suffering'. How do we define suffering or what is known as suffering?" …

SN 35.68

SN 35.68
Samiddhi's Question About the World
Samiddhilokapañhāsutta

"Sir, they speak of this thing called 'the world'. How do we define the world or what is known as the world?"

"Samiddhi, where there is the eye, sights, eye consciousness, and things knowable by eye consciousness, there is the world or what is known as the world. Where there is the ear … nose … tongue … body … Where there is the mind, thoughts, mind consciousness, and things knowable by mind consciousness, there is the world or what is known as the world.

Where there is no eye, no sights, no eye consciousness, and no things knowable by eye consciousness, there is no world or what is known as the world. Where there is no ear … nose … tongue … body … Where there is no mind, no thoughts, no mind consciousness, and no things knowable by mind consciousness, there is no world or what is known as the world."

SN 35.69

SN 35.69
Upasena and the Viper
Upasenaāsīvisasutta

At one time the venerables Sāriputta and Upasena were staying near Rājagaha in the Cool Grove, under the Snake's Hood Grotto. Now at that time a viper fell on Upasena's body, and he addressed the mendicants, "Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff."

When he said this, Sāriputta said to him, "But we don't see any impairment in your body or deterioration of your faculties. Yet you say: 'Come, reverends, lift this body onto a cot and carry it outside before it's scattered right here like a handful of chaff.'"

"Reverend Sāriputta, there may be an impairment in body or deterioration of faculties for someone who thinks: 'I am the eye' or 'the eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.'

But I don't think like that. So why would there be an impairment in my body or deterioration of my faculties?"

"That must be because Venerable Upasena has long ago totally eradicated I-making, mine-making, and the underlying tendency to conceit.

That's why it doesn't occur to you: 'I am the eye' or 'the eye is mine.' Or 'I am the ear … nose … tongue … body …' Or 'I am the mind' or 'the mind is mine.'"

Then those mendicants lifted Upasena's body onto a cot and carried it outside. And his body was scattered right there like a handful of chaff.

SN 35.70

SN 35.70
Upavāna on What is Apparent in This Very Life
Upavāṇasandiṭṭhikasutta

Then Venerable Upavāna went up to the Buddha … and said to him:

“Sir, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Upavāna, take a mendicant who sees a sight with their eyes. They experience both the sight and the desire for the sight. There is desire for sights in them, and they understand that. Since this is so, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears … smells … tastes … touches …

Next, take a mendicant who knows an idea with their mind. They experience both the idea and the desire for the idea. There is desire for ideas in them, and they understand that. Since this is so, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Take a mendicant who sees a sight with their eyes. They experience the sight but no desire for the sight. There is no desire for sights in them, and they understand that. Since this is so, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Next, take a mendicant who hears … smells … tastes … touches …

Next, take a mendicant who knows an idea with their mind. They experience the idea but no desire for the idea. There is no desire for ideas in them, and they understand that. Since this is so, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

SN 35.71

SN 35.71
Six Fields of Contact (1st)
Paṭhamachaphassāyatanasutta

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha, “Here, sir, I’m lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.

Do you regard the ear … nose … tongue … body …

Do you regard the mind like this: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ Just this is the end of suffering.”

SN 35.72

SN 35.72
Six Fields of Contact (2nd)
Dutiyachaphassāyatanasutta

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha, “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Do you regard the eye like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the eye, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the first field of contact, so that there are no more future lives.

Do you regard the ear … nose … tongue … body …

Do you regard the mind like this: ‘This is not mine, I am not this, this is not my self’?”

“Yes, sir.”

“Good, mendicant! And regarding the mind, you will truly see clearly with right wisdom that: ‘This is not mine, I am not this, this is not my self.’ In this way you will give up the sixth field of contact, so that there are no more future lives.”

SN 35.73

SN 35.73
Six Fields of Contact (3rd)
Tatiyachaphassāyatanasutta

“Mendicants, anyone who doesn’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape has not completed the spiritual journey and is far from this teaching and training.”

When he said this, one of the mendicants said to the Buddha, “Here, sir, I’m lost, truly lost. For I don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape.”

“What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.74

SN 35.74
Sick (1st)
Paṭhamagilānasutta

At Sāvatthī.

Then a mendicant went up to the Buddha, and said to him, “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot.

The Buddha said to that monk, “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.”

He sat on the seat spread out and said to the mendicant, “I hope you’re keeping well, mendicant; I hope you’re getting by. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“I hope you don’t have any remorse or regret?”

“Indeed, sir, I have no little remorse and regret.”

“I hope you have no reason to blame yourself when it comes to ethical conduct?”

“No sir, I have no reason to blame myself when it comes to ethical conduct.”

“In that case, mendicant, why do you have remorse and regret?”

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“I understand that the Buddha has taught the Dhamma for the purpose of the fading away of greed.”

“Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of the fading away of greed. For that is indeed the purpose. What do you

think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.” …

“Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended … there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in that mendicant:

“Everything that has a beginning has an end.”

SN 35.75

SN 35.75
Sick (2nd)
Dutiyagilānasutta

Then a mendicant went up to the Buddha … and asked him, “Sir, in such and such a monastery there’s a mendicant who is junior and not well-known. He’s sick, suffering, gravely ill. Please go to him out of compassion.”

When the Buddha heard that the mendicant was junior and ill, understanding that he was not well-known, he went to him. That mendicant saw the Buddha coming off in the distance and tried to rise on his cot.

Then the Buddha said to that monk, “It’s all right, mendicant, don’t get up. There are some seats spread out, I will sit there.”

He sat on the seat spread out and said to the mendicant, “I hope you’re keeping well, mendicant; I hope you’re getting by. I hope that your pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not getting by. …

I have no reason to blame myself when it comes to ethical conduct.”

“In that case, mendicant, why do you have remorse and regret?”

“Because I understand that the Buddha has not taught the Dhamma merely for the sake of ethical purity.”

“If that is so, what exactly do you understand to be the purpose of teaching the Dhamma?”

“I understand that the Buddha has taught the Dhamma for the purpose of complete extinguishment by not grasping.”

“Good, good, mendicant! It’s good that you understand that I’ve taught the Dhamma for the purpose of complete extinguishment by not grasping. For that is indeed the purpose.

What do you think, mendicant? Is the eye permanent or impermanent?”

“Impermanent, sir.” …

“Is the ear … nose … tongue … body … mind … mind consciousness … mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye … ear … nose … tongue … body … mind … mind consciousness … mind contact … They grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

That is what the Buddha said. Satisfied, that mendicant was happy with what the Buddha said. And while this discourse was being spoken, the mind of that mendicant was freed from defilements by not grasping.

SN 35.76

SN 35.76
With Rādha on Impermanence
Rādhaaniccasutta

The Venerable Rādha went up to the Buddha … and said to him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Rādha, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent. You should give up desire for it.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are impermanent. And the pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent. You should give up desire for it.

You should give up desire for what is impermanent.”

SN 35.77

SN 35.77
With Rādha on Suffering
Rādhadukkhasutta

“Rādha, you should give up desire for what is suffering. …”

SN 35.78

SN 35.78
With Rādha on Not-Self
Rādhaanattasutta

“Rādha, you should give up desire for what is not-self. …”

SN 35.79

SN 35.79
Giving Up Ignorance (1st)
Paṭhamaavijjāpahānasutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“There is, mendicant.”

“But what is that one thing?”

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“When a mendicant knows and sees the eye, sights, eye consciousness, and eye contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by eye contact as impermanent, ignorance is given up and knowledge arises. …

Knowing and seeing the mind, ideas, mind consciousness, and mind contact as impermanent, ignorance is given up and knowledge arises. And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, ignorance is given up and knowledge arises.

That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

SN 35.80

SN 35.80
Giving Up Ignorance (2nd)
Dutiyaavijjāpahānasutta

Then a mendicant went up to the Buddha … and asked him, “Sir, is there one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge?”

“There is, mendicant.”

“But what is that one thing?”

“Ignorance is one thing such that by giving it up a mendicant gives up ignorance and gives rise to knowledge.”

“But how does a mendicant know and see so as to give up ignorance and give rise to knowledge?”

“Take a mendicant who has heard: ‘Nothing is worth insisting on.’ When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, they see all signs as other. They see the eye, sights, eye consciousness, and eye contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by eye contact as other. …

They see the mind, ideas, mind consciousness, and mind contact as other. And they also see the pleasant, painful, or neutral feeling that arises conditioned by mind contact as other. That’s how a mendicant knows and sees so as to give up ignorance and give rise to knowledge.”

SN 35.81

SN 35.81
Several Mendicants
Sambahulabhikkhusutta

Then several mendicants went up to the Buddha … and asked him, “Sir, sometimes wanderers of other religions ask us: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ We answer them like this: ‘The purpose of leading the spiritual life under the Buddha is to completely understand suffering.’

Answering this way, we trust that we repeat what the Buddha has said, and don’t misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism.”

“Indeed, in answering this way you repeat what I’ve said, and don’t misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of leading the spiritual life under me is to completely understand suffering.

If wanderers of other religions were to ask you: ‘Reverends, what is that suffering?’ You should answer them: ‘Reverends, the eye is suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.

Ear … Nose … Tongue … Body … Mind … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.

This is that suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.’ When questioned by wanderers of other religions, that’s how you should answer them.”

SN 35.82

SN 35.82
A Question On the World
Lokapañhāsutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, they speak of this thing called ‘the world’. How is the world defined?”

“It wears away, mendicant, that’s why it’s called ‘the world’. And what is wearing away? The eye is wearing away. Sights … eye consciousness … eye contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also wearing away.

The ear … nose … tongue … body … The mind … ideas … mind consciousness … mind contact is wearing away. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also wearing away.

It wears away, mendicant, that’s why it’s called ‘the world’.”

SN 35.83

SN 35.83
Phagguna's Question
Phaggunapañhāsutta

And then Venerable Phagguna went up to the Buddha … and said to him:

"Sir, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. Does the eye exist by which they could be described?

Does the ear … nose … tongue … body exist …? Does the mind exist by which they could be described?"

"Phagguna, suppose someone were to describe the Buddhas of the past who have become completely extinguished, cut off proliferation, cut off the track, finished off the cycle, and transcended suffering. The eye does not exist by which they could be described.

The ear … nose … tongue … body does not exist … The mind does not exist by which they could be described."

SN 35.84

SN 35.84
Liable to Wear Out
Palokadhammasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘the world’. How is the world defined?”

“Ānanda, that which is liable to wear out is called the world in the training of the Noble One. And what is liable to wear out? The eye is liable to wear out. Sights … eye consciousness … eye contact is liable to wear out. The painful, pleasant, or neutral feeling that arises conditioned by eye contact is also liable to wear out.

The ear … nose … tongue … body … The mind … ideas … mind consciousness … mind contact is liable to wear out. The painful, pleasant, or neutral feeling that arises conditioned by mind contact is also liable to wear out.

That which is liable to wear out is called the world in the training of the Noble One.”

SN 35.85

SN 35.85
The World is Empty
Suññatalokasutta

And then Venerable Ānanda … said to the Buddha:

“Sir, they say that ‘the world is empty’. What does the saying ‘the world is empty’ refer to?”

“Ānanda, they say that ‘the world is empty’ because it’s empty of self or what belongs to self. And what is empty of self or what belongs to self? The eye, sights, eye consciousness, and eye contact are empty of self or what belongs to self. …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also empty of self or what belongs to self. They say that ‘the world is empty’ because it’s empty of self or what belongs to self.”

SN 35.86

SN 35.86
A Teaching In Brief
Saṁkhittadhammasutta

Seated to one side, Venerable Ānanda said to the Buddha:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Ānanda? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights … eye consciousness … eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by eye contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.” …

“Is the ear … nose … tongue … body … mind …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.87

SN 35.87
With Channa
Channasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the venerables Sāriputta, Mahācunda, and Channa were staying on the Vulture's Peak Mountain. Now at that time Venerable Channa was sick, suffering, gravely ill.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahācunda and said to him, "Come, Reverend Cunda, let's go to see Venerable Channa and ask about his illness."

"Yes, reverend," replied Mahācunda.

And then Sāriputta and Mahācunda went to see Channa and sat down on the seats spread out. Sāriputta said to Channa: "I hope you're keeping well, Reverend Channa; I hope you're getting by. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Reverend Sāriputta, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading. The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows's belly with a meat cleaver. The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.

Reverend Sāriputta, I will slit my wrists. I don't wish to live."

"Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going.

If you don't have any suitable food, we'll find it for you. If you don't have suitable medicine, we'll find it for you. If you don't have a capable carer, we'll find one for you.

Please don't slit your wrists! Venerable Channa, keep going! We want you to keep going."

"Reverend Sāriputta, it's not that I don't have suitable food; I do have suitable food. It's not that I don't have suitable medicine; I do have suitable medicine. It's not that I don't have a capable carer; I do have a capable carer.

Moreover, for a long time now I have served the Teacher with love, not without love. For it is proper for a disciple to serve the Teacher with love, not without love. You should remember this: ‘The mendicant Channa will slit his wrists blamelessly.’”

“I’d like to ask Venerable Channa about a certain point, if you’d take the time to answer.”

“Ask, Reverend Sāriputta. When I’ve heard it I’ll know.”

“Reverend Channa, do you regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is mine, I am this, this is my self’?

Do you regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is mine, I am this, this is my self’?”

“Reverend Sāriputta, I regard the eye, eye consciousness, and things knowable by eye consciousness in this way: ‘This is not mine, I am not this, this is not my self.’

I regard the ear … nose … tongue … body … mind, mind consciousness, and things knowable by mind consciousness in this way: ‘This is not mine, I am not this, this is not my self’.”

“Reverend Channa, what have you seen, what have you directly known in these things that you regard them in this way: ‘This is not mine, I am not this, this is not my self’?”

“Reverend Sāriputta, after seeing cessation, after directly knowing cessation in these things I regard them in this way: ‘This is not mine, I am not this, this is not my self’.”

When he said this, Venerable Mahācunda said to Venerable Channa, “So, Reverend Channa, you should regularly apply your mind well to this instruction of the Buddha:

‘For the dependent there is agitation. For the independent there’s no agitation. When there’s no agitation there is tranquility. When there’s tranquility there’s no inclination. When there’s no inclination, there’s no coming and going. When there’s no coming and going, there’s no passing away and reappearing. When there’s no passing away and reappearing, there’s no this world or world beyond or between the two. Just this is the end of suffering.’”

And when the venerables Sāriputta and Mahācunda had given Venerable Channa this advice they got up from their seat and left. Not long after those venerables had left, Venerable Channa slit his wrists.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Venerable Channa has slit his wrists. Where has he been reborn in his next life?”

“Sāriputta, didn’t the mendicant Channa declare his blamelessness to you personally?”

“Sir, there is a Vajjian village named Pubbavijjhana where Channa had families with whom he was friendly, intimate, and familiar.”

“The mendicant Channa did indeed have such families, Sāriputta. But this is not enough for me to call someone ‘blameworthy’. When someone lays down this body and takes up another body, I call them ‘blameworthy’. But the mendicant Channa did no such thing.

You should remember this: ‘The mendicant Channa slit his wrists blamelessly.’”

SN 35.88

SN 35.88
With Puṇṇa
Puṇṇasutta

And then Venerable Puṇṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Puṇṇa, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sounds … smells … tastes … touches … There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, this gives rise to relishing. Relishing is the origin of suffering, I say.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say. …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, relishing ceases. When relishing ceases, suffering ceases, I say.

Puṇṇa, now that I’ve given you this brief advice, what country will you live in?”

“Sir, there’s a country called Sunāparanta; I will live there.”

“The people of Sunāparanta are wild and rough, Puṇṇa. If they abuse and insult you, what will you think of them?”

“If they abuse and insult me, I will think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t hit me with their fists.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do hit you with their fists, what will you think of them then?”

“If they hit me with their fists, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t throw stones at me.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do throw stones at you, what will you think of them then?”

“If they throw stones at me, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t beat me with a club.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do beat you with a club, what will you think of them then?”

“If they beat me with a club, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t stab me with a knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do stab you with a knife, what will you think of them then?”

“If they stab me with a knife, I’ll think: ‘These people of Sunāparanta are gracious, truly gracious, since they don’t take my life with a sharp knife.’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“But if they do take your life with a sharp knife, what will you think of them then?”

“If they take my life with a sharp knife, I’ll think: ‘There are disciples of the Buddha who looked for someone to assist with slitting their wrists because they were horrified, repelled, and disgusted with the body and with life. And I have found this without looking!’ That’s what I’ll think, Blessed One. That’s what I’ll think, Holy One.”

“Good, good Puṇṇa! Having such self-control and peacefulness, you will be quite capable of living in Sunāparanta. Now, Puṇṇa, go at your convenience.”

And then Puṇṇa welcomed and agreed with the Buddha’s words. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sunāparanta.

Traveling stage by stage, he arrived at Sunāparanta, and stayed there. Within that rainy season he confirmed around five hundred male and five hundred female lay followers. And within that same rainy season he realized the three knowledges. And within that same rainy season he became completely extinguished.

Then several mendicants went up to the Buddha … and asked him, “Sir, the gentleman named Puṇṇa, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Puṇṇa was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Puṇṇa has become completely extinguished.”

SN 35.89

SN 35.89
With Bāhiya
Bāhiyasutta

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“What do you think, Bāhiya? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights … eye consciousness … eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bāhiya became one of the perfected.

SN 35.90

SN 35.90
Turbulence (1st)
Paṭhamaejāsutta

“Mendicants, turbulence is a disease, a boil, a dart. That’s why the Realized One lives unperturbed, with dart drawn out.

Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

So let them not conceive anything to be the eye, let them not conceive it in the eye, let them not conceive it as the eye, let them not conceive that ‘the eye is mine.’ Let them not conceive sights … eye consciousness … eye contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’

Let them not conceive anything to be the ear … nose … tongue … body … mind … ideas … mind consciousness … mind contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’

Let them not conceive anything to be all, let them not conceive it in all, let them not conceive it as all, let them not conceive that ‘all is mine’.

Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.91

SN 35.91
Turbulence (2nd)
Dutiyaejāsutta

“Mendicants, turbulence is a disease, a boil, a dart. That’s why the Realized One lives unperturbed, with dart drawn out.

Now, a mendicant might wish: ‘May I live unperturbed, with dart drawn out.’

So let them not conceive anything to be the eye, let them not conceive it in the eye, let them not conceive it as the eye, let them not conceive that ‘the eye is mine.’ Let them not conceive sights … eye consciousness … eye contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by eye contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’ For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

Let them not conceive anything to be the ear … nose … tongue … body …

Let them not conceive anything to be the mind … mind consciousness … mind contact … Let them not conceive anything to be the pleasant, painful, or neutral feeling that arises conditioned by mind contact. Let them not conceive it in that, let them not conceive it as that, and let them not conceive that ‘that is mine.’ For whatever you conceive it to be, whatever you conceive it in, whatever you conceive it as, and whatever you conceive to be ‘mine’: that becomes something else. The world is attached to being, taking pleasure only in being, yet it becomes something else.

As far as the aggregates, elements, and sense fields extend, they don’t conceive anything to be that, they don’t conceive it in that, they don’t conceive it as that, and they don’t conceive that ‘that is mine.’

Not conceiving, they don’t grasp at anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.92

SN 35.92
A Duality (1st)
Paṭhamadvayasutta

“Mendicants, I will teach you a duality. Listen …

And what is a duality? It’s just the eye and sights, the ear and sounds, the nose and smells, the tongue and tastes, the body and touches, and the mind and ideas. This is called a duality.

Mendicants, suppose someone was to say: ‘I’ll reject this duality and describe another duality.’ They’d have no grounds for that, they’d be stumped by questions, and, in addition, they’d get frustrated. Why is that? Because they’re out of their element.”

SN 35.93

SN 35.93
A Duality (2nd)
Dutiyadvayasutta

“Mendicants, consciousness exists dependent on a duality. And what is that duality?

Eye consciousness arises dependent on the eye and sights. The eye is impermanent, decaying, and perishing. Sights are impermanent, decaying, and perishing. So this duality is tottering and toppling; it’s impermanent, decaying, and perishing. Eye consciousness is impermanent, decaying, and perishing. And the causes and reasons that give rise to eye consciousness are also impermanent, decaying, and perishing. But since eye consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

The meeting, coming together, and joining together of these three things is called eye contact. Eye contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to eye contact are also impermanent, decaying, and perishing. But since eye contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Contacted one feels; contacted one intends; contacted one perceives. So these things too are tottering and toppling; they’re impermanent, decaying, and perishing.

Ear consciousness … Nose consciousness … Tongue consciousness … Body consciousness …

Mind consciousness arises dependent on the mind and ideas. The mind is impermanent, decaying, and perishing. Ideas are impermanent, decaying, and perishing. So this duality is tottering and toppling; it’s impermanent, decaying, and perishing. Mind consciousness is impermanent, decaying, and perishing. And the causes and reasons that give rise to mind consciousness are also impermanent, decaying, and perishing. But since mind consciousness has arisen dependent on conditions that are impermanent, how could it be permanent?

The meeting, coming together, and joining together of these three things is called mind contact. Mind contact is also impermanent, decaying, and perishing. And the causes and reasons that give rise to mind contact are also impermanent, decaying, and perishing. But since mind contact has arisen dependent on conditions that are impermanent, how could it be permanent?

Contacted one feels; contacted one intends; contacted one perceives. So these things too are tottering and toppling; they’re impermanent, decaying, and perishing.

This is how consciousness exists dependent on a duality.”

SN 35.94

SN 35.94
Untamed, Unguarded
Adantaaguttasutta

At Sāvatthī.

“Mendicants, these six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained. What six?

The field of eye contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

The field of ear contact … nose contact … tongue contact … body contact …

The field of mind contact brings suffering when it’s untamed, unguarded, unprotected, and unrestrained.

These six fields of contact bring suffering when they’re untamed, unguarded, unprotected, and unrestrained.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained. What six?

The field of eye contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

The field of ear contact … nose contact … tongue contact … body contact …

The field of mind contact brings happiness when it’s well tamed, well guarded, well protected, and well restrained.

These six fields of contact bring happiness when they’re well tamed, well guarded, well protected, and well restrained.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Mendicants, it’s just the six fields of contact that lead the unrestrained to suffering. Those who understand how to restrain them live with faith as partner, uncorrupted.

When you’ve seen pleasant sights and unpleasant ones, too, get rid of all manner of desire for the pleasant, without hating what you don’t like.

When you've heard sounds both liked and disliked, don't fall under the thrall of sounds you like, get rid of hate for the unliked, and don't hurt your mind by thinking of what you don't like.

When you've smelled a pleasant, fragrant scent, and one that's foul and unpleasant, get rid of repulsion for the unpleasant, while not yielding to desire for the pleasant.

When you've enjoyed a sweet, delicious taste, and sometimes those that are bitter, don't be attached to enjoying sweet tastes, and don't despise the bitter.

Don't be intoxicated by a pleasant touch, and don't tremble at a painful touch. Look with equanimity at the duality of pleasant and painful contacts, without favoring or opposing anything.

People generally let their perceptions proliferate; perceiving and proliferating, they are attracted. When you've expelled all thoughts of the lay life, wander intent on renunciation.

When the mind is well developed like this regarding the six, it doesn't waver at contacts at all. Mendicants, those who have mastered greed and hate go beyond birth and death."

SN 35.95

SN 35.95
Māluṅkyaputta
Mālukyaputtasutta

Then Venerable Māluṅkyaputta went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, advanced in years, having reached the final stage of life, asks for brief advice?”

“Sir, even though I’m an old man, elderly and senior, may the Buddha please teach me Dhamma in brief! May the Holy one please teach me in brief! Hopefully I can understand the meaning of what the Buddha says. Hopefully I can be an heir of the Buddha’s teaching!”

“What do you think, Māluṅkyaputta? Do you have any desire or greed or fondness for sights known by the eye that you haven’t seen, you’ve never seen before, you don’t see, and you don’t think would be seen?”

“No, sir.”

“Do you have any desire or greed or affection for sounds known by the ear …

smells known by the nose …

tastes known by the tongue …

touches known by the body …

ideas known by the mind that you haven’t known, you’ve never known before, you don’t know, and you don’t think would be known?”

“No, sir.”

“In that case, when it comes to things that are able to be seen, heard, thought, and known: in the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known. When this is the case, you won’t be ‘by that’. When you’re not ‘by that’, you won’t be ‘in that’. When you’re not ‘in that’, you won’t be in this world or the world beyond or in between the two. Just this is the end of suffering.”

“This is how I understand the detailed meaning of the Buddha’s brief statement:

‘When you see a sight, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from sights. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you hear a sound, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from sounds. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you smell an odor, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from smells. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you enjoy a taste, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from tastes. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you sense a touch, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from touches. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you know an idea, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from ideas. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you’re said to be far from extinguishment.

When you see a sight with mindfulness, there’s no desire for sights. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you see a sight and get familiar with how it feels, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of extinguishment.

When you hear a sound with mindfulness, there’s no desire for sounds. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you hear a sound and get familiar with how it feels, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of extinguishment.

When you smell an odor with mindfulness, there's no desire for odors. Experiencing it with a mind free of desire, you don't keep clinging to it.

Even as you smell an odor and get familiar with how it feels, you wear away, you don't heap up: that's how to live mindfully. Eroding suffering like this, you're said to be in the presence of extinguishment.

Enjoying a taste with mindfulness, there's no desire for tastes. Experiencing it with a mind free of desire, you don't keep clinging to it.

Even as you savor a taste and get familiar with how it feels, you wear away, you don't heap up: that's how to live mindfully. Eroding suffering like this, you're said to be in the presence of extinguishment.

When you sense a touch with mindfulness, there's no desire for touches. Experiencing it with a mind free of desire, you don't keep clinging to it.

Even as you sense a touch and get familiar with how it feels, you wear away, you don't heap up: that's how to live mindfully. Eroding suffering like this, you're said to be in the presence of extinguishment.

When you know an idea with mindfulness, there's no desire for ideas. Experiencing it with a mind free of desire, you don't keep clinging to it.

Even as you know an idea and get familiar with how it feels, you wear away, you don't heap up: that's how to live mindfully. Eroding suffering like this, you're said to be in the presence of extinguishment.'

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Māluṅkyaputta! It's good that you understand the detailed meaning of what I've said in brief like this." And he repeated the verses in full.

"This is how to understand the detailed meaning of what I said in brief."

And then Venerable Māluṅkyaputta approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Māluṅkyaputta became one of the perfected.

SN 35.96

SN 35.96
Liable to Decline
Parihānadhammasutta

“Mendicants, I will teach you who is liable to decline, who is not liable to decline, and the six fields of mastery. Listen …

And how is someone liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and obliterate them. They should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows an idea with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. If that mendicant tolerates them and doesn’t give them up, get rid of them, eliminate them, and obliterate them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ That’s how someone is liable to decline.

And how is someone not liable to decline? When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn’t tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

Furthermore, when a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows an idea with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Suppose that mendicant doesn’t tolerate them but gives them up, gets rid of them, eliminates them, and obliterates them. They should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ That’s how someone is not liable to decline.

And what are the six fields of mastery? When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ … Furthermore, when a mendicant knows an idea with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. They should understand: ‘This sense field has been mastered. For this is what the Buddha calls a field of mastery.’ These are the six fields of mastery.”

SN 35.97

SN 35.97
One Who Lives Negligently
Pamādavihārīsutta

“Mendicants, I will teach you who lives negligently and who lives diligently. Listen …

And how does someone live negligently?

When you live with the eye faculty unrestrained, your mind becomes polluted when it comes to sights known by the eye. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently.

When you live with the ear … nose … tongue … body … mind faculty unrestrained, your mind becomes polluted when it comes to ideas known by the mind. When the mind is polluted, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, you’re considered to live negligently.

That’s how someone lives negligently.

And how does someone live diligently?

When you live with the eye faculty restrained, your mind doesn’t become polluted when it comes to sights known by the eye. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently.

When you live with the ear … nose … tongue … body … mind faculty restrained, your mind doesn’t become polluted when it comes to ideas known by the mind. When the mind isn’t polluted, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, you’re considered to live diligently.

That’s how someone lives diligently.”

SN 35.98

SN 35.98
Restraint
Saṁvarasutta

“Mendicants, I will teach you who is restrained and who is unrestrained. Listen …

And how is someone unrestrained?

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they should understand: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

This is how someone is unrestrained.

And how is someone restrained?

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they should understand: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’

This is how someone is restrained.”

SN 35.99

SN 35.99
Immersion
Samādhisutta

“Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand?

They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises conditioned by eye contact is impermanent. …

They truly understand that the mind is impermanent. They truly understand that ideas … mind consciousness … mind contact … the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

Mendicants, develop immersion. A mendicant who has immersion truly understands.”

SN 35.100

SN 35.100
Retreat
Paṭisallānasutta

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand?

They truly understand that the eye is impermanent. They truly understand that sights … eye consciousness … eye contact … the pleasant, painful, or neutral feeling that arises conditioned by mind contact is impermanent.

Mendicants, meditate in retreat. A mendicant in retreat truly understands.”

SN 35.101

SN 35.101
It's Not Yours (1st)
Paṭhamanatumhākasutta

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

The ear … nose … tongue … body …

The mind isn't yours: give it up. Giving it up will be for your welfare and happiness. Ideas … Mind consciousness … Mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta's Grove, or burn them, or do what they want with them. Would you think: 'This person is carrying us off, burning us, or doing what they want with us'?"

"No, sir. Why is that? Because to us that's neither self nor belonging to self."

"In the same way, the eye isn't yours: give it up. Giving it up will be for your welfare and happiness. …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness."

SN 35.102

SN 35.102
It's Not Yours (2nd)
Dutiyanatumhākasutta

"Mendicants, give up what's not yours. Giving it up will be for your welfare and happiness. And what isn't yours?

The eye isn't yours: give it up. Giving it up will be for your welfare and happiness. Sights … Eye consciousness … Eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact isn't yours: give it up. Giving it up will be for your welfare and happiness.

Give up what's not yours. Giving it up will be for your welfare and happiness."

SN 35.103

SN 35.103
About Uddaka
Udakasutta

“Mendicants, Uddaka son of Rāma, used to say:

‘This ever is the knowledge master! This ever is the conqueror of all! This ever is the boil’s root dug out, never dug out before!’

Even though Uddaka son of Rāma was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

Here’s how a mendicant would rightly say:

‘This ever is the knowledge master! This ever is the conqueror of all! This ever is the boil’s root dug out, never dug out before!’

And how is someone a knowledge master? It’s when a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape. That’s how a mendicant is a knowledge master.

And how is a mendicant a conqueror of all? It’s when a mendicant comes to be freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape. That’s how a mendicant is a conqueror of all.

And how has a mendicant dug out the boil’s root, which was never dug out before? ‘Boil’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. ‘Boil’s root’ is a term for craving. It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has dug out the boil’s root, which was never dug out before.

Uddaka son of Rāma used to say:

‘This ever is the knowledge master! This ever is the conqueror of all! This ever is the boil’s root dug out, never dug out before!’

Even though Uddaka son of Rāma was no knowledge master, he said ‘I’m a knowledge master.’ Though he was no conqueror of all, he said ‘I’m conqueror of all.’ And though the boil’s root was not dug out, he said ‘I’ve dug out the boil’s root.’

But that’s how a mendicant would rightly say:

‘This ever is the knowledge master! This ever is the conqueror of all! This ever is the boil’s root dug out, never dug out before!’

SN 35.104

SN 35.104
Sanctuary from the Yoke
Yogakkhemisutta

At Sāvatthī.

“Mendicants, I will teach you an exposition of the teaching, an explanation of one who has found sanctuary from the yoke. Listen …

And what is an exposition of the teaching, an explanation of one who has found sanctuary from the yoke?

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches yoking oneself to meditation for giving them up. That’s why the Realized One is called one who has found sanctuary from the yoke. …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. The Realized One has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. He teaches yoking oneself to meditation for giving them up. That’s why the Realized One is called one who has found sanctuary from the yoke.

This is an exposition of the teaching, an explanation of one who has found sanctuary from the yoke.”

SN 35.105

SN 35.105
Because of Grasping
Upādāyasutta

“Mendicants, when what exists, because of grasping what, do pleasure and pain arise in oneself?”

“Our teachings are rooted in the Buddha. …”

“Mendicants, when there’s an eye, because of grasping the eye, pleasure and pain arise in oneself. … When there’s a mind, because of grasping the mind, pleasure and pain arise in oneself.

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.” …

“Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But by not grasping what’s impermanent, suffering, and perishable, would pleasure and pain arise in oneself?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.106

SN 35.106
The Origin of Suffering
Dukkhasamudayasutta

“Mendicants, I will teach you the origin and ending of suffering. Listen …

And what, mendicants, is the origin of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. This is the origin of suffering.

And what is the ending of suffering? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering. …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of suffering.”

SN 35.107

SN 35.107
The Origin of the World
Lokasamudayasutta

“Mendicants, I will teach you the origin and ending of the world. Listen …

And what, mendicants, is the origin of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world. …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. This is the origin of the world.

And what is the ending of the world? Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the ending of the world. …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases. This is the ending of the world.”

SN 35.108

SN 35.108
I'm Better
Seyyohamasmisutta

"Mendicants, when what exists, because of grasping what and insisting on what, do people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"Our teachings are rooted in the Buddha. …"

"When there's an eye, because of grasping the eye and insisting on the eye, people think 'I'm better' or 'I'm equal' or 'I'm worse'. …

When there's a mind, because of grasping the mind and insisting on the mind, people think 'I'm better' or 'I'm equal' or 'I'm worse'.

What do you think, mendicants? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"No, sir." …

"Is the mind permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But by not grasping what's impermanent, suffering, and perishable, would people think 'I'm better' or 'I'm equal' or 'I'm worse'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.109

SN 35.109
Things Prone to Being Fettered
Saṁyojaniyasutta

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen …

What are the things that are prone to being fettered? And what is the fetter? The eye is something that’s prone to being fettered. The desire and greed for it is the fetter.

The ear … nose … tongue … body … mind is something that’s prone to being fettered. The desire and greed for it is the fetter. These are called the things that are prone to being fettered, and this is the fetter.”

SN 35.110

SN 35.110
Things Prone to Being Grasped
Upādāniyasutta

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen …

What are the things that are prone to being grasped? And what is the grasping? The eye is something that’s prone to being grasped. The desire and greed for it is the grasping.

The ear … nose … tongue … body … mind is something that’s prone to being grasped. The desire and greed for it is the grasping. These are called the things that are prone to being grasped, and this is the grasping.”

SN 35.111

SN 35.111
Complete Understanding of the Interior
Ajjhattikāyatanaparijānanasutta

“Mendicants, without directly knowing and completely understanding the eye, without dispassion for it and giving it up, you can’t end suffering.

Without directly knowing and completely understanding the ear … nose … tongue … body … mind, without dispassion for it and giving it up, you can’t end suffering.

By directly knowing and completely understanding the eye, having dispassion for it and giving it up, you can end suffering.

By directly knowing and completely understanding the ear … nose … tongue … body … mind, having dispassion for it and giving it up, you can end suffering.”

SN 35.112

SN 35.112
Complete Understanding of the Exterior
Bāhirāyatanaparijānanasutta

“Mendicants, without directly knowing and completely understanding sights … sounds … smells … tastes … touches … ideas, without dispassion for them and giving them up, you can’t end suffering.

By directly knowing and completely understanding sights … sounds … smells … tastes … touches … ideas, having dispassion for them and giving them up, you can end suffering.”

SN 35.113

SN 35.113
Listening In
Upassutisutta

At one time the Buddha was staying at Ñātika in the brick house. Then while the Buddha was in private retreat he spoke this exposition of the teaching:

“Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Ear … nose … tongue … body …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

Eye consciousness arises dependent on the eye and sights. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.

Ear … nose … tongue … body …

Mind consciousness arises dependent on the mind and ideas. The meeting of the three is contact. Contact is a condition for feeling. Feeling is a condition for craving. When that craving fades away and ceases with nothing left over, grasping ceases. When grasping ceases … That is how this entire mass of suffering ceases.”

Now at that time a certain monk was standing listening in on the Buddha. The Buddha saw him and said, “Monk, did you hear that exposition of the teaching?”

“Yes, sir.”

“Learn that exposition of the teaching, memorize it, and remember it. That exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life.”

SN 35.114

SN 35.114
Māra's Snare (1st)
Paṭhamamārapāsasutta

"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

There are sounds … smells … tastes … touches …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keep clinging to them, they're called a mendicant trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra, and the Wicked One can do with them what he wants.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

There are sounds … smells … tastes … touches …

There are ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

SN 35.115

SN 35.115
Māra's Snare (2nd)
Dutiyamārapāsasutta

"Mendicants, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to sights known by the eye. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they're called a mendicant who is bound when it comes to ideas known by the mind. They're trapped in Māra's lair, fallen under Māra's sway, and caught in Māra's snare. They're bound by Māra's bonds, and the Wicked One can do with them what he wants.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, they're called a mendicant not trapped in Māra's lair, not fallen under Māra's sway, and released from Māra's snare. They're free from Māra's bonds, and the Wicked One cannot do with them what he wants."

SN 35.116

SN 35.116
Traveling to the End of the World
Lokantagamanasutta

“Mendicants, I say it’s not possible to know or see or reach the end of the world by traveling. But I also say there’s no making an end of suffering without reaching the end of the world.”

When he had spoken, the Blessed One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. … Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Then those mendicants thought, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves.

Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer.

Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Then listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Ānanda said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

'Mendicants, I say it's not possible to know or see or reach the end of the world by traveling. But I also say there's no making an end of suffering without reaching the end of the world.'

This is how I understand the detailed meaning of this passage for recitation.

Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the Noble One. And through what in the world do you perceive the world and conceive the world?

Through the eye in the world you perceive the world and conceive the world. Through the ear … nose … tongue … body … mind in the world you perceive the world and conceive the world.

Whatever in the world through which you perceive the world and conceive the world is called the world in the training of the Noble One.

When the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail:

'Mendicants, I say it's not possible to know or see or reach the end of the world by traveling. But I also say there's no making an end of suffering without reaching the end of the world.'

That is how I understand the detailed meaning of this summary.

If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then they said, "And Ānanda explained the meaning to us in this manner, with these words and phrases."

"Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

SN 35.117

SN 35.117
The Kinds of Sensual Stimulation
Kāmaguṇasutta

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘My mind might often stray towards the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little.’

Then it occurred to me: ‘In my own way I should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that I formerly experienced—which have passed, ceased, and perished.’

So, mendicants, your minds might also often stray towards the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished—or to those in the present, or in the future a little. So in your own way you should practice diligence, mindfulness, and protecting the mind regarding the five kinds of sensual stimulation that you formerly experienced—which have passed, ceased, and perished.

So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of ideas fades away.”

When he had spoken, the Blessed One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. … Who can explain in detail the meaning of this brief summary given by the Buddha?”

Then those mendicants thought, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief summary given by the Buddha. Let’s go to him, and ask him about this matter.”

Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. …”

“Please explain this, if it’s no trouble.”

“Then listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Ānanda said this:

“Reverends, the Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail:

‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of ideas fades away.’

And this is how I understand the detailed meaning of this summary.

The Buddha was referring to the cessation of the six sense fields when he said: ‘So you should understand that dimension where the eye ceases and perception of sights fades away. You should understand that dimension where the ear … nose … tongue … body … mind ceases and perception of ideas fades away.’

The Buddha gave this brief summary, then entered his dwelling without explaining the meaning in detail. And this is how I understand the detailed meaning of this summary.

If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

“Yes, reverend,” replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then they said, “And Ānanda explained the meaning to us in this manner, with these words and phrases.”

“Mendicants, Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that’s how you should remember it.”

SN 35.118

SN 35.118
The Question of Sakka
Sakkapañhasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then Sakka, lord of gods, went up to the Buddha, bowed, stood to one side, and said to him:

"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, what is the reason why some sentient beings are fully extinguished in the present life?"

"Lord of gods, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

SN 35.119

SN 35.119
The Question of Pañcasikha
Pañcasikhasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. And then the centaur Pañcasikha went up to the Buddha, bowed, stood to one side, and said to him:

"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

"Pañcasikha, there are sights known by the eye …

ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye …

ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

SN 35.120

SN 35.120
Sāriputta and the Pupil
Sāriputtasaddhivihārikasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain mendicant went up to Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side, and said to him, "Reverend Sāriputta, a mendicant pupil of mine has resigned the training and returned to a lesser life."

"That's how it is, reverend, when someone doesn't guard the sense doors, eats too much, and is not committed to wakefulness. It's quite impossible for such a mendicant to maintain the full and pure spiritual life for the rest of their life. But it is quite possible for a mendicant to maintain the full and pure spiritual life for the rest of their life if they guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does someone guard the sense doors? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how someone guards the sense doors.

And how does someone eat in moderation? It's when a mendicant reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' That's how someone eats in moderation.

And how is someone committed to wakefulness? It's when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. That's how someone is committed to wakefulness.

So you should train like this: ‘We will guard the sense doors, eat in moderation, and be committed to wakefulness.’ That’s how you should train.”

SN 35.121

SN 35.121
Advice to Rāhula
Rāhulovādasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?"

Then the Buddha robed up in the morning and, taking his bowl and robe, wandered for alms in Sāvatthī. After the meal, on his return from almsround, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

"Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!"

Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

"What do you think, Rāhula? Is the eye permanent or impermanent?"

"Impermanent, sir."

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Are sights … eye consciousness … eye contact permanent or impermanent?"

"Impermanent, sir." …

"Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact: is that permanent or impermanent?"

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is the ear … nose … tongue … body … mind permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are ideas … mind consciousness … mind contact permanent or impermanent?”

“Impermanent, sir.” …

“Anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body …

They grow disillusioned with the mind, ideas, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and

consciousness that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities:

"Everything that has a beginning has an end."

SN 35.122

SN 35.122
Things Prone to Being Fettered
Saṁyojaniyadhammasutta

“Mendicants, I will teach you the things that are prone to being fettered, and the fetter. Listen …

What are the things that are prone to being fettered? And what is the fetter? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being fettered. The desire and greed for them is the fetter.”

SN 35.123

SN 35.123
Things Prone to Being Grasped
Upādāniyadhammasutta

“Mendicants, I will teach you the things that are prone to being grasped, and the grasping. Listen …

What are the things that are prone to being grasped? And what is the grasping? There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are called the things that are prone to being grasped. The desire and greed for them is the grasping.”

SN 35.124

SN 35.124
At Vesālī
Vesālīsutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the householder Ugga of Vesālī went up to the Buddha, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?”

“Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished.

That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it. A mendicant free of grasping becomes extinguished.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, their consciousness doesn’t rely on that and grasp it. A mendicant free of grasping becomes extinguished.

That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

SN 35.125

SN 35.125
In the Land of the Vajjis
Vajjīsutta

At one time the Buddha was staying in the land of the Vajjis at Elephant Village. Then the householder Ugga of Elephant Village went up to the Buddha, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why some sentient beings aren’t fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?” …

(Tell in full as in the previous discourse.)

SN 35.126

SN 35.126
At Nāḷandā
Nāḷandasutta

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Then the householder Upāli went up to the Buddha … and asked him, "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" …

(Tell in full as in SN 35.124.)

SN 35.127

SN 35.127
With Bhāradvāja
Bhāradvājasutta

At one time Venerable Bhāradvāja the Alms-Gatherer was staying near Kosambī, in Ghosita's Monastery. Then King Udena went up to Bhāradvāja the Alms-Gatherer and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to him:

"Mister Bhāradvāja, there are these young monks who are youthful, with pristine black hair, blessed with youth, in the prime of life; and they've never played around with sensual pleasures. What is the cause, what is the reason why they practice the full and pure spiritual life as long as they live, maintaining it for a long time?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

'Please, monks, think of women your mother's age as your mother. Think of women your sister's age as your sister. And think of women your daughter's age as your daughter.'

This is a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

"But Mister Bhāradvāja, the mind is wanton. Sometimes thoughts of desire come up even for women your mother's age, your sister's age, or your daughter's age. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

'Please, monks, examine your own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.'

This is also a cause, great king, this is a reason why these young monks live the full and pure spiritual life for their entire life, maintaining it for a long time."

"This is easy to do for those mendicants who have developed their physical endurance, ethics, mind, and wisdom. But it's hard to do for those mendicants who have not developed their physical endurance, ethics, mind, and wisdom. Sometimes I plan to focus

on something as ugly, but only its beauty comes to mind. Is there another cause, another reason why these young monks live the full and pure spiritual life for their entire life?"

"Great king, this has been stated by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha:

'Please, monks, live with sense doors guarded. When you see a sight with your eyes, don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of sight, and achieve its restraint. When you hear a sound with your ears … When you smell an odor with your nose … When you taste a flavor with your tongue … When you feel a touch with your body … When you know an idea with your mind, don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protect the faculty of mind, and achieve its restraint.'

This is also a cause, great king, this is a reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time."

"It's incredible, Mister Bhāradvāja, it's amazing! How well this was said by the Buddha! This is the real cause, this is the reason why these young monks practice the full and pure spiritual life as long as they live, maintaining it for a long time.

For sometimes I too enter the harem with unprotected body, speech, mind, mindfulness, and sense faculties. At those times powerful thoughts of desire get the better of me. But sometimes I enter the harem with protected body, speech, mind, mindfulness, and sense faculties. At those times such thoughts of desire don't get the better of me.

Excellent, Mister Bhāradvāja! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Bhāradvāja has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Bhāradvāja remember me as a lay follower who has gone for refuge for life."

SN 35.128

SN 35.128
With Soṇa
Soṇasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the householder Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?" …

(Tell in full as in SN 35.118.)

SN 35.129

SN 35.129
With Ghosita
Ghositasutta

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. Then the householder Ghosita went up to Venerable Ānanda, and said to him:

"Honorable Ānanda, they speak of 'the diversity of elements'. In what way did the Buddha speak of the diversity of elements?"

"Householder, the eye element is found, as are agreeable sights, and eye consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The eye element is found, as are disagreeable sights, and eye consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The eye element is found, as are sights that are a basis for equanimity, and eye consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral.

The ear … nose … tongue … body … mind element is found, as are agreeable ideas, and mind consciousness. Pleasant feeling arises dependent on a contact to be experienced as pleasant. The mind element is found, as are disagreeable ideas, and mind consciousness. Painful feeling arises dependent on a contact to be experienced as painful. The mind element is found, as are ideas that are a basis for equanimity, and mind consciousness. Neutral feeling arises dependent on a contact to be experienced as neutral.

This is how the Buddha spoke of the diversity of elements."

SN 35.130

SN 35.130
With Hāliddikāni
Hāliddikānisutta

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the householder Hāliddikāni went up to Venerable Mahākaccāna … and asked him, "Sir, this was said by the Buddha: 'Diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings.' How does diversity of elements give rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings?"

"Householder, it's when a mendicant sees a sight with the eye and understands it to be agreeable. There is eye consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they see a sight and understand it to be disagreeable. There is eye consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they see a sight and understand it to be a basis for equanimity. There is eye consciousness; and neutral feeling arises dependent on a contact to be experienced as neutral.

Furthermore, a mendicant hears a sound with the ear … smells an odor with the nose … tastes a flavor with the tongue … feels a touch with the body … knows an idea with the mind and understands it to be agreeable. There is mind consciousness; and pleasant feeling arises dependent on a contact to be experienced as pleasant. Then they know an idea and understand it to be disagreeable. There is mind consciousness; and painful feeling arises dependent on a contact to be experienced as painful. Then they know an idea and understand it to be a basis for equanimity. Neutral feeling arises dependent on a contact to be experienced as neutral.

That's how diversity of elements gives rise to diversity of contacts, and diversity of contacts gives rise to diversity of feelings."

SN 35.131

SN 35.131
Nakula's Father
Nakulapitusutta

At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Then the householder Nakula's father went up to the Buddha … and asked him, "What is the cause, sir, what is the reason why some sentient beings aren't fully extinguished in the present life? What is the cause, sir, what is the reason why some sentient beings are fully extinguished in the present life?"

"Householder, there are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished. That's the cause, that's the reason why some sentient beings aren't fully extinguished in the present life.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn't approve, welcome, and keep clinging to them, their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished. That's the cause, that's the reason why some sentient beings are fully extinguished in the present life."

SN 35.132

SN 35.132
With Lohicca
Lohiccasutta

At one time Venerable Mahākaccāna was staying in the land of the Avantis in a wilderness hut near Makkarakaṭa.

Then several youths, students of the brahmin Lohicca, approached Mahākaccāna's wilderness hut while collecting firewood. They walked and wandered all around the hut, making a dreadful racket and all kinds of jeers: "These shavelings, fake ascetics, primitives, black spawn from the feet of our kinsman, the Lord! They're honored, respected, revered, venerated, and esteemed by those who pretend to inherit Vedic culture."

And then Mahākaccāna left his dwelling and said to those brahmin students, "Students, stop being so noisy. I will speak to you on the teaching."

When this was said, the students fell silent. Then Mahākaccāna recited these verses for them.

"The brahmins of old championed ethics and remembered the ancient traditions. Their sense doors were guarded, well protected, and they had mastered anger.

Those brahmins who remembered the ancient traditions enjoyed virtue and absorption.

But these have lost their way. Claiming to recite, they live out of balance, judging everyone by their clan. Mastered by anger, they take up many arms, attacking both the strong and the weak.

All is vain for someone who doesn't guard the sense doors, like the wealth a person finds in a dream. Fasting, sleeping on bare ground, bathing at dawn, the three Vedas,

rough hides, dreadlocks, and dirt, hymns, precepts and observances, and fervent austerities, those fake bent staffs, and rinsing with water. These emblems of the brahmins are only used to generate profits.

A mind that's serene, clear and undisturbed, kind to all creatures: that's the path to attainment of Brahmā!"

Then those students, offended and upset, went to the brahmin Lohicca and said to him, "Please, master, you should know this. The ascetic Mahākaccāna condemns and rejects outright the hymns of the brahmins!"

When they said this, Lohicca was offended and upset. Then he thought, “But it wouldn’t be appropriate for me to abuse or insult the ascetic Mahākaccāna solely because of what I’ve heard from these students. Why don’t I go and ask him about it?”

Then the brahmin Lohicca together with those students went to Venerable Mahākaccāna and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to him, “Mister Kaccāna, did several young students of mine come by here collecting firewood?”

“They did, brahmin.”

“But did you have some discussion with them?”

“I did.”

“But what kind of discussion did you have with them?”

“This is the discussion I had with these students.” And he repeated the verses in full.

“Mister Kaccāna spoke of someone who doesn’t guard the sense doors. How do you define someone who doesn’t guard the sense doors?”

“Brahmin, take someone who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

That’s how someone doesn’t guard the sense doors.”

“It’s incredible, Mister Kaccāna, it’s amazing! How accurately you’ve explained someone whose sense doors are unguarded!

You also spoke of someone who does guard the sense doors. How do you define someone who does guard the sense doors?”

“Brahmin, take a mendicant who sees a sight with their eyes. If it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, if it’s pleasant they don’t hold on to it, and if it’s unpleasant they don’t dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

That’s how someone guards the sense doors.”

“It’s incredible, Mister Kaccāna, it’s amazing! How accurately you’ve explained someone whose sense doors are guarded! Excellent, Mister Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Kaccāna has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Kaccāna remember me as a lay follower who has gone for refuge for life.

Please come to my family just as you go to the families of the lay followers in Makkarakaṭa. The brahmin boys and girls there will bow to you, rise in your presence, and give you a seat and water. That will be for their lasting welfare and happiness.”

SN 35.133

SN 35.133
Verahaccāni
Verahaccānisutta

At one time Venerable Udāyī was staying near Kāmaṇḍā in the brahmin Todeyya's mango grove.

Then a boy who was a student of the brahmin lady of the Verahaccāni clan went up to Udāyī and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. Udāyī educated, encouraged, fired up, and inspired that student with a Dhamma talk.

Then that student went to the brahmin lady of the Verahaccāni clan and said to her, "Please, madam, you should know this. The ascetic Udāyī teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure."

"Then, student, invite him in my name for tomorrow's meal."

"Yes, madam," he replied. He went to Udāyī and said, "Sir, might Mister Udāyī please accept an offering of tomorrow's meal from my teacher's wife, the brahmin lady of the Verahaccāni clan." Udāyī consented with silence.

Then when the night had passed, Udāyī robed up in the morning and, taking his bowl and robe, went to the brahmin lady's home, and sat down on the seat spread out. Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

When Udāyī had eaten and washed his hand and bowl, she put on a pair of shoes, sat on a high seat, covered her head, and said to him, "Ascetic, preach the Dhamma."

"There will be an occasion for that, sister," he replied, then got up from his seat and left.

For a second time that student went to Venerable Udāyī …

And for a second time that student went to the brahmin lady of the Verahaccāni clan …

She said to him, "You keep praising the ascetic Udāyī like this. But when I asked him to preach the Dhamma he just said that there would be an occasion for that, and then he got up and left."

"Madam, that's because you put on a pair of shoes, sat on a high seat, and covered your head before inviting him to teach. For the masters respect the teaching."

“Then, student, invite him in my name for tomorrow’s meal.”

“Yes, madam,” he replied. …

Then the brahmin lady served and satisfied Udāyī with her own hands with delicious fresh and cooked foods.

When Udāyī had eaten and washed his hand and bowl, she took off her shoes, sat on a low seat, uncovered her head, and said to him, “Sir, when what exists do the perfected ones declare that there is pleasure and pain? When what doesn’t exist do the perfected ones not declare that there is pleasure and pain?”

“Sister, when there’s an eye, the perfected ones declare that there is pleasure and pain. When there’s no eye, the perfected ones don’t declare that there is pleasure and pain. When there’s an ear … nose … tongue … body … mind, the perfected ones declare that there is pleasure and pain. When there’s no mind, the perfected ones don’t declare that there is pleasure and pain.”

When he said this, the brahmin lady said to Udāyī, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Venerable Udāyī has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Venerable Udāyī remember me as a lay follower who has gone for refuge for life.”

SN 35.134

SN 35.134
At Devadaha
Devadahasutta

At one time the Buddha was staying in the land of the Sakyans, near the Sakyan town named Devadaha. There the Buddha addressed the mendicants:

“When it comes to the six fields of contact, mendicants, I don’t say that all mendicants have work to do with diligence, nor do I say that none of them have work to do with diligence.

I say that, when it comes to the six fields of contact, mendicants don’t have work to do with diligence if they are perfected, with defilements ended, having completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and become rightly freed through enlightenment. Why is that?

They’ve done their work with diligence, and are incapable of negligence.

I say that, when it comes to the six fields of contact, mendicants do have work to do with diligence if they are trainees, who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke. Why is that?

There are sights known by the eye that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact. …

There are ideas known by the mind that are pleasant and also those that are unpleasant. Though experiencing them again and again they don’t occupy the mind. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Seeing this fruit of diligence, I say that those mendicants have work to do with diligence when it comes to the six fields of contact.”

SN 35.135

SN 35.135
Opportunity
Khaṇasutta

“You’re fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I’ve seen the hell called ‘the six fields of contact’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.

Whatever sound you hear …

Whatever odor you smell …

Whatever flavor you taste …

Whatever touch you feel …

Whatever idea you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life. I’ve seen the heaven called ‘the six fields of contact’. There, whatever sight you see with your eye is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant.

Whatever sound … odor … flavor … touch …

Whatever idea you know with your mind is likable, not unlikable; desirable, not undesirable; pleasant, not unpleasant. You’re fortunate, mendicants, so very fortunate, to have the opportunity to lead the spiritual life.”

SN 35.136

SN 35.136
Liking Sights (1st)
Paṭhamarūpārāmasutta

“Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering.

Gods and humans like sounds … smells … tastes … touches … ideas, they love them and enjoy them. But when ideas perish, fade away, and cease, gods and humans live in suffering.

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily.

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sounds … smells … tastes … touches … ideas, so he doesn’t like, love, or enjoy them. When ideas perish, fade away, and cease, the Realized One lives happily.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Sights, sounds, tastes, smells, touches and ideas, the lot of them—they’re likable, desirable, and pleasurable as long as you can say that they exist.

For all the world with its gods, this is what they deem happiness. And where they cease is deemed as suffering for them.

The noble ones have seen that happiness is the cessation of substantial reality. This insight by those who see contradicts the whole world.

What others say is happiness the noble ones say is suffering. What others say is suffering the noble ones know as happiness.

See, this teaching is hard to understand, it confuses the ignorant. There is darkness for the shrouded; blackness for those who don’t see.

But the good are open; like light for those who see. Though close, they do not understand, those fools inexpert in the teaching.

They’re mired in desire to be reborn, flowing along the stream of lives, mired in Māra’s sway: this teaching isn’t easy for them to understand.

Who, apart from the noble ones, is qualified to understand this state? Having rightly understood this state, the undefiled become fully extinguished.”

SN 35.137

SN 35.137
Liking Sights (2nd)
Dutiyarūpārāmasutta

“Mendicants, gods and humans like sights, they love them and enjoy them. But when sights perish, fade away, and cease, gods and humans live in suffering. …

The Realized One has truly understood the origin, ending, gratification, drawback, and escape of sights, so he doesn’t like, love, or enjoy them. When sights perish, fade away, and cease, the Realized One lives happily. …”

SN 35.138

SN 35.138
Not Yours (1st)
Paṭhamanatumhākasutta

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? The eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove, or burn them, or do what they want with them. Would you think: ‘This person is carrying us off, burning us, or doing what they want with us’?”

“No, sir. Why is that? Because to us that’s neither self nor belonging to self.”

“In the same way, the eye isn’t yours: give it up. Giving it up will be for your welfare and happiness.

The ear … nose … tongue … body … mind isn’t yours: give it up. Giving it up will be for your welfare and happiness.”

SN 35.139

SN 35.139
Not Yours (2nd)
Dutiyanatumhākasutta

“Mendicants, give up what’s not yours. Giving it up will be for your welfare and happiness. And what isn’t yours? Sights aren’t yours: give them up. Giving them up will be for your welfare and happiness.

Sounds, smells, tastes, touches, and ideas aren’t yours: give them up. Giving them up will be for your welfare and happiness.

Suppose a person was to carry off the grass, sticks, branches, and leaves in this Jeta’s Grove …

In the same way, sights, sounds, smells, tastes, touches, and ideas aren’t yours: give them up. Giving them up will be for your welfare and happiness.”

SN 35.140

SN 35.140
Interior and Cause Are Impermanent
Ajjhattaaniccahetusutta

“Mendicants, the eye is impermanent. The cause and reason that gives rise to the eye is also impermanent. Since the eye is produced by what is impermanent, how could it be permanent?

The ear … nose … tongue … body … mind is impermanent. The cause and reason that gives rise to the mind is also impermanent. Since the mind is produced by what is impermanent, how could it be permanent?

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.141

SN 35.141
Interior and Cause Are Suffering
Ajjhattadukkhahetusutta

“Mendicants, the eye is suffering. The cause and reason that gives rise to the eye is also suffering. Since the eye is produced by what is suffering, how could it be happiness?

The ear … nose … tongue … body … mind is suffering. The cause and reason that gives rise to the mind is also suffering. Since the mind is produced by what is suffering, how could it be happiness?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.142

SN 35.142
Interior and Cause Are Not-Self
Ajjhattānattahetusutta

“Mendicants, the eye is not-self. The cause and reason that gives rise to the eye is also not-self. Since the eye is produced by what is not-self, how could it be self?

The ear … nose … tongue … body … mind is not-self. The cause and reason that gives rise to the mind is also not-self. Since the mind is produced by what is not-self, how could it be self?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.143

SN 35.143
Exterior and Cause Are Impermanent
Bāhirāniccahetusutta

“Mendicants, sights are impermanent. The cause and reason that gives rise to sights is also impermanent. Since sights are produced by what is impermanent, how could they be permanent?

Sounds …

Smells …

Tastes …

Touches …

Ideas are impermanent. The cause and reason that gives rise to ideas is also impermanent. Since ideas are produced by what is impermanent, how could they be permanent?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.144

SN 35.144
Exterior and Cause Are Suffering
Bāhiradukkhahetusutta

“Mendicants, sights are suffering. The cause and reason that gives rise to sights is also suffering. Since sights are produced by what is suffering, how could they be happiness?

Sounds …

Smells …

Tastes …

Touches …

Ideas are suffering. The cause and reason that gives rise to ideas is also suffering. Since ideas are produced by what is suffering, how could they be happiness?

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.145

SN 35.145
Exterior and Cause Are Not-Self
Bāhirānattahetusutta

“Mendicants, sights are not-self. The cause and reason that gives rise to sights is also not-self. Since sights are produced by what is not-self, how could they be self?

Sounds …

Smells …

Tastes …

Touches …

Thoughts are not-self. The cause and reason that gives rise to ideas is also not-self. Since ideas are produced by what is not-self, how could they be self?

Seeing this … Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.146

SN 35.146
The Cessation of Action
Kammanirodhasutta

“Mendicants, I will teach you old action, new action, the cessation of action, and the practice that leads to the cessation of action. Listen and apply your mind well, I will speak. …

And what is old action?

The eye is old action. It should be seen as produced by choices and intentions, as something to be felt.

The ear … nose … tongue … body … mind is old action. It should be seen as produced by choices and intentions, as something to be felt.

This is called old action.

And what is new action?

The deeds you currently perform by way of body, speech, and mind.

This is called new action.

And what is the cessation of action?

When you experience freedom due to the cessation of deeds by body, speech, and mind.

This is called the cessation of action.

And what’s the practice that leads to the cessation of action?

It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

This is called the practice that leads to the cessation of action.

So, mendicants, I’ve taught you old action, new action, the cessation of action, and the practice that leads to the cessation of action.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

SN 35.147

SN 35.147
The Impermanent as Conducive to Extinguishment
Aniccanibbānasappāyasutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

And what is that practice that’s conducive to extinguishment?

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are impermanent. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.

This is that practice that’s conducive to extinguishment.”

SN 35.148

SN 35.148
The Suffering as Conducive to Extinguishment
Dukkhanibbānasappāyasutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

And what is that practice that’s conducive to extinguishment?

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also suffering.

They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are suffering. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also suffering.

This is that practice that’s conducive to extinguishment.”

SN 35.149

SN 35.149
Not-Self as Conducive to Extinguishment
Anattanibbānasappāyasutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

And what is that practice that’s conducive to extinguishment?

It’s when a mendicant sees that the eye, sights, eye consciousness, and eye contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also not-self.

They see that the ear … nose … tongue … body … mind, ideas, mind-consciousness, and mind contact are not-self. And they see that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also not-self.

This is that practice that’s conducive to extinguishment.”

SN 35.150

SN 35.150
A Practice Conducive to Extinguishment
Nibbānasappāyapaṭipadāsutta

“Mendicants, I will teach you a practice that’s conducive to extinguishment. Listen …

And what is that practice that’s conducive to extinguishment?

What do you think, mendicants? Is the eye permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Are sights … eye consciousness … eye contact …

The pleasant, painful, or neutral feeling that arises conditioned by mind contact: is that permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact.

They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they’re freed. …

They understand: ‘… there is no return to any state of existence.’

This is that practice that’s conducive to extinguishment.”

SN 35.151

SN 35.151
A Student
Antevāsikasutta

“Mendicants, this spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

And how does a mendicant who lives with a resident student and a teaching master live in suffering and discomfort?

When a mendicant sees a sight with the eye, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master.

Furthermore, when a mendicant hears … smells … tastes … touches … knows an idea with the mind, bad, unskillful phenomena arise: memories and thoughts prone to fetters. Those qualities reside within. Since they have bad unskillful qualities residing within, they’re said to have a resident student. Those qualities master them. Since they’re mastered by bad unskillful qualities, they’re said to have a teaching master. That’s how a mendicant who lives with a resident student and a teaching master lives in suffering and discomfort.

And how does a mendicant who lives without a resident student and a teaching master live in happiness and comfort?

When a mendicant sees a sight with the eye, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within, they’re said to not have a resident student. Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities, they’re said to not have a teaching master.

Furthermore, when a mendicant hears … smells … tastes … touches … knows an idea with the mind, bad, unskillful phenomena don’t arise: memories and thoughts prone to fetters. Those qualities don’t reside within. Since they don’t have bad unskillful qualities residing within, they’re said to not have a resident student. Those qualities don’t master them. Since they’re not mastered by bad unskillful qualities, they’re said to not have a teaching master.

That’s how a mendicant who lives without a resident student and a teaching master lives in happiness and comfort.

This spiritual life is lived without a resident student and without a teaching master. A mendicant who lives with a resident student and a teaching master lives in suffering and discomfort. A mendicant who lives without a resident student and a teaching master lives in happiness and comfort.”

SN 35.152

SN 35.152
What's the Purpose of the Spiritual Life?
Kimatthiyabrahmacariyasutta

"Mendicants, if wanderers who follow another religion were to ask you: 'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?'

You should answer them: 'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'

If wanderers of other religions were to ask you: 'Reverends, what is that suffering?'

You should answer them: 'The eye is suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this. Sights … Eye consciousness … Eye contact … The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.

The ear … nose … tongue … body … mind … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering. The purpose of living the spiritual life under the Buddha is to completely understand this. This is that suffering. The purpose of leading the spiritual life under the Buddha is to completely understand this.'

When questioned by wanderers of other religions, that's how you should answer them."

SN 35.153

SN 35.153
Is There a Method?
Atthinukhopariyāyasutta

“Mendicants, is there a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment? That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“There is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

And what is that method? Take a mendicant who sees a sight with the eye. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?”

“No, sir.”

“Aren’t they understood by seeing them with wisdom?”

“Yes, sir.”

“This is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

Furthermore, a mendicant hears a sound … smells an odor … tastes a flavor … feels a touch … knows an idea with the mind. When they have greed, hate, and delusion in them, they understand ‘I have greed, hate, and delusion in me.’ When they don’t have greed, hate, and delusion in them, they understand ‘I don’t have greed, hate, and delusion in me.’ Since this is so, are these things understood by faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation?”

“No, sir.”

“Aren’t they understood by seeing them with wisdom?”

“Yes, sir.”

“This too is a method—apart from faith, endorsement, oral transmission, reasoned train of thought, or acceptance of a view after deliberation—that a mendicant can rely on to declare their enlightenment. That is: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

SN 35.154

SN 35.154
Endowed With Faculties
Indriyasampannasutta

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?”

“Mendicant, if someone meditates observing rise and fall in the eye faculty, they grow disillusioned with the eye faculty.

If they meditate observing rise and fall in the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, they grow disillusioned with the mind faculty.

Being disillusioned, desire fades away. … When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

This is how someone who is accomplished regarding the faculties is defined.”

SN 35.155

SN 35.155
A Dhamma Speaker
Dhammakathikapucchasutta

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of a ‘Dhamma speaker’. How is a Dhamma speaker defined?”

“If a mendicant teaches Dhamma for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the eye, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.

If a mendicant teaches Dhamma for disillusionment with the ear … nose … tongue … body … mind, for its fading away and cessation, they’re qualified to be called a ‘mendicant who speaks on Dhamma’.

If they practice for disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who practices in line with the teaching’.

If they’re freed by not grasping by disillusionment, dispassion, and cessation regarding the mind, they’re qualified to be called a ‘mendicant who has attained extinguishment in this very life’.”

SN 35.156

SN 35.156
The Interior and the End of Relishing
Ajjhattanandikkhayasutta

“Mendicants, the eye really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

The ear … nose … tongue … body … mind really is impermanent. A mendicant sees that it is impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.157

SN 35.157
The Exterior and the End of Relishing
Bāhiranandikkhayasutta

“Mendicants, sights really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

Sounds … Smells … Tastes … Touches … Ideas really are impermanent. A mendicant sees that they are impermanent: that’s their right view. Seeing rightly, they grow disillusioned. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.158

SN 35.158
Focus, the Interior, and the End of Relishing
Ajjhattaaniccanandikkhayasutta

“Mendicants, rationally apply the mind to the eye. Truly see the impermanence of the eye. When a mendicant does this, they grow disillusioned with the eye. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

Rationally apply the mind to the ear … nose … tongue … body … mind. Truly see the impermanence of the mind. When a mendicant does this, they grow disillusioned with the mind. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.159

SN 35.159
Focus, the Exterior, and the End of Relishing
Bāhiraaniccanandikkhayasutta

“Mendicants, rationally apply the mind to sights. Truly see the impermanence of sights. When a mendicant does this, they grow disillusioned with sights. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.

Rationally apply the mind to sounds … smells … tastes … touches … ideas. Truly see the impermanence of ideas. When a mendicant does this, they grow disillusioned with ideas. When relishing ends, greed ends. When greed ends, relishing ends. When relishing and greed end, the mind is said to be well freed.”

SN 35.160

SN 35.160
On Immersion at Jīvaka's Mango Grove
Jīvakambavanasamādhisutta

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants:

"Mendicants, develop immersion. For a mendicant with immersion, things become truly clear. And what becomes truly clear?

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent.

It becomes truly clear that the ear … nose … tongue … body … mind, ideas, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

Mendicants, develop immersion. For a mendicant with immersion, things become truly clear."

SN 35.161

SN 35.161
On Retreat at Jīvaka's Mango Grove
Jīvakambavanapaṭisallānasutta

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. There the Buddha addressed the mendicants:

"Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear. And what becomes truly clear?

It becomes truly clear that the eye, sights, eye consciousness, and eye contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by eye contact is impermanent. …

It becomes truly clear that the mind, ideas, mind consciousness, and mind contact are impermanent. And it also becomes truly clear that the painful, pleasant, or neutral feeling that arises conditioned by mind contact is impermanent.

Mendicants, meditate in retreat. For a mendicant who meditates in retreat, things become truly clear."

SN 35.162

SN 35.162
With Koṭṭhita on Impermanence
Koṭṭhikaaniccasutta

Then Venerable Mahākoṭṭhita went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Koṭṭhita, you should give up desire for what is impermanent. And what is impermanent? The eye, sights, eye consciousness, and eye contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also impermanent: you should give up desire for it.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are impermanent: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also impermanent: you should give up desire for it.

Koṭṭhita, you should give up desire for what is impermanent.”

SN 35.163

SN 35.163
With Koṭṭhita on Suffering
Koṭṭhikadukkhasutta

Then Venerable Mahākoṭṭhita … said to the Buddha:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Koṭṭhita, you should give up desire for what is suffering. And what is suffering?

The eye, sights, eye consciousness, and eye contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also suffering; you should give up desire for it.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact are suffering: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also suffering: you should give up desire for it.

Koṭṭhita, you should give up desire for what is suffering.”

SN 35.164

SN 35.164
With Koṭṭhita on Not-Self
Koṭṭhikaanattasutta

“Koṭṭhita, you should give up desire for what is not-self. And what is not-self?

The eye, sights, eye consciousness, and eye contact are not-self: you should give up desire for them. The pleasant, painful, or neutral feeling that arises conditioned by eye contact is also not-self: You should give up desire for it.

The ear … nose … tongue … body … The mind, ideas, mind consciousness, and mind contact … The pleasant, painful, or neutral feeling that arises conditioned by mind contact is also not-self: you should give up desire for it.

Koṭṭhita, you should give up desire for what is not-self.”

SN 35.165

SN 35.165
Giving Up Wrong View
Micchādiṭṭhipahānasutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, how does one know and see so that wrong view is given up?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as impermanent, wrong view is given up. …

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as impermanent, wrong view is given up.

This is how to know and see so that wrong view is given up.”

SN 35.166

SN 35.166
Giving Up Substantialist View
Sakkāyadiṭṭhipahānasutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, how does one know and see so that substantialist view is given up?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as suffering, substantialist view is given up. …

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as suffering, substantialist view is given up.

This is how to know and see so that substantialist view is given up.”

SN 35.167

SN 35.167
Giving Up View of Self
Attānudiṭṭhipahānasutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, how does one know and see so that view of self is given up?”

“Mendicant, knowing and seeing the eye, sights, eye consciousness, and eye contact as not-self, view of self is given up. …

And also knowing and seeing the pleasant, painful, or neutral feeling that arises conditioned by mind contact as not-self, view of self is given up.”

SN 35.168

SN 35.168
Desire for the Impermanent Interior
Ajjhattaaniccachandasutta

“Mendicants, you should give up desire for what is impermanent. And what is impermanent?

The eye, ear, nose, tongue, body, and mind are impermanent: you should give up desire for them. You should give up desire for what is impermanent.”

SN 35.169

SN 35.169
Greed for the Impermanent Interior
Ajjhattaaniccarāgasutta

“Mendicants, you should give up greed for what is impermanent. And what is impermanent?

The eye, ear, nose, tongue, body, and mind are impermanent …”

SN 35.170

SN 35.170
Desire and Greed for the Impermanent Interior
Ajjhattaaniccachandarāgasutta

“Mendicants, you should give up desire and greed for what is impermanent. And what is impermanent?

The eye, ear, nose, tongue, body, and mind are impermanent …”

SN 35.171-173

SN 35.171–173
Desire, Etc. for the Suffering Interior
Dukkhachandādisutta

“Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering?

The eye, ear, nose, tongue, body, and mind are suffering …”

SN 35.174-176

SN 35.174–176
Desire, Etc. for the Not-Self Interior
Anattachandādisutta

“Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self?

The eye, ear, nose, tongue, body, and mind are not-self …”

SN 35.177-179

SN 35.177–179
Desire, Etc. for the Impermanent Exterior
Bāhirāniccachandādisutta

“Mendicants, you should give up desire … greed … desire and greed for what is impermanent. And what is impermanent?

Sights, sounds, smells, tastes, touches, and ideas are impermanent …”

SN 35.180-182

SN 35.180–182
Desire, Etc. for the Suffering Exterior
Bāhiradukkhachandādisutta

“Mendicants, you should give up desire … greed … desire and greed for what is suffering. And what is suffering?

Sights, sounds, smells, tastes, touches, and ideas are suffering …”

SN 35.183-185

SN 35.183–185
Desire, Etc. for the Not-Self Exterior
Bāhirānattachandādisutta

“Mendicants, you should give up desire … greed … desire and greed for what is not-self. And what is not-self?

Sights, sounds, smells, tastes, touches, and ideas are not-self …”

SN 35.186

SN 35.186
The Interior Was Impermanent in the Past
Ajjhattātītāniccasutta

“Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent.

Seeing this, a learned noble disciple grows disillusioned with the eye, ear, nose, tongue, body, and mind. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.187

SN 35.187
The Interior Will Be Impermanent in the Future
Ajjhattānāgatāniccasutta

“Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent …”

SN 35.188

SN 35.188
The Interior Is Impermanent in the Present
Ajjhattapaccuppannāniccasutta

“Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent …”

SN 35.189-191

SN 35.189–191
The Interior as Suffering in the Three Times
Ajjhattātītādidukkhasutta

“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering …”

SN 35.192-194

SN 35.192–194
The Interior as Not-Self in the Three Times
Ajjhattātītādianattasutta

“Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self …”

SN 35.195-197

SN 35.195–197
The Exterior as Impermanent in the Three Times
Bāhirātītādianiccasutta

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are impermanent …”

SN 35.198-200

SN 35.198–200
The Exterior as Suffering in the Three Times
Bāhirātītādidukkhasutta

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are suffering …”

SN 35.201-203

SN 35.201–203
The Exterior as Not-Self in the Three Times
Bāhirātītādianattasutta

“Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are not-self …”

SN 35.204

SN 35.204
The Interior and What's Impermanent in the Past
Ajjhattātītayadaniccasutta

"Mendicants, in the past the eye, ear, nose, tongue, body, and mind were impermanent. What's impermanent is suffering. What's suffering is not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

SN 35.205

SN 35.205
The Interior and What's Impermanent in the Future
Ajjhattānāgatayadaniccasutta

"Mendicants, in the future the eye, ear, nose, tongue, body, and mind will be impermanent. What's impermanent is suffering …"

SN 35.206

SN 35.206
The Interior and What's Impermanent in the Present
Ajjhattapaccuppannayadaniccasutta

"Mendicants, in the present the eye, ear, nose, tongue, body, and mind are impermanent. What's impermanent is suffering. …"

SN 35.207-209

SN 35.207–209
The Interior and What's Suffering in the Three Times
Ajjhattātītādiyaṁdukkhasutta

"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are suffering. What's suffering is not-self …"

SN 35.210-212

SN 35.210–212
The Interior and What's Not-Self in the Three Times
Ajjhattātītādiyadanattasutta

"Mendicants, in the past … future … present the eye, ear, nose, tongue, body, and mind are not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

SN 35.213-215

SN 35.213–215
The Exterior and What's Impermanent in the Three Times
Bāhirātītādiyadaniccasutta

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are impermanent. What's impermanent is suffering …"

SN 35.216-218

SN 35.216–218
The Exterior and What's Suffering in the Three Times
Bāhirātītādiyaṁdukkhasutta

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are suffering. What's suffering is not-self …"

SN 35.219-221

SN 35.219–221
The Exterior and What's Not-Self in the Three Times
Bāhirātītādiyadanattasutta

"Mendicants, in the past … future … present sights, sounds, smells, tastes, touches, and ideas are not-self. And what's not-self should be truly seen with right understanding like this: 'This is not mine, I am not this, this is not my self.' …"

SN 35.222

SN 35.222
The Interior as Impermanent
Ajjhattāyatanaaniccasutta

“Mendicants, the eye, ear, nose, tongue, body, and mind are impermanent.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.223

SN 35.223
The Interior as Suffering
Ajjhattāyatanadukkhasutta

“Mendicants, the eye, ear, nose, tongue, body, and mind are suffering.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.224

SN 35.224
The Interior as Not-Self
Ajjhattāyatanaanattasutta

“Mendicants, the eye, ear, nose, tongue, body, and mind are not-self.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.225

SN 35.225
The Exterior as Impermanent
Bāhirāyatanaaniccasutta

“Mendicants, sights, sounds, smells, tastes, touches, and ideas are impermanent.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.226

SN 35.226
The Exterior as Suffering
Bāhirāyatanadukkhasutta

“Mendicants, sights, sounds, smells, tastes, touches, and ideas are suffering.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.227

SN 35.227
The Exterior as Not-Self
Bāhirāyatanaanattasutta

“Mendicants, sights, sounds, smells, tastes, touches, and ideas are not-self.

Seeing this … They understand: ‘… there is no return to any state of existence.’”

SN 35.228

SN 35.228
The Ocean (1st)
Paṭhamasamuddasutta

“Mendicants, an unlearned ordinary person speaks of the ocean. But that’s not the ocean in the training of the Noble One. That’s just a large body of water, a large sea of water. For a person, the eye is an ocean, and its currents are made of sights.

Someone who can withstand those currents is said to have crossed over the ocean of the eye, with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over, the brahmin stands on the far shore.

For a person, the ear … nose … tongue … body … mind is an ocean, and its currents are made of ideas. Someone who can withstand those currents is said to have crossed over the ocean of the mind, with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over, the brahmin stands on the far shore.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A knowledge master who’s crossed the ocean so hard to cross, with its saltwater crocodiles and monsters, its waves, whirlpools, and dangers; they’ve completed the spiritual journey, and gone to the end of the world, they’re called ‘one who has gone beyond’.”

SN 35.229

SN 35.229
The Ocean (2nd)
Dutiyasamuddasutta

“Mendicants, an unlearned ordinary person speaks of the ocean. But that’s not the ocean in the training of the Noble One. That’s just a large body of water, a large sea of water.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is called the ocean in the training of the Noble One. And it’s here that this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—is for the most part sunk. It’s become tangled like string, knotted like a ball of thread, and matted like rushes and reeds, and it doesn’t escape the places of loss, the bad places, the underworld, transmigration.

Those in whom greed, hate, and ignorance have faded away; have crossed the ocean so hard to cross, with its saltwater crocodiles and monsters, its waves and dangers.

They’ve slipped their chains, given up death, and have no attachments. They’ve given up suffering, so there are no more future lives. They’ve come to an end, and cannot be measured; and they’ve confounded the King of Death, I say.”

SN 35.230

SN 35.230
The Simile of the Fisherman
Bāḷisikopamasutta

“Mendicants, suppose a fisherman was to cast a baited hook into a deep lake. Seeing the bait, a fish would swallow it. And so the fish that swallowed the hook would meet with tragedy and disaster, and the fisherman can do what he wants with it.

In the same way, there are these six hooks in the world that mean tragedy and slaughter for living creatures. What six?

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant approves, welcomes, and keeps clinging to them, they’re called a mendicant who has swallowed Māra’s hook. They’ve met with tragedy and disaster, and the Wicked One can do with them what he wants.

There are sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do with them what he wants.

There are sounds … smells … tastes … touches … ideas known by the mind that are likable, desirable, agreeable, pleasant, sensual, and arousing. If a mendicant doesn’t approve, welcome, and keep clinging to them, they’re called a mendicant who hasn’t swallowed Māra’s hook. They’ve broken the hook, destroyed it. They haven’t met with tragedy and disaster, and the Wicked One cannot do with them what he wants.”

SN 35.231

SN 35.231
The Simile of the Latex-Producing Tree
Khīrarukkhopamasutta

“Mendicants, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds … smells … tastes … touches … ideas known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial ideas come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that’s a tender young sapling. If a man were to chop it here and there with a sharp axe, would latex come out?”

“Yes, sir.

Why is that? Because it still has latex.”

“In the same way, take any monk or nun who, when it comes to sights known by the eye, still has greed, hate, and delusion, and has not given them up. If even trivial sights come into their range of vision they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

When it comes to sounds … smells … tastes … touches … ideas known by the mind, they still have greed, hate, and delusion, and have not given them up. If even trivial ideas come into the range of the mind they overcome their mind, let alone those that are compelling. Why is that? Because they still have greed, hate, and delusion, and have not given them up.

Take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don’t overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds … smells … tastes … touches … ideas known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling ideas come into the range of the mind they don’t overcome their mind, let alone those that are

trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

Suppose there was a latex-producing tree—such as a peepal, a banyan, a wavy leaf fig, or a cluster fig—that's dried up, withered, and decrepit. If a man were to chop it here and there with a sharp axe, would latex come out?"

"No, sir. Why is that? Because it has no latex left."

"In the same way, take any monk or nun who, when it comes to sights known by the eye, has no greed, hate, and delusion left, and has given them up. If even compelling sights come into their range of vision they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up.

When it comes to sounds … smells … tastes … touches … ideas known by the mind, they have no greed, hate, and delusion left, and have given them up. If even compelling ideas come into the range of the mind they don't overcome their mind, let alone those that are trivial. Why is that? Because they have no greed, hate, and delusion left, and have given them up."

SN 35.232

SN 35.232
With Koṭṭhita
Koṭṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of ideas, or are ideas the fetter of the mind?”

“Reverend Koṭṭhita, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.”

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

If the eye were the fetter of sights, or if sights were the fetter of the eye, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

If the ear … nose … tongue … body … mind were the fetter of ideas, or if ideas were the fetter of the mind, this living of the spiritual life for the complete ending of suffering would not be found. However, since this is not the case, but the fetter there is the desire and greed that arises from the pair of them, this living of the spiritual life for the complete ending of suffering is found.

This too is a way to understand how this is so.

The Buddha has an eye with which he sees a sight. But he has no desire and greed, for his mind is well freed. The Buddha has an ear … nose … tongue … The Buddha has a body with which he senses touch. But he has no desire and greed, for his mind is well freed. The Buddha has a mind

with which he knows ideas. But he has no desire and greed, for his mind is well freed.

This too is a way to understand how the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them."

SN 35.233

SN 35.233
With Kāmabhū
Kāmabhūsutta

At one time the venerables Ānanda and Kāmabhū were staying near Kosambī, in Ghosita's Monastery.

Then in the late afternoon, Venerable Kāmabhū came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend Ānanda, which is it? Is the eye the fetter of sights, or are sights the fetter of the eye? Is the ear … nose … tongue … body … mind the fetter of ideas, or are ideas the fetter of the mind?"

"Reverend Kāmabhū, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?"

"No, reverend. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they're yoked by."

"In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them."

SN 35.234

SN 35.234
With Udāyī
Udāyīsutta

At one time the venerables Ānanda and Udāyī were staying near Kosambī, in Ghosita's Monastery.

Then in the late afternoon, Venerable Udāyī came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend Ānanda, the Buddha has explained, opened, and illuminated in many ways how this body is not-self. Is it possible to explain consciousness in the same way? To teach, assert, establish, clarify, analyze, and reveal how consciousness is not-self?"

"It is possible, Reverend Udāyī.

Does eye consciousness arise dependent on the eye and sights?"

"Yes, reverend."

"If the cause and reason that gives rise to eye consciousness were to totally and utterly cease without anything left over, would eye consciousness still be found?"

"No, reverend."

"In this way, too, it can be understood how consciousness is not-self.

Does ear … nose … tongue … body … mind consciousness arise dependent on the mind and ideas?"

"Yes, reverend."

"If the cause and reason that gives rise to mind consciousness were to totally and utterly cease without anything left over, would mind consciousness still be found?"

"No, reverend."

"In this way, too, it can be understood how consciousness is not-self.

Suppose there was a person in need of heartwood. Wandering in search of heartwood, they'd take a sharp axe and enter a forest. There they'd see a big banana tree, straight and young and grown free of defects. They'd cut it down at the base, cut off the root, cut off

the top, and unroll the coiled sheaths. But they wouldn’t even find sapwood, much less heartwood.

In the same way, a mendicant sees these six fields of contact as neither self nor belonging to self. So seeing, they don’t grasp anything in the world. Not grasping, they’re not anxious. Not being anxious, they personally become extinguished.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’”

SN 35.235

SN 35.235
The Exposition on Burning
Ādittapariyāyasutta

“Mendicants, I will teach you an exposition of the teaching on burning. Listen …

And what is the exposition of the teaching on burning?

You’d be better off mutilating your eye faculty with a red-hot iron nail, burning, blazing and glowing, than getting caught up in the features by way of the details in sights known by the eye. For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You’d be better off mutilating your ear faculty with a sharp iron spike …

You’d be better off mutilating your nose faculty with a sharp nail cutter …

You’d be better off mutilating your tongue faculty with a sharp razor …

You’d be better off mutilating your body faculty with a sharp spear, burning, blazing and glowing, than getting caught up in the features by way of the details in touches known by the body. For if you die at a time when your consciousness is still tied to gratification in the features or details, it’s possible you’ll go to one of two destinations: hell or the animal realm. I speak having seen this drawback.

You’d be better off sleeping. For I say that sleep is useless, fruitless, and unconsciousness for the living. But while you’re asleep you won’t fall under the sway of such thoughts that would make you create a schism in the Saṅgha. I speak having seen this drawback.

A learned noble disciple reflects on this: ‘Forget mutilating the eye faculty with a red-hot iron nail, burning, blazing and glowing! I’d better focus on the fact that the eye, sights, eye consciousness, and eye contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by eye contact is also impermanent.

Forget mutilating the ear faculty with a sharp iron spike, burning, blazing and glowing! I’d better focus on the fact that the ear, sounds, ear consciousness, and ear contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by ear contact is also impermanent.

Forget mutilating the nose faculty with a sharp nail cutter, burning, blazing and glowing! I’d better focus on the fact that the nose, smells, nose consciousness, and nose contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by nose contact is also impermanent.

Forget mutilating the tongue faculty with a sharp razor, burning, blazing and glowing! I'd better focus on the fact that the tongue, tastes, tongue consciousness, and tongue contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by tongue contact is also impermanent.

Forget mutilating the body faculty with a sharp spear, burning, blazing and glowing! I'd better focus on the fact that the body, touches, body consciousness, and body contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by body contact is also impermanent.

Forget sleeping! I'd better focus on the fact that the mind, ideas, mind consciousness, and mind contact are impermanent. And the painful, pleasant, or neutral feeling that arises conditioned by mind contact is also impermanent.'

Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they become disillusioned with the painful, pleasant, or neutral feeling that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind … painful, pleasant, or neutral feeling that arises conditioned by mind contact.

Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

This is the exposition of the teaching on burning."

SN 35.236

SN 35.236
The Simile of Hands and Feet (1st)
Paṭhamahatthapādopamasutta

“Mendicants, when there are hands, picking up and putting down are found. When there are feet, coming and going are found. When there are joints, contracting and extending are found. When there’s a belly, hunger and thirst are found.

In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, picking up and putting down aren’t found. When there are no feet, coming and going aren’t found. When there are no joints, contracting and extending aren’t found. When there’s no belly, hunger and thirst aren’t found.

In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

SN 35.237

SN 35.237
The Simile of Hands and Feet (2nd)
Dutiyahatthapādopamasutta

“Mendicants, when there are hands, there’s picking up and putting down. When there are feet, there’s coming and going. When there are joints, there’s contracting and extending. When there’s a belly, there’s hunger and thirst.

In the same way, when there’s an eye, pleasure and pain arise internally conditioned by eye contact. When there’s an ear … nose … tongue … body … mind, pleasure and pain arise internally conditioned by mind contact.

When there are no hands, there’s no picking up and putting down. When there are no feet, there’s no coming and going. When there are no joints, there’s no contracting and extending. When there’s no belly, there’s no hunger and thirst.

In the same way, when there’s no eye, pleasure and pain don’t arise internally conditioned by eye contact. When there’s no ear … nose … tongue … body … mind, pleasure and pain don’t arise internally conditioned by mind contact.”

SN 35.238

SN 35.238
The Simile of the Vipers
Āsīvisopamasutta

“Mendicants, suppose there were four lethal poisonous vipers. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain.

They’d say to him, ‘Mister, here are four lethal poisonous vipers. They must be periodically picked up, washed, fed, and put to sleep. But when one or other of these four poisonous vipers gets angry with you, you’ll meet with death or deadly pain. So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers, would flee this way or that.

They’d say to him, ‘Mister, there are five deadly enemies chasing you, thinking: “When we catch sight of him, we’ll murder him right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies, would flee this way or that.

They’d say to him, ‘Mister, there’s a sixth hidden killer chasing you with a drawn sword, thinking: “When I catch sight of him, I’ll chop off his head right there!” So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer, would flee this way or that.

He’d see an empty village. But whatever house he enters is vacant, deserted, and empty. And whatever vessel he touches is vacant, hollow, and empty.

They’d say to him, ‘Mister, there are bandits who raid villages, and they’re striking now. So then, mister, do what has to be done.’

Then that man, terrified of those four poisonous vipers and those five deadly enemies and the hidden killer and the bandits, would flee this way or that.

He’d see a large deluge, whose near shore is dubious and perilous, while the far shore is a sanctuary free of peril. But there’s no ferryboat or bridge for crossing over.

Then that man thought, ‘Why don’t I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.’

And so that man did exactly that. Having crossed over and gone beyond, the brahmin stands on the far shore.

I've made up this simile to make a point. And this is the point.

'Four lethal poisonous vipers' is a term for the four primary elements: the elements of earth, water, fire, and air.

'Five deadly enemies' is a term for the five grasping aggregates, that is: form, feeling, perception, choices, and consciousness.

'The sixth hidden killer with a drawn sword' is a term for relishing and greed.

'Empty village' is a term for the six interior sense fields. If an astute, competent, clever person investigates this in relation to the eye, it appears vacant, hollow, and empty. If an astute, competent, clever person investigates this in relation to the ear … nose … tongue … body … mind, it appears vacant, hollow, and empty.

'Bandits who raid villages' is a term for the six exterior sense fields. The eye is struck by both agreeable and disagreeable sights. The ear … nose … tongue … body … mind is struck by both agreeable and disagreeable ideas.

'Large deluge' is a term for the four floods: the floods of sensual pleasures, desire to be reborn, views, and ignorance.

'The near shore that's dubious and perilous' is a term for substantial reality.

'The far shore, a sanctuary free of peril' is a term for extinguishment.

'The raft' is a term for the noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

'Paddling with hands and feet' is a term for rousing energy.

'Crossed over, gone beyond, the brahmin stands on the shore' is a term for a perfected one."

SN 35.239

SN 35.239
The Simile of the Chariot
Rathopamasutta

“Mendicants, when a mendicant has three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What three?

They guard the sense doors, eat in moderation, and are committed to wakefulness.

And how does a mendicant guard the sense doors?

When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He’d drive out and back wherever he wishes, whenever he wishes.

In the same way, a mendicant trains to protect, control, tame, and pacify these six senses.

That’s how a mendicant guards the sense doors.

And how does a mendicant eat in moderation?

It’s when a mendicant reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

It’s like a person who puts ointment on a wound only so that it can heal; or who oils an axle only so that it can carry a load.

In the same way, a mendicant reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’

That’s how a mendicant eats in moderation.

And how is a mendicant committed to wakefulness?

It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles.

This is how a mendicant is committed to wakefulness.

When a mendicant has these three qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

SN 35.240

SN 35.240
The Simile of the Tortoise
Kummopamasutta

“Once upon a time, mendicants, a tortoise was grazing along the bank of a river in the afternoon. At the same time, a jackal was also hunting along the river bank. The tortoise saw the jackal off in the distance hunting, so it drew its limbs and neck inside its shell, and kept passive and silent.

But the jackal also saw the tortoise off in the distance grazing. So it went up to the tortoise and waited nearby, thinking, ‘When that tortoise sticks one or other of its limbs or neck out from its shell, I’ll grab it right there, rip it out, and eat it!’

But when that tortoise didn’t stick one or other of its limbs or neck out from its shell, the jackal left disappointed, since it couldn’t find a vulnerability.

In the same way, Māra the Wicked is always waiting nearby, thinking: ‘Hopefully I can find a vulnerability in the eye, ear, nose, tongue, body, or mind.’ That’s why you should live with sense doors guarded.

When you see a sight with your eyes, don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protecting the faculty of sight, and achieving its restraint.

When you hear a sound with your ears …

When you smell an odor with your nose …

When you taste a flavor with your tongue …

When you feel a touch with your body …

When you know an idea with your mind, don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, practice restraint, protecting the faculty of mind, and achieving its restraint.

When you live with your sense doors guarded, Māra will leave you disappointed, since he can’t find a vulnerability, just like the jackal left the tortoise.

A mendicant should collect their thoughts as a tortoise draws its limbs into its shell.
Independent, not disturbing others, quenched: they wouldn’t blame anyone.”

SN 35.241

SN 35.241
The Simile of the Tree Trunk (1st)
Paṭhamadārukkhandhopamasutta

At one time the Buddha was staying near Kosambī on the bank of the Ganges river.

Seeing a large tree trunk being carried along by the current, he addressed the mendicants, "Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?"

"Yes, sir."

"Mendicants, assume that that tree trunk doesn't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that it doesn't get taken by humans or non-humans or caught up in a whirlpool, and that it doesn't rot away. In that case, that tree trunk will slant, slope, and incline towards the ocean. Why is that? Because the current of the Ganges river slants, slopes, and inclines towards the ocean.

In the same way, assume that you don't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And assume that you don't get taken by humans or non-humans or caught up in a whirlpool, and that you don't rot away. In that case, you will slant, slope, and incline towards extinguishment. Why is that? Because right view slants, slopes, and inclines towards extinguishment."

When he said this, one of the mendicants asked the Buddha:

"But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high ground? What's getting taken by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?"

"'The near shore', mendicant, is a term for the six interior sense fields.

'The far shore' is a term for the six exterior sense fields.

'Sinking in the middle' is a term for greed and relishing.

'Stranded on high ground' is a term for the conceit 'I am'.

And what's getting taken by humans? It's when someone mixes closely with laypeople, sharing their joys and sorrows—happy when they're happy and sad when they're sad—and getting involved in their business. That's called getting taken by humans.

And what's getting taken by non-humans? It's when someone leads the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or fervent

austerity or spiritual life, may I become one of the gods!' That's called getting taken by non-humans. 'Caught up in a whirlpool' is a term for the five kinds of sensual stimulation.

And what's rotting away? It's when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. This is called 'rotting away'."

Now at that time Nanda the cowherd was sitting not far from the Buddha. Then he said to the Buddha:

"I won't collide with the near shore or the far shore, or sink in the middle, or get stranded on high ground. And I won't get taken by humans or non-humans or caught up in a whirlpool, and I won't rot away. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Well then, Nanda, return the cows to their owners."

"Sir, the cows will go back by themselves, since they love their calves."

"Still, Nanda, you should return them to their owners."

Then Nanda, after returning the cows to their owners, went up to the Buddha and said to him, "Sir, I have returned the cows to their owners. May I receive the going forth, the ordination in the Buddha's presence?"

And the cowherd Nanda received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Nanda became one of the perfected.

SN 35.242

SN 35.242
The Simile of the Tree Trunk (2nd)
Dutiyadārukkhandhopamasutta

At one time the Buddha was staying near Kimibilā on the bank of the Ganges river. Seeing a large tree trunk being carried along by the current, he addressed the mendicants: "Mendicants, do you see that large tree trunk being carried along by the current of the Ganges river?"

"Yes, sir," they replied. … When this was said, Venerable Kimbila said to the Buddha:

"But sir, what's the near shore and what's the far shore? What's sinking in the middle? What's getting stranded on high ground? What's getting taken by humans or non-humans? What's getting caught up in a whirlpool? And what's rotting away?" …

"And what, Kimbila, is rotting away? It's when a mendicant has committed the kind of corrupt offense for which no resolution is possible. This is called 'rotting away'."

SN 35.243

SN 35.243
The Explanation on the Corrupt
Avassutapariyāyasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time a new town hall had recently been constructed for the Sakyans of Kapilavatthu. It had not yet been occupied by an ascetic or brahmin or any person at all.

Then the Sakyans of Kapilavatthu went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, a new town hall has recently been constructed for the Sakyans of Kapilavatthu. It has not yet been occupied by an ascetic or brahmin or any person at all. May the Buddha be the first to use it, and only then will the Sakyans of Kapilavatthu use it. That would be for the lasting welfare and happiness of the Sakyans of Kapilavatthu.” The Buddha consented with silence.

Knowing that the Buddha had consented, the Sakyans got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the new town hall, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha and told him of their preparations, saying, “Please, sir, come at your convenience.”

Then the Buddha robed up and, taking his bowl and robe, went to the new town hall together with the Saṅgha of mendicants. Having washed his feet he entered the town hall and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the town hall, and sat against the west wall facing east, with the Buddha right in front of them. The Sakyans of Kapilavatthu also washed their feet, entered the town hall, and sat against the east wall facing west, with the Buddha right in front of them. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the Sakyans with a Dhamma talk. Then he dismissed them, saying, “The night is getting late, Gotamas. Please go at your convenience.”

“Yes, sir,” replied the Sakyans. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving.

And then, soon after the Sakyans had left, the Buddha addressed Venerable Mahāmoggallāna, “Moggallāna, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I’ll stretch it.”

“Yes, sir,” Mahāmoggallāna replied. And then the Buddha spread out his outer robe folded in four and laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahāmoggallāna said this:

“I will teach you the explanation of the corrupt and the uncorrupted. Listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Venerable Mahāmoggallāna said this:

“And how is someone corrupt?

Take a mendicant who sees a sight with the eye. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with the mind. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

This is called a mendicant who is corrupt when it comes to sights known by the eye, sounds … smells … tastes … touches … ideas known by the mind.

When a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets hold of them.

Suppose there was a house made of reeds or straw that was dried up, withered, and decrepit. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire would find a vulnerability, it would get a foothold.

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he finds a vulnerability and gets hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he finds a vulnerability and gets hold of them.

When a mendicant lives like this, they’re mastered by sights, sounds, smells, tastes, touches, and ideas, they don’t master these things.

This is called a mendicant who has been mastered by sights, sounds, smells, tastes, touches, and ideas. They’re mastered, not a master. Bad, unskillful qualities have mastered them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

That’s how someone is corrupt.

And how is someone uncorrupted?

Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

This is called a mendicant who is uncorrupted when it comes to sights known by the eye, sounds … smells … tastes … touches … ideas known by the mind.

When a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get hold of them.

Suppose there was a bungalow or hall made of thick clay with its plaster still wet. If a person came to it with a burning grass torch from the east, west, north, south, below, above, or from anywhere, the fire wouldn't find a vulnerability, it would get no foothold.

In the same way, when a mendicant lives like this, if Māra comes at them through the eye he doesn't find a vulnerability or get hold of them. If Māra comes at them through the ear … nose … tongue … body … mind he doesn't find a vulnerability or get hold of them.

When a mendicant lives like this, they master sights, sounds, smells, tastes, touches, and ideas, they're not mastered by these things.

This is called a mendicant who has mastered sights, sounds, smells, tastes, touches, and ideas. They're a master, not mastered. Bad, unskillful qualities have been mastered by them, which are corrupting, leading to future lives, hurtful, and resulting in suffering and future rebirth, old age, and death.

That's how someone is uncorrupted."

Then the Buddha got up and said to Venerable Mahāmoggallāna:

"Good, good, Moggallāna! It's good that you've taught this explanation of the corrupt and the uncorrupted."

This is what Venerable Mahāmoggallāna said, and the teacher approved. Satisfied, the mendicants approved what Mahāmoggallāna said.

SN 35.244

SN 35.244
Entailing Suffering
Dukkhadhammasutta

“Mendicants, when a mendicant truly understands the origin and ending of all things that entail suffering, then they’ve seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures. And they’ve awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don’t overwhelm them.

And how does a mendicant truly understand the origin and ending of all things that entail suffering?

‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … perception … choices … consciousness, such is the origin of consciousness, such is the ending of consciousness.’

That’s how a mendicant truly understands the origin and ending of all things that entail suffering.

And how has a mendicant seen sensual pleasures in such a way that they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures?

Suppose there was a pit of glowing coals deeper than a man’s height, filled with glowing coals that neither flamed nor smoked. Then a person would come along who wants to live and doesn’t want to die, who wants to be happy and recoils from pain. Then two strong men would grab each arm and drag them towards the pit of glowing coals. They’d writhe and struggle to and fro. Why is that? For that person knows, ‘If I fall in that pit of glowing coals, that will result in my death or deadly pain.’

In the same way, when a mendicant has seen sensual pleasures as like a pit of glowing coals, they have no underlying tendency for desire, affection, infatuation, and passion for sensual pleasures.

And how has a mendicant awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don’t overwhelm them?

Suppose a person was to enter a thicket full of thorns. They’d have thorns in front and behind, to the left and right, below and above. So they’d go forward mindfully and come back mindfully, thinking, ‘May I not get any thorns!’

In the same way, whatever in the world seems nice and pleasant is called a thorn in the training of the Noble One. When they understand what a thorn is, they should understand restraint and lack of restraint.

And how is someone unrestrained?

Take a mendicant who sees a sight with the eye. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with the mind. If it's pleasant they hold on to it, but if it's unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don't truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

This is how someone is unrestrained.

And how is someone restrained?

Take a mendicant who sees a sight with the eye. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with the mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

This is how someone is restrained.

Though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

Suppose there was an iron cauldron that had been heated all day, and a person let two or three drops of water fall onto it. The drops would be slow to fall, but they'd quickly dry up and evaporate.

In the same way, though that mendicant conducts themselves and lives in this way, every so often they might lose mindfulness, and bad, unskillful memories and thoughts prone to fetters arise. If this happens, their mindfulness is slow to come up, but they quickly give them up, get rid of, eliminate, and obliterate those thoughts.

This is how a mendicant has awakened to a way of conduct and a way of living such that, when they live in that way, bad, unskillful qualities of covetousness and displeasure don't overwhelm them.

While that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family would invite them to accept wealth, saying, 'Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' But it's quite impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

Suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: 'We'll make this Ganges river slant, slope, and incline to the west!'

What do you think, mendicants? Would they still succeed?"

"No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It's not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated."

"In the same way, while that mendicant conducts themselves in this way and lives in this way, it may be that rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying, 'Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!' But it's quite impossible for a mendicant who conducts themselves in this way and lives in this way to resign the training and return to a lesser life.

Why is that? Because for a long time that mendicant's mind has slanted, sloped, and inclined to seclusion. So it's impossible for them to return to a lesser life."

SN 35.245

SN 35.245
The Simile of the Parrot Tree
Kiṁsukopamasutta

Then one mendicant went up to another mendicant and asked, “Reverend, at what point is a mendicant’s vision well purified?”

“When a mendicant truly understands the origin and ending of the six fields of contact, at that point their vision is well purified.”

Not content with that answer, that mendicant went up to a series of other mendicants and received the following answers:

“When a mendicant truly understands the origin and ending of the five grasping aggregates, at that point their vision is well purified.”

“When a mendicant truly understands the origin and ending of the four primary elements, at that point their vision is well purified.”

“When a mendicant truly understands that everything that has a beginning has an end, at that point their vision is well purified.”

Not content with any of those answers, that mendicant went up to the Buddha and told him what had happened. Then he asked, “Sir, at what point is a mendicant’s vision well purified?”

“Mendicant, suppose a person had never seen a parrot tree. They’d go up to someone who had seen a parrot tree and ask them, ‘Mister, what’s a parrot tree like?’

They’d say, ‘A parrot tree is blackish, like a charred stump.’ Now, at that time a parrot tree may well have been just as that person saw it.

Not content with that answer, that person would go up to a series of other people and receive the following answers: ‘A parrot tree is reddish, like a scrap of meat.’ ‘A parrot tree has flaking bark and burst pods, like a sirisa.’ ‘A parrot tree has luxuriant, shady foliage, like a banyan.’ Now, at each of those times a parrot tree may well have been just as those people saw them.

In the same way, those true persons each answered according to what they were focused on when their vision was well purified.

Suppose there was a king’s frontier citadel with fortified embankments, ramparts, and arches, and six gates. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in.

A swift pair of messengers would arrive from the east and say to the gatekeeper, ‘Mister, where is the lord of the city?’

They’d say, ‘There he is, sirs, seated at the central square.’

Then that swift pair of messengers would deliver a message of truth to the lord of the city and depart the way they came.

A swift pair of messengers would come from the west … north … south … deliver a message of truth to the lord of the city and depart the way they came.

I’ve made up this simile to make a point. And this is the point.

‘City’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

‘Six gates’ is a term for the six interior sense fields.

‘Gatekeeper’ is a term for mindfulness.

‘A swift pair of messengers’ is a term for serenity and discernment.

‘The lord of the city’ is a term for consciousness.

‘The central square’ is a term for the four primary elements: the elements of earth, water, fire, and air.

‘A message of truth’ is a term for extinguishment.

‘The way they came’ is a term for the noble eightfold path, that is, right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

SN 35.246

SN 35.246
The Simile of the Harp
Vīṇopamasutta

“Mendicants, any monk or nun who has desire or greed or hate or delusion or repulsion come up for sights known by the eye should shield their mind from them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way. This path is frequented by untrue persons, not by true persons. It’s not worthy of you.’ The mind should be shielded from this when it comes to sights known by the eye.

Any monk or nun who has desire or greed or hate or delusion or repulsion come up for sounds … smells … tastes … touches … ideas known by the mind should shield their mind against them: ‘This path is dangerous and perilous, thorny and tangled; it’s a wrong turn, a bad path, a harmful way. This path is frequented by untrue persons, not by true persons. It’s not worthy of you.’ The mind should be shielded from this when it comes to ideas known by the mind.

Suppose the crops have ripened, but the caretaker is negligent. If an ox fond of crops invades the crops they’d indulge themselves as much as they like.

In the same way, when an unlearned ordinary person doesn’t exercise restraint when it comes to the six fields of contact, they indulge themselves in the five kinds of sensual stimulation as much as they like.

Suppose the crops have ripened, and the caretaker is diligent. If an ox fond of crops invades the crops the caretaker would grab them firmly by the muzzle. Then they’d grab them above the hump and hold them fast there. Then they’d give them a good thrashing before driving them away. For a second time, and even a third time, the same thing might happen. As a result, no matter how long they stand or sit in a village or wilderness, that ox fond of crops would never invade that crop again, remembering the beating they got earlier.

In the same way, when a mendicant’s mind is subdued, well subdued when it comes to the six fields of contact, becomes stilled internally; it settles, unifies, and becomes immersed in samādhi.

Suppose a king or their minister had never heard the sound of an arched harp. When he first hears the sound, he’d say, ‘My man, what is making this sound, so arousing, sensuous, intoxicating, infatuating, and captivating?’

They’d say to him, ‘That, sir, is an arched harp.’

He’d say, ‘Go, my man, fetch me that arched harp.’

So they'd fetch it and say, 'This, sir, is that arched harp.'

He'd say, 'I've had enough of that arched harp! Just fetch me the sound.'

They'd say, 'Sir, this arched harp is made of many components assembled together, which make a sound when they're played. That is, it depends on the body, the skin, the neck, the head, the strings, the plectrum, and a person to play it properly. That's how an arched harp is made of many components assembled together, which make a sound when they're played.'

But he'd split that harp into ten pieces or a hundred pieces, then splinter it up. He'd burn the splinters with fire, and reduce them to ashes. Then he'd sweep away the ashes in a strong wind, or float them away down a swift stream.

Then he'd say, 'It seems that there's nothing to this thing called an arched harp or whatever's called an arched harp! But people waste their time with it, negligent and heedless!'

In the same way, a mendicant searches for form, feeling, perception, choices, and consciousness anywhere they might be reborn. As they search in this way, their ideas of 'I' or 'mine' or 'I am' are no more."

SN 35.247

SN 35.247
The Simile of Six Animals
Chappāṇakopamasutta

“Mendicants, suppose a person with wounded and festering limbs was to enter a thicket of thorny reeds. The kusa thorns would pierce their feet, and the reed leaves would scratch their limbs. And that would cause that person to experience even more pain and distress.

In the same way, some mendicant goes to a village or a wilderness and gets scolded, ‘This venerable, acting like this, behaving like this, is a filthy village thorn.’ Understanding that they’re a thorn, they should understand restraint and lack of restraint.

And how is someone unrestrained?

Take a mendicant who sees a sight with their eyes. If it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and their heart restricted. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, if it’s pleasant they hold on to it, but if it’s unpleasant they dislike it. They live with mindfulness of the body unestablished and a limited heart. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They’d catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tie a knot in the middle and let them loose.

Then those six animals with diverse territories and feeding grounds would each pull towards their own domain and territory. The snake would pull one way, thinking ‘I’m going into an termite mound!’ The crocodile would pull another way, thinking ‘I’m going into the water!’ The bird would pull another way, thinking ‘I’m flying into the sky!’ The dog would pull another way, thinking ‘I’m going into the village!’ The jackal would pull another way, thinking ‘I’m going into the charnel ground!’ The monkey would pull another way, thinking ‘I’m going into the jungle!’ When those six animals became

exhausted and worn out, the strongest of them would get their way, and they'd all have to submit to their control.

In the same way, when a mendicant has not developed or cultivated mindfulness of the body, their eye pulls towards pleasant sights, but is put off by unpleasant sights. Their ear … nose … tongue … body … mind pulls towards pleasant ideas, but is put off by unpleasant ideas.

This is how someone is unrestrained.

And how is someone restrained?

Take a mendicant who sees a sight with their eyes. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

They hear a sound … smell an odor … taste a flavor … feel a touch … know an idea with their mind. If it's pleasant they don't hold on to it, and if it's unpleasant they don't dislike it. They live with mindfulness of the body established and a limitless heart. And they truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

Suppose a person was to catch six animals, with diverse territories and feeding grounds, and tie them up with a strong rope. They'd catch a snake, a crocodile, a bird, a dog, a jackal, and a monkey, tie each up with a strong rope, then tether them to a strong post or pillar.

Then those six animals with diverse territories and feeding grounds would each pull towards their own domain and territory. The snake would pull one way, thinking 'I'm going into an termite mound!' The crocodile would pull another way, thinking 'I'm going into the water!' The bird would pull another way, thinking 'I'm flying into the sky!' The dog would pull another way, thinking 'I'm going into the village!' The jackal would pull another way, thinking 'I'm going into the charnel ground!' The monkey would pull another way, thinking 'I'm going into the jungle!' When those six animals became exhausted and worn out, they'd stand or sit or lie down right by that post or pillar.

In the same way, when a mendicant has developed and cultivated mindfulness of the body, their eye doesn't pull towards pleasant sights, and isn't put off by unpleasant sights. Their ear … nose … tongue … body … mind doesn't pull towards pleasant ideas, and isn't put off by unpleasant ideas. This is how someone is restrained.

'A strong post or pillar' is a term for mindfulness of the body.

So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

SN 35.248

SN 35.248
The Sheaf of Barley
Yavakalāpisutta

“Mendicants, suppose a sheaf of barley was placed at a crossroads. Then six people would come along carrying flails, and started threshing the sheaf of barley. So that sheaf of barley would be thoroughly threshed by those six flails. Then a seventh person would come along carrying a flail, and they’d give the sheaf of barley a seventh threshing. So that sheaf of barley would be even more thoroughly threshed by that seventh flail.

In the same way, an unlearned ordinary person is struck in the eye by both pleasant and unpleasant sights. They’re struck in the ear … nose … tongue … body … mind by both pleasant and unpleasant ideas. And if that unlearned ordinary person has intentions regarding rebirth into a new state of existence in the future, that foolish person is even more thoroughly struck, like that sheaf of barley threshed by the seventh person.

Once upon a time, a battle was fought between the gods and the titans. Then Vepacitti, lord of titans, addressed the titans, ‘My good sirs, if the titans defeat the gods in this battle, bind Sakka, the lord of gods, by his limbs and neck and bring him to my presence in the citadel of the titans.’

Meanwhile, Sakka, lord of gods, addressed the gods of the Thirty-Three, ‘My good sirs, if the gods defeat the titans in this battle, bind Vepacitti by his limbs and neck and bring him to my presence in the Hall of Justice of the gods.’

In that battle the gods won and the titans lost. So the gods of the Thirty-Three bound Vepacitti by his limbs and neck and brought him to Sakka’s presence in the Hall of Justice of the gods.

And there Vepacitti remained bound by his limbs and neck. That is, until he thought, ‘It’s the gods who are principled, while the titans are unprincipled. Now I belong right here in the castle of the gods.’ Then he found himself freed from the bonds on his limbs and neck. He entertained himself, supplied and provided with the five kinds of heavenly sensual stimulation.

But when he thought, ‘It’s the titans who are principled, while the gods are unprincipled. Now I will go over there to the citadel of the titans,’ he found himself bound by his limbs and neck, and the five kinds of heavenly sensual stimulation disappeared.

That’s how subtly Vepacitti was bound. But the bonds of Māra are even more subtle than that. When you conceive, you’re bound by Māra. Not conceiving, you’re free from the Wicked One.

These are all forms of conceiving: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart that does not conceive.’

These are all disturbances: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Disturbances are a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of disturbances.’

These are all tremblings: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Trembling is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of tremblings.’

These are all proliferations: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Proliferation is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart free of proliferation.’

These are all conceits: ‘I am’, ‘I am this’, ‘I will be’, ‘I will not be’, ‘I will have form’, ‘I will be formless’, ‘I will be percipient’, ‘I will be non-percipient’, ‘I will be neither percipient nor non-percipient.’ Conceit is a disease, a boil, a dart. So mendicants, you should train yourselves like this: ‘We will live with a heart that has struck down conceit.’”

The Linked Discourses on the six sense fields are complete.

SN 36.1

SN 36.1
Immersion
Samādhisutta

“Mendicants, there are these three feelings. What three?

Pleasant, painful, and neutral feeling. These are the three feelings.

Stilled, aware, a mindful disciple of the Buddha understands feelings, the cause of feelings,

where they cease, and the path that leads to their ending. With the ending of feelings, a mendicant is hungerless, extinguished.”

SN 36.2

SN 36.2
Pleasure
Sukhasutta

“Mendicants, there are these three feelings. What three?

Pleasant, painful, and neutral feeling. These are the three feelings.

Whatever is felt internally and externally—whether pleasure or pain as well as what’s neutral—

having known this as suffering, deceptive, falling apart, one sees them vanish as they’re experienced again and again: that’s how to be free of desire for them.”

SN 36.3

SN 36.3
Giving Up
Pahānasutta

“Mendicants, there are these three feelings. What three?

Pleasant, painful, and neutral feeling.

The underlying tendency to greed should be given up when it comes to pleasant feeling.
The underlying tendency to repulsion should be given up when it comes to painful feeling.
The underlying tendency to ignorance should be given up when it comes to neutral feeling.

When a mendicant has given up these underlying tendencies, they’re called a mendicant without underlying tendencies, who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

When you feel pleasure without understanding feeling, the underlying tendency to greed is there, if you don’t see the escape.

When you feel pain without understanding feeling, the underlying tendency to repulsion is there, if you don’t see the escape.

As for that peaceful, neutral feeling: he of vast wisdom has taught that if you relish it, you’re still not released from suffering.

But when a mendicant is keen, not neglecting situational awareness, that astute person understands all feelings.

Completely understanding feelings, they’re without defilements in this very life. That knowledge master is firm in principle; when their body breaks up, they can’t be reckoned.”

SN 36.4

SN 36.4
The Abyss
Pātālasutta

“Mendicants, when an unlearned ordinary person says that there’s a hellish abyss under the ocean, they’re speaking of something that doesn’t exist.

‘Hellish abyss’ is a term for painful physical feelings.

When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They’re called an unlearned ordinary person who hasn’t stood up in the hellish abyss and has gained no footing.

When a learned noble disciple experiences painful physical feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion. They’re called a learned noble disciple who has stood up in the hellish abyss and gained a footing.

If you can’t abide those painful physical feelings that arise and sap your vitality; if you tremble at their touch,

weeping and wailing, a weakling lacking strength—you won’t stand up in the hellish abyss and gain a footing.

If you can endure those painful physical feelings that arise and sap your vitality; if you don’t tremble at their touch—you stand up in the hellish abyss and gain a footing.”

SN 36.5

SN 36.5
Should Be Seen
Daṭṭhabbasutta

“Mendicants, there are these three feelings. What three?

Pleasant, painful, and neutral feeling.

Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent.

When a mendicant has seen these three feelings in this way, they’re called a mendicant who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

A mendicant who sees pleasure as pain, and suffering as a dart, and that peaceful, neutral feeling as impermanent

sees rightly; they completely understand feelings. Completely understanding feelings, they’re without defilements in this very life. That knowledge master is firm in principle; when their body breaks up, they can’t be reckoned.”

SN 36.6

SN 36.6
An Arrow
Sallasutta

“Mendicants, an unlearned ordinary person feels pleasant, painful, and neutral feelings. A learned noble disciple also feels pleasant, painful, and neutral feelings. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

“Our teachings are rooted in the Buddha. …”

“When an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

It’s like a person who is struck with an arrow, only to be struck with a second arrow. That person experiences the feeling of two arrows.

In the same way, when an unlearned ordinary person experiences painful physical feelings they sorrow and wail and lament, beating their breast and falling into confusion. They experience two feelings: physical and mental.

When they’re touched by painful feeling, they resist it. The underlying tendency for repulsion towards painful feeling underlies that.

When touched by painful feeling they look forward to enjoying sensual pleasures. Why is that? Because an unlearned ordinary person doesn’t understand any escape from painful feeling apart from sensual pleasures. Since they look forward to enjoying sensual pleasures, the underlying tendency to greed for pleasant feeling underlies that.

They don’t truly understand feelings’ origin, ending, gratification, drawback, and escape. The underlying tendency to ignorance about neutral feeling underlies that.

If they feel a pleasant feeling, they feel it attached. If they feel a painful feeling, they feel it attached. If they feel a neutral feeling, they feel it attached.

They’re called an unlearned ordinary person who is attached to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress; who is attached to suffering, I say.

When a learned noble disciple experiences painful physical feelings they don’t sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

It’s like a person who is struck with an arrow, but was not struck with a second arrow. That person would experience the feeling of one arrow.

In the same way, when a learned noble disciple experiences painful physical feelings they don't sorrow or wail or lament, beating their breast and falling into confusion. They experience one feeling: physical, not mental.

When they're touched by painful feeling, they don't resist it. There's no underlying tendency for repulsion towards painful feeling underlying that.

When touched by painful feeling they don't look forward to enjoying sensual pleasures. Why is that? Because a learned noble disciple understands an escape from painful feeling apart from sensual pleasures. Since they don't look forward to enjoying sensual pleasures, there's no underlying tendency to greed for pleasant feeling underlying that.

They truly understand feelings' origin, ending, gratification, drawback, and escape. There's no underlying tendency to ignorance about neutral feeling underlying that.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

They're called a learned noble disciple who is detached from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress; who is detached from suffering, I say.

This is the difference between a learned noble disciple and an unlearned ordinary person.

A wise and learned person isn't affected by feelings of pleasure and pain. This is the great difference in skill between the wise and the ordinary.

A learned person who has appraised the teaching discerns this world and the next. Desirable things don't disturb their mind, nor are they repelled by the undesirable.

Both favoring and opposing are cleared and ended, they are no more. Knowing the stainless, sorrowless state, they who have gone beyond rebirth understand rightly."

SN 36.7

SN 36.7
The Infirmary (1st)
Paṭhamagelañña sutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

"Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant acts with situational awareness. A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and pleasant feeling. As they do so, they give up the underlying tendency for greed for the body and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise, they understand: 'A painful feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a painful feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing,

dispassion, cessation, and letting go in the body and painful feeling. As they do so, they give up the underlying tendency for repulsion towards the body and painful feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if neutral feelings arise, they understand: ‘A neutral feeling has arisen in me. That’s dependent, not independent. Dependent on what? Dependent on my own body. But this body is impermanent, conditioned, dependently originated. So how could a neutral feeling be permanent, since it has arisen dependent on a body that is impermanent, conditioned, and dependently originated?’ They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in the body and neutral feeling. As they do so, they give up the underlying tendency for ignorance towards the body and neutral feeling.

If they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a neutral feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached.

Feeling the end of the body approaching, they understand: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life has come to an end, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel.

In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, a mendicant understands: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

SN 36.8

SN 36.8
The Infirmary (2nd)
Dutiyagelañña sutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he sat down on the seat spread out, and addressed the mendicants:

"Mendicants, a mendicant should await their time mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant is aware.

A mendicant should await their time mindful and aware. This is my instruction to you.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if pleasant feelings arise, they understand: 'A pleasant feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact. But this contact is impermanent, conditioned, dependently originated. So how could a pleasant feeling be permanent, since it has arisen dependent on contact that is impermanent, conditioned, and dependently originated?' They meditate observing impermanence, vanishing, dispassion, cessation, and letting go in contact and pleasant feeling. As they do so, they give up the underlying tendency for greed for contact and pleasant feeling.

While a mendicant is meditating like this—mindful, aware, diligent, keen, and resolute—if painful feelings arise … if neutral feelings arise, they understand: 'A neutral feeling has arisen in me. That's dependent, not independent. Dependent on what? Dependent on this very contact.

(Tell in full as in the previous discourse.)

They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel.

In the same way, feeling the end of the body approaching, a mendicant understands: ‘I feel the end of the body approaching.’ Feeling the end of life approaching, they understand: ‘I feel the end of life approaching.’ They understand: ‘When my body breaks up and my life is over, everything that’s felt, since I no longer take pleasure in it, will become cool right here.’”

SN 36.9

SN 36.9
Impermanent
Aniccasutta

“Mendicants, these three feelings are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease. What three?

Pleasant, painful, and neutral feeling. These are the three feelings that are impermanent, conditioned, dependently originated, liable to end, vanish, fade away, and cease.”

SN 36.10

SN 36.10
Rooted in Contact
Phassamūlakasutta

“Mendicants, these three feelings are born, rooted, sourced, and conditioned by contact. What three?

Pleasant, painful, and neutral feeling.

Pleasant feeling arises dependent on a contact to be experienced as pleasant. With the cessation of that contact to be experienced as pleasant, the corresponding pleasant feeling ceases and stops. Painful feeling arises dependent on a contact to be experienced as painful. With the cessation of that contact to be experienced as painful, the corresponding painful feeling ceases and stops. Neutral feeling arises dependent on a contact to be experienced as neutral. With the cessation of that contact to be experienced as neutral, the corresponding neutral feeling ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

In the same way, these three feelings are born, rooted, sourced, and conditioned by contact. The appropriate feeling arises dependent on the corresponding contact. When the corresponding contact ceases, the appropriate feeling ceases.”

SN 36.11

SN 36.11
In Private
Rahogatasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Just now, sir, as I was in private retreat this thought came to mind. The Buddha has spoken of three feelings. Pleasant, painful, and neutral feeling. These are the three feelings the Buddha has spoken of.

But the Buddha has also said: ‘Suffering includes whatever is felt.’ What was the Buddha referring to when he said this?”

“Good, good, mendicant! I have spoken of these three feelings. Pleasant, painful, and neutral feeling. These are the three feelings I have spoken of.

But I have also said: ‘Suffering includes whatever is felt.’

When I said this I was referring to the impermanence of conditions, to the fact that conditions are liable to end, vanish, fade away, cease, and perish.

But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased. For someone who has attained the third absorption, rapture has ceased. For someone who has attained the fourth absorption, breathing has ceased. For someone who has attained the dimension of infinite space, the perception of form has ceased. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased. For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. For someone who has attained the second absorption, the placing of the mind and keeping it connected have stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

There are these six levels of tranquility. For someone who has attained the first absorption, speech has been tranquilized. For someone who has attained the second absorption, the placing of the mind and keeping it connected have been tranquilized. For someone who has attained the third absorption, rapture has been tranquilized. For someone who has attained the fourth absorption, breathing has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

SN 36.12

SN 36.12
In the Sky (1st)
Paṭhamaākāsasutta

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.

There are many and various winds that blow in the sky. From the east they come, also the west, the north, and then the south.

They are dusty and dustless, cool and sometimes warm, strong and weak; these are the different breezes that blow.

So too, in this body feelings arise, pleasant and painful, and those that are neutral.

But when a mendicant is keen, not neglecting situational awareness, that astute person understands all feelings.

Completely understanding feelings, they’re without defilements in this very life. That knowledge master is firm in principle; when their body breaks up, they can’t be reckoned.”

SN 36.13

SN 36.13
In the Sky (2nd)
Dutiyaākāsasutta

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings.”

SN 36.14

SN 36.14
A Guest House
Agārasutta

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, peasants, and menials all stay there.

In the same way, various feelings arise in this body: pleasant, painful, and neutral feelings. Also pleasant, painful, and neutral feelings of the flesh arise. Also pleasant, painful, and neutral feelings not of the flesh arise.”

SN 36.15

SN 36.15
With Ānanda (1st)
Paṭhamaānandasutta

Then Venerable Ānanda went up to the Buddha … sat down to one side, and said to him:

“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling.

Feeling originates from contact. When contact ceases, feeling ceases.

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification.

That feeling is impermanent, suffering, and perishable: this is its drawback.

Removing and giving up desire and greed for feeling: this is its escape.

But I have also explained the progressive cessation of conditions. For someone who has attained the first absorption, speech has ceased. … For someone who has attained the cessation of perception and feeling, perception and feeling have ceased. For a mendicant who has ended the defilements, greed, hate, and delusion have ceased.

And I have also explained the progressive stilling of conditions. For someone who has attained the first absorption, speech has stilled. … For someone who has attained the cessation of perception and feeling, perception and feeling have stilled. For a mendicant who has ended the defilements, greed, hate, and delusion have stilled.

And I have also explained the progressive tranquilizing of conditions. For someone who has attained the first absorption, speech has been tranquilized. … For someone who has attained the dimension of infinite space, the perception of form has been tranquilized. For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has been tranquilized. For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has been tranquilized. For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has been tranquilized. For someone who has attained the cessation of perception and feeling, perception and feeling

have been tranquilized. For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized."

SN 36.16

SN 36.16
With Ānanda (2nd)
Dutiyaānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Ānanda, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, Ānanda, listen and apply your mind well, I will speak.”

“Yes, sir,” Ānanda replied. The Buddha said this:

“Ānanda, there are these three feelings: pleasant, painful, and neutral. These are called feeling. …

For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

SN 36.17

SN 36.17
With Several Mendicants (1st)
Paṭhamasambahulasutta

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling.

Feeling originates from contact. When contact ceases, feeling ceases.

The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification. That feeling is impermanent, suffering, and perishable: this is its drawback. Removing and giving up desire and greed for feeling: this is its escape.

But I have also explained the progressive cessation of conditions. …

For a mendicant who has ended the defilements, greed, hate, and delusion have been tranquilized.”

SN 36.18

SN 36.18
With Several Mendicants (2nd)
Dutiyasambahulasutta

Then several mendicants went up to the Buddha … The Buddha said to them:

“Mendicants, what is feeling? What’s the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Our teachings are rooted in the Buddha. …”

“Mendicants, there are these three feelings: pleasant, painful, and neutral. These are called feeling. …”

(Tell in full as in the previous discourse.)

SN 36.19

SN 36.19
With Pañcakaṅga
Pañcakaṅgasutta

Then the chamberlain Pañcakaṅga went up to Venerable Udāyī, bowed, sat down to one side, and asked him, “Sir, how many feelings has the Buddha spoken of?”

“Chamberlain, the Buddha has spoken of three feelings: pleasant, painful, and neutral. The Buddha has spoken of these three feelings.”

When he said this, Pañcakaṅga said to Udāyī, “Sir, Udāyī, the Buddha hasn’t spoken of three feelings. He’s spoken of two feelings: pleasant and painful. The Buddha said that neutral feeling is included as a peaceful and subtle kind of pleasure.”

For a second time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

For a second time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

And for a third time, Udāyī said to him, “The Buddha hasn’t spoken of two feelings, he’s spoken of three.”

And for a third time, Pañcakaṅga said to Udāyī, “The Buddha hasn’t spoken of three feelings, he’s spoken of two.”

But neither was able to persuade the other.

Venerable Ānanda heard this discussion between Udāyī and Pañcakaṅga. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Ānanda, the explanation by the mendicant Udāyī, which the chamberlain Pañcakaṅga didn’t agree with, was quite correct. But the explanation by Pañcakaṅga, which Udāyī didn’t agree with, was also quite correct.

In one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

I’ve explained the teaching in all these different ways. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and dispute, continually wounding each other with barbed words.

I’ve explained the teaching in all these different ways. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in

harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that 'space is infinite', enters and remains in the dimension of infinite space. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is a pleasure that is finer than that. There are those who would say that this is the highest pleasure and happiness that sentient beings experience. But I don't acknowledge that. Why is that? Because there is another pleasure that is finer than that.

And what is that pleasure? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. This is a pleasure that is finer than that.

It's possible that wanderers of other religions might say: 'The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What's up with that?'

When wanderers of other religions say this, you should say to them: 'Reverends, when the Buddha describes what's included in happiness, he's not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.'"

SN 36.20

SN 36.20
A Mendicant
Bhikkhusutta

“Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who don’t concede, approve, or agree with what has been well spoken will argue, quarrel, and dispute, continually wounding each other with barbed words.

I’ve taught the Dhamma with all these explanations. This being so, you can expect that those who do concede, approve, or agree with what has been well spoken will live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes.

There are these five kinds of sensual stimulation. …

It’s possible that wanderers of other religions might say: ‘The ascetic Gotama spoke of the cessation of perception and feeling, and he includes it in happiness. What’s up with that?’

Mendicants, when wanderers of other religions say this, you should say to them: ‘Reverends, when the Buddha describes what’s included in happiness, he’s not just referring to pleasant feeling. The Realized One describes pleasure as included in happiness wherever it is found, and in whatever context.’”

SN 36.21

SN 36.21
With Sīvaka
Sīvakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the wanderer Moḷiyasīvaka went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, there are some ascetics and brahmins who have this doctrine and view: 'Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.' What does Mister Gotama say about this?"

"Sīvaka, some feelings stem from bile disorders. You can know this from your own personal experience, and it is generally deemed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So those ascetics and brahmins are wrong, I say.

Some feelings stem from phlegm disorders … wind disorders … their conjunction … change in weather … not taking care of yourself … overexertion … Some feelings are the result of past deeds. You can know this from your own personal experience, and it is generally deemed to be true. Since this is so, the ascetics and brahmins whose view is that everything an individual experiences is because of past deeds go beyond personal experience and beyond what is generally deemed to be true. So those ascetics and brahmins are wrong, I say."

When he said this, the wanderer Moḷiyasīvaka said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

"Bile, phlegm, and wind, their conjunction, and the weather, not taking care of yourself, overexertion, and the result of deeds is the eighth."

SN 36.22

SN 36.22
The Explanation of the Hundred and Eight
Aṭṭhasatasutta

“Mendicants, I will teach you an exposition of the teaching on the hundred and eight. Listen …

And what is the exposition of the teaching on the hundred and eight? Mendicants, in one explanation I’ve spoken of two feelings. In another explanation I’ve spoken of three feelings, or five, six, eighteen, thirty-six, or a hundred and eight feelings.

And what are the two feelings? Physical and mental. These are called the two feelings.

And what are the three feelings? Pleasant, painful, and neutral feelings. …

And what are the five feelings? The faculties of pleasure, pain, happiness, sadness, and equanimity. …

And what are the six feelings? Feeling born of eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …

And what are the eighteen feelings? There are six preoccupations with happiness, six preoccupations with sadness, and six preoccupations with equanimity. …

And what are the thirty-six feelings? Six kinds of lay happiness and six kinds of renunciate happiness. Six kinds of lay sadness and six kinds of renunciate sadness. Six kinds of lay equanimity and six kinds of renunciate equanimity. …

And what are the hundred and eight feelings? Thirty six feelings in the past, future, and present. These are called the hundred and eight feelings.

This is the exposition of the teaching on the hundred and eight.”

SN 36.23

SN 36.23
With a Mendicant
Aññatarabhikkhusutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Mendicant, there are these three feelings: pleasant, painful, and neutral. These are called feeling.

Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

When contact ceases, feeling ceases. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The pleasure and happiness that arise from feeling: this is its gratification.

That feeling is impermanent, suffering, and perishable: this is its drawback.

Removing and giving up desire and greed for feeling: this is its escape.”

SN 36.24

SN 36.24
Before
Pubbasutta

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?’

Then it occurred to me: ‘There are these three feelings: pleasant, painful, and neutral. These are called feeling. Feeling originates from contact. Craving is the practice that leads to the origin of feeling … Removing and giving up desire and greed for feeling: this is its escape.’”

SN 36.25

SN 36.25
Knowledge
Ñāṇasutta

“‘These are the feelings.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the origin of feeling.’ …

‘This is the practice that leads to the origin of feeling.’ …

‘This is the cessation of feeling.’ …

‘This is the practice that leads to the cessation of feeling.’ …

‘This is the gratification of feeling.’ …

‘This is the drawback of feeling.’ …

‘This is the escape from feeling.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 36.26

SN 36.26
With Several Mendicants
Sambahulabhikkhusutta

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is feeling? What’s the origin of feeling? What’s the practice that leads to the origin of feeling? What’s the cessation of feeling? What’s the practice that leads to the cessation of feeling? And what is feeling’s gratification, drawback, and escape?”

“Mendicants, there are these three feelings. pleasant, painful, and neutral. These are called feeling.

Feeling originates from contact. Craving is the practice that leads to the origin of feeling.

When contact ceases, feeling ceases. …

Removing and giving up desire and greed for feeling: this is its escape.”

SN 36.27

SN 36.27
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

There are ascetics and brahmins who don’t truly understand these three feelings’ gratification, drawback, and escape. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand these three feelings’ gratification, drawback, and escape. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 36.28

SN 36.28
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling.

There are ascetics and brahmins who don’t truly understand these three feelings’ origin, ending, gratification, drawback, and escape. …

There are ascetics and brahmins who do truly understand …”

SN 36.29

SN 36.29
Ascetics and Brahmins (3rd)
Tatiyasamaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t understand feeling, its origin, its cessation, and the practice that leads to its cessation. …

There are ascetics and brahmins who do understand …”

SN 36.30

SN 36.30
Plain Version
Suddhikasutta

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feelings. These are the three feelings.”

SN 36.31

SN 36.31
Not of the Flesh
Nirāmisasutta

“Mendicants, there is rapture of the flesh, rapture not of the flesh, and rapture even more spiritual than that not of the flesh.

There is pleasure of the flesh, pleasure not of the flesh, and pleasure even more spiritual that that not of the flesh.

There is equanimity of the flesh, equanimity not of the flesh, and equanimity even more spiritual than that not of the flesh.

There is liberation of the flesh, liberation not of the flesh, and liberation even more spiritual than that not of the flesh.

And what is rapture of the flesh? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The rapture that arises from these five kinds of sensual stimulation is called rapture of the flesh.

And what is rapture not of the flesh? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called rapture not of the flesh.

And what is rapture even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, rapture arises. This is called rapture even more spiritual than that not of the flesh.

And what is pleasure of the flesh? Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called pleasure of the flesh.

And what is pleasure not of the flesh? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is called pleasure not of the flesh.

And what is pleasure even more spiritual that that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, pleasure and happiness arises. This is called pleasure even more spiritual that that not of the flesh.

And what is equanimity of the flesh? There are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds … Smells … Tastes … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The equanimity that arises from these five kinds of sensual stimulation is called equanimity of the flesh.

And what is equanimity not of the flesh? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called equanimity not of the flesh.

And what is equanimity even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, equanimity arises. This is called equanimity even more spiritual than that not of the flesh.

And what is liberation of the flesh? Liberation connected with form is liberation of the flesh.

And what is liberation not of the flesh? Liberation connected with the formless is liberation not of the flesh.

And what is liberation even more spiritual than that not of the flesh? When a mendicant who has ended the defilements reviews their mind free from greed, hate, and delusion, liberation arises. This is called liberation even more spiritual than that not of the flesh."

The Linked Discourses on feeling are complete.

SN 37.1

SN 37.1
A Female
Mātugāmasutta

“Mendicants, when a female has five factors she is extremely undesirable to a man. What five? She’s not attractive, wealthy, or ethical; she’s idle, and she doesn’t beget children. When a female has these five factors she is extremely undesirable to a man.

When a female has five factors she is extremely desirable to a man. What five? She’s attractive, wealthy, and ethical; she’s deft and tireless, and she begets children. When a female has these five factors she is extremely desirable to a man.”

SN 37.2

SN 37.2
A Man
Purisasutta

“Mendicants, when a man has five factors he is extremely undesirable to a female. What five? He’s not attractive, wealthy, or ethical; he’s idle, and he doesn’t beget children. When a man has these five factors he is extremely undesirable to a female.

When a man has five factors he is extremely desirable to a female. What five? He’s attractive, wealthy, and ethical; he’s deft and tireless, and he begets children. When a man has these five factors he is extremely desirable to a female.”

SN 37.3

SN 37.3
Particular Suffering
Āveṇikadukkhasutta

“Mendicants, there are these five kinds of suffering that particularly apply to females. They’re undergone by females and not by men. What five?

Firstly, a female, while still young, goes to live with her husband’s family and is separated from her relatives. This is the first kind of suffering that particularly applies to females.

Furthermore, a female undergoes the menstrual cycle. This is the second kind of suffering that particularly applies to females.

Furthermore, a female undergoes pregnancy. This is the third kind of suffering that particularly applies to females.

Furthermore, a female gives birth. This is the fourth kind of suffering that particularly applies to females.

Furthermore, a female provides services for a man. This is the fifth kind of suffering that particularly applies to females.

These are the five kinds of suffering that particularly apply to females. They’re undergone by females and not by men.”

SN 37.4

SN 37.4
Three Qualities
Tīhidhammehisutta

“Mendicants, when females have three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell. What three?

A female lives at home with a heart full of the stain of stinginess in the morning, jealousy in the afternoon, and sexual desire in the evening.

When females have these three qualities, when their body breaks up, after death, they are mostly reborn in a place of loss, a bad place, the underworld, hell.”

SN 37.5

SN 37.5
Irritable
Kodhanasutta

Then Venerable Anuruddha went up to the Buddha, sat down to one side, and said to him:

“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female —when her body breaks up, after death—is reborn in a place of loss, a bad place, the underworld, hell. How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five?

They’re faithless, shameless, imprudent, irritable, and witless.

When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

SN 37.6

SN 37.6
Hostility
Upanāhīsutta

“… They’re faithless, shameless, imprudent, hostile, and witless. …”

SN 37.7

SN 37.7
Jealous
Issukīsutta

"… They're faithless, shameless, imprudent, jealous, and witless. …"

SN 37.8

SN 37.8
Stingy
Maccharīsutta

"… They're faithless, shameless, imprudent, stingy, and witless. …"

SN 37.9

SN 37.9
Adultery
Aticārīsutta

"… They're faithless, shameless, imprudent, adulterous, and witless. …"

SN 37.10

SN 37.10
Unethical
Dussīlasutta

"… They're faithless, shameless, imprudent, unethical, and witless. …"

SN 37.11

SN 37.11
Unlearned
Appassutasutta

"… They're faithless, shameless, imprudent, unlearned, and witless. …"

SN 37.12

SN 37.12
Lazy
Kusītasutta

"… They're faithless, shameless, imprudent, lazy, and witless. …"

SN 37.13

SN 37.13
Unmindful
Muṭṭhassatisutta

"… They're faithless, shameless, imprudent, unmindful, and witless. …"

SN 37.14

SN 37.14
Five Threats
Pañcaverasutta

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and consume alcoholic drinks that cause negligence. When females have these five qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

SN 37.15

SN 37.15
Loving
Akkodhanasutta

Then Venerable Anuruddha went up to the Buddha … and asked him, “Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that a female—when her body breaks up, after death—is reborn in a good place, a heavenly realm. How many qualities do females have so that they’re reborn in a good place, a heavenly realm?”

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They’re faithful, conscientious, prudent, loving, and wise. When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

SN 37.16

SN 37.16
Free of Hostility
Anupanāhīsutta

"… They're faithful, conscientious, prudent, free of hostility, and wise. …"

SN 37.17

SN 37.17
Free of Jealousy
Anissukīsutta

"… They're faithful, conscientious, prudent, free of jealousy, and wise. …"

SN 37.18

SN 37.18
Free of Stinginess
Amaccharīsutta

"… They're faithful, conscientious, prudent, free of stinginess, and wise. …"

SN 37.19

SN 37.19
Not Adulterous
Anaticārīsutta

"… They're faithful, conscientious, prudent, not adulterous, and wise. …"

SN 37.20

SN 37.20
Ethical
Susīlasutta

"… They're faithful, conscientious, prudent, ethical, and wise. …"

SN 37.21

SN 37.21
Very Learned
Bahussutasutta

"… They're faithful, conscientious, prudent, learned, and wise. …"

SN 37.22

SN 37.22
Energetic
Āraddhavīriyasutta

"… They're faithful, conscientious, prudent, energetic, and wise. …"

SN 37.23

SN 37.23
Mindful
Upaṭṭhitassatisutta

"… They're faithful, conscientious, prudent, mindful, and wise. …"

SN 37.24

SN 37.24
Five Precepts
Pañcasīlasutta

“Anuruddha, when females have five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. When females have these five qualities, when their body breaks up, after death, they are reborn in a good place, a heavenly realm.”

SN 37.25

SN 37.25
Assured
Visāradasutta

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five qualities is self-assured.”

SN 37.26

SN 37.26
Under Her Thumb
Pasayhasutta

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her thumb.”

SN 37.27

SN 37.27
Mastered
Abhibhuyyasutta

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior. These are the five powers of a female. A female living at home with these five powers has her husband under her mastery.”

SN 37.28

SN 37.28
One
Ekasutta

“Mendicants, when a man has one power he has a female under his mastery. What one power? The power of authority. Mastered by this, a female’s powers of attractiveness, wealth, relatives, children, and ethical behavior do not avail her.”

SN 37.29

SN 37.29
In That Respect
Aṅgasutta

“Mendicants, there are these five powers of a female. What five?

Attractiveness, wealth, relatives, children, and ethical behavior.

A female who has the power of attractiveness but not the power of wealth is incomplete in that respect. But when she has the power of attractiveness and the power of wealth she’s complete in that respect.

A female who has the powers of attractiveness and wealth, but not the power of relatives is incomplete in that respect. But when she has the powers of attractiveness, wealth, and relatives she’s complete in that respect.

A female who has the powers of attractiveness, wealth, and relatives, but not the power of children is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, and children she’s complete in that respect.

A female who has the powers of attractiveness, wealth, relatives, and children, but not the power of ethical behavior is incomplete in that respect. But when she has the powers of attractiveness, wealth, relatives, children, and ethical behavior she’s complete in that respect.

These are the five powers of a female.”

SN 37.30

SN 37.30
They Send Her Away
Nāsentisutta

“Mendicants, there are these five powers of a female. What five?

Attractiveness, wealth, relatives, children, and ethical behavior.

If a female has the power of attractiveness but not that of ethical behavior, the family will send her away, they won’t accommodate her.

If a female has the powers of attractiveness and wealth but not that of ethical behavior, the family will send her away, they won’t accommodate her.

If a female has the powers of attractiveness, wealth, and relatives, but not that of ethical behavior, the family will send her away, they won’t accommodate her.

If a female has the powers of attractiveness, wealth, relatives, and children, but not that of ethical behavior, the family will send her away, they won’t accommodate her.

If a female has the power of ethical behavior but not that of attractiveness, the family will accommodate her, they won’t send her away.

If a female has the power of ethical behavior but not that of wealth, the family will accommodate her, they won’t send her away.

If a female has the power of ethical behavior but not that of relatives, the family will accommodate her, they won’t send her away.

If a female has the power of ethical behavior but not that of children, the family will accommodate her, they won’t send her away.

These are the five powers of a female.”

SN 37.31

SN 37.31
Cause
Hetusutta

“Mendicants, there are these five powers of a female. What five? Attractiveness, wealth, relatives, children, and ethical behavior.

It is not because of the powers of attractiveness, wealth, relatives, or children that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of the power of ethical behavior that females, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

These are the five powers of a female.”

SN 37.32

SN 37.32
Things
Ṭhānasutta

“Mendicants, there are five things that are hard to get for females who have not made merit. What five?

‘May I be born into a suitable family!’ This is the first thing.

‘Having been born in a suitable family, may I marry into a suitable family!’ This is the second thing.

‘Having been born in a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing.

‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.

‘Having been born in a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’ This is the fifth thing.

These are the five things that are hard to get for females who have not made merit.

There are five things that are easy to get for females who have made merit. What five?

‘May I be born into a suitable family!’ This is the first thing.

‘Having been born into a suitable family, may I marry into a suitable family!’ This is the second thing.

‘Having been born into a suitable family and married into a suitable family, may I live at home without a co-wife!’ This is the third thing.

‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, may I have children!’ This is the fourth thing.

‘Having been born into a suitable family, and married into a suitable family, and living at home without a co-wife, and having had children, may I master my husband!’ This is the fifth thing.

These are the five things that are easy to get for females who have made merit.”

SN 37.33

SN 37.33
Living With Self-Assurance
Pañcasīlavisāradasutta

“Mendicants, a female living at home with five qualities is self-assured. What five? She doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. A female living at home with these five qualities is self-assured.”

SN 37.34

SN 37.34
Growth
Vaḍḍhīsutta

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

When she grows in faith and ethics, wisdom, and both generosity and learning—a virtuous laywoman such as she takes on what is essential for herself in this life.”

The Linked Discourses on females are complete.

SN 38.1

SN 38.1
A Question About Extinguishment
Nibbānapañhāsutta

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Jambukhādaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?”

“Reverend, the ending of greed, hate, and delusion is called extinguishment.”

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“There is, reverend.”

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.”

“Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

SN 38.2

SN 38.2
A Question About Perfection
Arahattapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘perfection’. What is perfection?”

“Reverend, the ending of greed, hate, and delusion is called perfection.”

“But, reverend, is there a path and a practice for realizing this perfection?”

“There is, reverend.”

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this perfection.”

“Reverend, this is a fine path, a fine practice, for realizing this perfection. Just this much is enough to be diligent.”

SN 38.3

SN 38.3
Principled Speech
Dhammavādīpañhāsutta

“Reverend Sāriputta, who in the world have principled speech? Who in the world practice well? Who are the Holy Ones in the world?”

“Reverend, those who teach principles for giving up greed, hate, and delusion have principled speech in the world. Those who practice for giving up greed, hate, and delusion are practicing well in the world. Those who have given up greed, hate, and delusion—so they’re cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—are Holy Ones in the world.”

“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”

“There is, reverend.”

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion.”

“This is a fine path, a fine practice, for giving up greed, hate, and delusion. Just this much is enough to be diligent.”

SN 38.4

SN 38.4
What's the Purpose
Kimatthiyasutta

"Reverend Sāriputta, what's the purpose of leading the spiritual life under the ascetic Gotama?"

"The purpose of leading the spiritual life under the Buddha is to completely understand suffering."

"But, reverend, is there a path and a practice for completely understanding this suffering?"

"There is." …

SN 38.5

SN 38.5
Solace
Assāsappattasutta

“Reverend Sāriputta, they speak of this thing called ‘gaining solace’. At what point do you gain solace?”

“When a mendicant truly understands the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained solace.”

“But, reverend, is there a path and a practice for realizing this solace?”

“There is.” …

SN 38.6

SN 38.6
Ultimate Solace
Paramassāsappattasutta

“Reverend Sāriputta, they speak of this thing called ‘gaining ultimate solace’. At what point do you gain ultimate solace?”

“When a mendicant is freed by not grasping after truly understanding the six fields of contact’s origin, ending, gratification, drawback, and escape, at that point they’ve gained ultimate solace.”

“But, reverend, is there a path and a practice for realizing this ultimate solace?”

“There is.” …

SN 38.7

SN 38.7
A Question About Feeling
Vedanāpañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘feeling’. What is feeling?”

“Reverend, there are three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

“But reverend, is there a path and a practice for completely understanding these three feelings?”

“There is.” …

SN 38.8

SN 38.8
A Question About Defilements
Āsavapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘defilement’. What is defilement?”

“Reverend, there are three defilements. The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

“But, reverend, is there a path and a practice for completely understanding these three defilements?”

“There is.” …

SN 38.9

SN 38.9
A Question About Ignorance
Avijjāpañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘ignorance’. What is ignorance?”

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance.”

“But, reverend, is there a path and a practice for giving up that ignorance?”

“There is.” …

SN 38.10

SN 38.10
A Question About Craving
Taṇhāpañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘craving’. What is craving?”

“Reverend, there are these three cravings. Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.”

“But, reverend, is there a path and a practice for completely understanding these cravings?”

“There is.” …

SN 38.11

SN 38.11
A Question About Floods
Oghapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘a flood’. What is a flood?”

“Reverend, there are these four floods. The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.”

“But, reverend, is there a path and a practice for completely understanding these floods?”

“There is.” …

SN 38.12

SN 38.12
A Question About Grasping
Upādānapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘grasping’. What is grasping?”

“Reverend, there are these four kinds of grasping. Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.”

“But, reverend, is there a path and a practice for completely understanding these four kinds of grasping?”

“There is.” …

SN 38.13

SN 38.13
A Question About States of Existence
Bhavapañhāsutta

“Reverend Sāriputta, they speak of these things called ‘states of existence’. What are states of existence?”

“Reverend, there are these three states of existence. Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.”

“But, reverend, is there a path and a practice for completely understanding these three states of existence?”

“There is.” …

SN 38.14

SN 38.14
A Question About Suffering
Dukkhapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘suffering’. What is suffering?”

“Reverend, there are these three forms of suffering. The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.”

“But, reverend, is there a path and a practice for completely understanding these forms of suffering?”

“There is.” …

SN 38.15

SN 38.15
A Question About Substantial Reality
Sakkāyapañhāsutta

“Reverend Sāriputta, they speak of this thing called ‘substantial reality’. What is substantial reality?”

“Reverend, the Buddha said that these five grasping aggregates are substantial reality. That is, form, feeling, perception, choices, and consciousness. The Buddha said that these five grasping aggregates are substantial reality.”

“But, reverend, is there a path and a practice for completely understanding this substantial reality?”

“There is.” …

SN 38.16

SN 38.16
A Question About What's Hard to Do
Dukkarapañhāsutta

"Reverend Sāriputta, in this teaching and training, what is hard to do?"

"Going forth, reverend, is hard to do in this teaching and training."

"But what's hard to do for someone who has gone forth?"

"When you've gone forth it's hard to be satisfied."

"But what's hard to do for someone who is satisfied?"

"When you're satisfied, it's hard to practice in line with the teaching."

"But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?"

"Not long, reverend."

The Linked Discourses with Jambukhādaka are complete.

SN 39.1-15

SN 39.1–15
With Sāmaṇḍaka on Extinguishment
Sāmaṇḍakasutta

At one time Venerable Sāriputta was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river. Then the wanderer Sāmaṇḍaka went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, they speak of this thing called ‘extinguishment’. What is extinguishment?”

“Reverend, the ending of greed, hate, and delusion is called extinguishment.”

“But, reverend, is there a path and a practice for realizing this extinguishment?”

“There is, reverend.”

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, the practice, for realizing this extinguishment.”

“Reverend, this is a fine path, a fine practice, for realizing this extinguishment. Just this much is enough to be diligent.”

(Tell in full as the Linked Discourses with Jambukhādaka.)

SN 39.16

SN 39.16
Hard to Do
Dukkarasutta

“Reverend Sāriputta, in this teaching and training, what is hard to do?”

“Going forth, reverend, is hard to do in this teaching and training.”

“But what’s hard to do for someone who has gone forth?”

“When you’ve gone forth it’s hard to be satisfied.”

“But what’s hard to do for someone who is satisfied?”

“When you’re satisfied, it’s hard to practice in line with the teaching.”

“But if a mendicant practices in line with the teaching, will it take them long to become a perfected one?”

“Not long, reverend.”

The Linked Discourses with Sāmaṇḍaka are complete.

SN 40.1

SN 40.1
A Question About the First Absorption
Paṭhamajhānapañhāsutta

At one time Venerable Mahāmoggallāna was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Venerable Mahāmoggallāna addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahāmoggallāna said this:

"Just now, reverends, as I was in private retreat this thought came to mind: 'They speak of this thing called the "first absorption". What is the first absorption?' It occurred to me: 'It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called the first absorption.'

And so … I was entering and remaining in the first absorption. While I was in that meditation, perceptions accompanied by sensual pleasures beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the first absorption, brahmin! Settle your mind in the first absorption; unify your mind and immerse it in the first absorption.'

And so, after some time … I entered and remained in the first absorption.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it's me."

SN 40.2

SN 40.2
A Question About the Second Absorption
Dutiyajhānapañhāsutta

“They speak of this thing called the 'second absorption'. What is the second absorption? It occurred to me: ‘As the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is called the second absorption.’

And so … I was entering and remaining in the second absorption. While I was in that meditation, perceptions accompanied by placing the mind beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the second absorption, brahmin! Settle your mind in the second absorption; unify your mind and immerse it in the second absorption.’

And so, after some time … I entered and remained in the second absorption.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.3

SN 40.3
A Question About the Third Absorption
Tatiyajhānapañhāsutta

“They speak of this thing called the ‘third absorption’. What is the third absorption? It occurred to me: ‘With the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.” This is called the third absorption.’

And so … I was entering and remaining in the third absorption. While I was in that meditation, perceptions accompanied by rapture beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the third absorption, brahmin! Settle your mind in the third absorption; unify your mind and immerse it in the third absorption.’

And so, after some time … I entered and remained in the third absorption. So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.4

SN 40.4
A Question About the Fourth Absorption
Catutthajhānapañhāsutta

“They speak of this thing called the ‘fourth absorption’. What is the fourth absorption? It occurred to me: ‘It’s when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the fourth absorption.’

And so … I was entering and remaining in the fourth absorption. While I was in that meditation, perceptions accompanied by pleasure beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the fourth absorption, brahmin! Settle your mind in the fourth absorption; unify your mind and immerse it in the fourth absorption.’

And so, after some time … I entered and remained in the fourth absorption.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.5

SN 40.5
A Question About the Dimension of Infinite Space
Ākāsānañcāyatanapañhāsutta

“They speak of this thing called the ‘dimension of infinite space’. What is the dimension of infinite space? It occurred to me: ‘It’s when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity—aware that “space is infinite”, enters and remains in the dimension of infinite space. This is called the dimension of infinite space.’

And so … I was entering and remaining in the dimension of infinite space. While I was in that meditation, perceptions accompanied by forms beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of infinite space, brahmin! Settle your mind in the dimension of infinite space; unify your mind and immerse it in the dimension of infinite space.’

And so, after some time … I entered and remained in the dimension of infinite space.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.6

SN 40.6
A Question About the Dimension of Infinite Consciousness
Viññāṇañcāyatanapañhāsutta

“They speak of this thing called the ‘dimension of infinite consciousness’. What is the dimension of infinite consciousness? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enters and remains in the dimension of infinite consciousness. This is called the dimension of infinite consciousness.’

And so … I was entering and remaining in the dimension of infinite consciousness. While I was in that meditation, perceptions accompanied by the dimension of infinite space beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of infinite consciousness, brahmin! Settle your mind in the dimension of infinite consciousness; unify your mind and immerse it in the dimension of infinite consciousness.’

And so, after some time … I entered and remained in the dimension of infinite consciousness.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.7

SN 40.7
A Question About the Dimension of Nothingness
Ākiñcaññāyatanapañhāsutta

“They speak of this thing called the ‘dimension of nothingness’. What is the dimension of nothingness? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enters and remains in the dimension of nothingness. This is called the dimension of nothingness.’

And so … I was entering and remaining in the dimension of nothingness. While I was in that meditation, perceptions accompanied by the dimension of infinite consciousness beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of nothingness, brahmin! Settle your mind in the dimension of nothingness; unify your mind and immerse it in the dimension of nothingness.’

And so, after some time … I entered and remained in the dimension of nothingness.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.8

SN 40.8
A Question About the Dimension of Neither Perception Nor Non-Perception
Nevasaññānāsaññāyatanapañhāsutta

“They speak of this thing called the ‘dimension of neither perception nor non-perception’. What is the dimension of neither perception nor non-perception? It occurred to me: ‘It’s when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. This is called the dimension of neither perception nor non-perception.’

And so … I was entering and remaining in the dimension of neither perception nor non-perception. While I was in that meditation, perceptions accompanied by the dimension of nothingness beset me due to loss of focus.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the dimension of neither perception nor non-perception, brahmin! Settle your mind in the dimension of neither perception nor non-perception; unify your mind and immerse it in the dimension of neither perception nor non-perception.’

And so, after some time … I entered and remained in the dimension of neither perception nor non-perception.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.9

SN 40.9
A Question About the Signless
Animittapañhāsutta

“They speak of this thing called the ‘signless immersion of the heart’. What is the signless immersion of the heart? It occurred to me: ‘It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.’

And so … I was entering and remaining in the signless immersion of the heart. While I was in that meditation, my consciousness followed after signs.

Then the Buddha came up to me with his psychic power and said, ‘Moggallāna, Moggallāna! Don’t neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.’

And so, after some time … I entered and remained in the signless immersion of the heart.

So if anyone should be rightly called a disciple who attained to great direct knowledge with help from the Teacher, it’s me.”

SN 40.10

SN 40.10
With Sakka
Sakkasutta

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to go for refuge to the teaching. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to go for refuge to the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to go for refuge to the Buddha … the teaching … the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

Then Sakka, lord of gods, with six hundred deities …

Then Sakka, lord of gods, with seven hundred deities …

Then Sakka, lord of gods, with eight hundred deities …

Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to have experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.

It's good to have the ethical conduct that's loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha … the teaching … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

Then Sakka, lord of gods, with six hundred deities …

Then Sakka, lord of gods, with seven hundred deities …

Then Sakka, lord of gods, with eight hundred deities …

Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

"Lord of gods, it's good to go for refuge to the Buddha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It's good to go for refuge to the teaching …

It's good to go for refuge to the Saṅgha. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches."

"My good Moggallāna, it's good to go for refuge to the Buddha …"

Then Sakka, lord of gods, with six hundred deities …

Then Sakka, lord of gods, with seven hundred deities …

Then Sakka, lord of gods, with eight hundred deities …

Then Sakka, lord of gods, with eighty thousand deities …

Then Sakka, lord of gods, with five hundred deities came up to Mahāmoggallāna, bowed, and stood to one side. Mahāmoggallāna said to him:

“Lord of gods, it’s good to have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.’ It’s the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. They surpass other gods in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

It’s good to have experiential confidence in the teaching …

It’s good to have experiential confidence in the Saṅgha …

It’s good to have the ethical conduct that’s loved by the noble ones …”

“My good Moggallāna, it’s good to have experiential confidence in the Buddha …”

Then Sakka, lord of gods, with six hundred deities …

Then Sakka, lord of gods, with seven hundred deities …

Then Sakka, lord of gods, with eight hundred deities …

Then Sakka, lord of gods, with eighty thousand deities …

SN 40.11

SN 40.11
With Candana, Etc.
Candanasutta

Then the god Candana …

the god Suyāma …

the god Santusita …

the god Sunimmita …

the god Vasavatti …

(Tell in full as in the Discourse With Sakka.)

The Linked Discourses on Moggallāna are complete.

SN 41.1

SN 41.1
The Fetter
Saṁyojanasutta

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove. Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them:

“Reverends, the ‘fetter’ and the ‘things prone to being fettered’: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

Some senior mendicants answered like this: “Reverends, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.”

But some senior mendicants answered like this: “Reverends, the ‘fetter’ and the ‘things prone to being fettered’ mean the same thing; they differ only in the phrasing.”

Now at that time the householder Citta had arrived at Migapathaka on some business. He heard about what those senior mendicants were discussing.

So he went up to them, bowed, sat down to one side, and said to them, “Sirs, I heard that you were discussing whether the ‘fetter’ and the ‘things prone to being fettered’ differ in both meaning and phrasing, or whether they mean the same thing, and differ only in the phrasing.”

“That’s right, householder.”

“Sirs, the ‘fetter’ and the ‘things prone to being fettered’: these things differ in both meaning and phrasing.

Well then, sirs, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Suppose there was a black ox and a white ox yoked by a single harness or yoke. Would it be right to say that the black ox is the yoke of the white ox, or the white ox is the yoke of the black ox?”

“No, householder. The black ox is not the yoke of the white ox, nor is the white ox the yoke of the black ox. The yoke there is the single harness or yoke that they’re yoked by.”

“In the same way, the eye is not the fetter of sights, nor are sights the fetter of the eye. The fetter there is the desire and greed that arises from the pair of them.

The ear … nose … tongue … body … mind is not the fetter of ideas, nor are ideas the fetter of the mind. The fetter there is the desire and greed that arises from the pair of them."

"You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

SN 41.2

SN 41.2
Isidatta (1st)
Paṭhamaisidattasutta

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Honorable Seniors, please accept my offering of tomorrow’s meal.”

They consented with silence. Knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

Then Citta went up to them, bowed, sat down to one side, and asked the senior venerable, “Honorable Senior, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?”

When he said this, the venerable senior kept silent.

For a second time …

And for a third time, Citta asked him, “Honorable Senior, they speak of ‘the diversity of elements’. In what way did the Buddha speak of the diversity of elements?”

And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. He said to the senior venerable, “Honorable Senior, may I answer Citta’s question?”

“Answer it, Reverend Isidatta.”

“Householder, is this your question: ‘They speak of “the diversity of elements”. In what way did the Buddha speak of the diversity of elements?’”

“Yes, sir.”

“This is the diversity of elements spoken of by the Buddha.

The eye element, the sights element, the eye consciousness element …

The mind element, the idea element, the mind consciousness element.

This is how the Buddha spoke of the diversity of elements.”

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Then the senior venerable said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”

SN 41.3

SN 41.3
With Isidatta (2nd)
Dutiyaisidattasutta

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to them, bowed, sat down to one side, and said to them, “Honorable Seniors, please accept my offering of tomorrow’s meal.”

They consented with silence. Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta’s home, and sat down on the seats spread out.

So he went up to them, bowed, sat down to one side, and said to the senior venerable:

“Honorable Senior, there are many different views that arise in the world. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. And also the sixty-two misconceptions spoken of in “The Divine Net”. When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

When he said this, the venerable senior kept silent.

For a second time …

And for a third time, Citta said to him:

“Honorable Senior, there are many different views that arise in the world. … When what exists do these views come to be? When what doesn’t exist do these views not come to be?”

And a second time and a third time the senior venerable kept silent.

Now at that time Venerable Isidatta was the most junior mendicant in that Saṅgha. He said to the venerable senior, “Honorable Senior, may I answer Citta’s question?”

“Answer it, Reverend Isidatta.”

“Householder, is this your question: ‘There are many different views that arise in the world … When what exists do these views come to be? When what doesn’t exist do these views not come to be?’” “Yes, sir.”

“Householder, there are many different views that arise in the world. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. And also the sixty-two misconceptions spoken of in “The Divine Net”.

These views come to be when substantialist view exists. When substantialist view does not exist they do not come to be.”

“But sir, how does substantialist view come about?”

“It’s when an unlearned ordinary person has not seen the noble ones, and is neither skilled nor trained in the teaching of the noble ones. They’ve not seen true persons, and are neither skilled nor trained in the teaching of the true persons.

They regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

That’s how substantialist view comes about.”

“But sir, how does substantialist view not come about?”

“It’s when a learned noble disciple has seen the noble ones, and is skilled and trained in the teaching of the noble ones. They’ve seen true persons, and are skilled and trained in the teaching of the true persons.

They don’t regard form as self, self as having form, form in self, or self in form. They don’t regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

That’s how substantialist view does not come about.”

“Sir, where has Venerable Isidatta come from?”

“I come from Avanti, householder.”

“Sir, there’s a friend of mine called Isidatta who I’ve never met. He’s gone forth from a good family in Avanti. Have you met him?”

“Yes, householder.”

“Sir, where is that venerable now staying?” When he said this, Isidatta kept silent.

“Sir, are you that Isidatta?”

“Yes, householder.”

“Sir, I hope Venerable Isidatta is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Venerable Isidatta is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

“That’s nice of you to say, householder.”

Then Citta, having approved and agreed with what Isidatta said, served and satisfied the senior mendicants with his own hands with delicious fresh and cooked foods. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left.

Then the venerable senior said to Venerable Isidatta, “Isidatta, it’s good that you felt inspired to answer that question, because I didn’t. So when a similar question comes up, you should also answer it as you feel inspired.”

But Isidatta set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

SN 41.4

SN 41.4
Mahaka's Demonstration
Mahakapāṭihāriyasutta

At one time several senior mendicants were staying near Macchikāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to them, bowed, sat down to one side, and said to them, "Honorable Seniors, please accept my offering of tomorrow's meal in my barn."

They consented with silence. Then, knowing that the senior mendicants had consented, Citta got up from his seat, bowed, and respectfully circled them, keeping them on his right, before leaving.

Then when the night had passed, the senior mendicants robed up in the morning and, taking their bowls and robes, went to Citta's barn, and sat down on the seats spread out.

Then Citta served and satisfied the senior mendicants with his own hands with delicious milk-rice made with ghee. When the senior mendicants had eaten and washed their hands and bowls, they got up from their seats and left. Citta instructed that the remainder of the food be distributed, then followed behind the senior mendicants.

Now at that time the heat was sweltering. And those senior mendicants walked along as if their bodies were melting, as happens after a meal.

Now at that time Venerable Mahaka was the most junior mendicant in that Saṅgha. Then Venerable Mahaka said to the senior venerable, "Wouldn't it be nice, Honorable Senior, if a cool wind blew, a cloud canopy formed, and a gentle rain drizzled down?"

"It would indeed be nice, Reverend Mahaka." Then Mahaka used his psychic power to will that a cool wind would blow, a cloud canopy would form, and a gentle rain would drizzle down.

Then Citta thought, "The most junior mendicant in this Saṅgha has such psychic power!"

When they reached the monastery, Mahaka said to the senior venerable, "Honorable Senior, is that sufficient?"

"That's sufficient, Reverend Mahaka, you've done enough and offered enough." Then the senior mendicants entered their dwellings, and Mahaka entered his own dwelling.

Then Citta went up to Mahaka, bowed, sat down to one side, and said to him, "Sir, please show me a superhuman demonstration of psychic power."

“Well, then, householder, place your upper robe on the porch and spread a handful of grass on it.”

“Yes, sir,” replied Citta, and did as he was asked.

Mahaka entered his dwelling and latched the door. Then he used his psychic power to will that a flame shoot out through the keyhole and the chink in the door, and it burned up the grass but not the upper robe. Then Citta shook out his upper robe and stood to one side, shocked and awestruck.

Mahaka left his dwelling and said to Citta, “Is that sufficient, householder?”

“That’s sufficient, sir, you’ve done enough and offered enough. I hope Venerable Mahaka is happy here in Macchikāsaṇḍa, for the Wild Mango Grove is lovely. I’ll make sure that Venerable Mahaka is provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

“That’s nice of you to say, householder.”

But Mahaka set his lodgings in order and, taking his bowl and robe, left Macchikāsaṇḍa, never to return.

SN 41.5

SN 41.5
With Kāmabhū (1st)
Paṭhamakāmabhūsutta

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove.

Then Citta the householder went up to Venerable Kāmabhū, bowed, and sat down to one side. Kāmabhū said to him, “Householder, there is this saying:

‘With flawless wheel and white canopy, the one-spoke chariot rolls on. See it come, untroubled, with stream cut, unbound.’

How should we see the detailed meaning of this brief statement?”

“Sir, was this spoken by the Buddha?”

“Yes, householder.”

“Well then, sir, please wait a moment while I consider the meaning of this.” Then after a short silence Citta said to Kāmabhū:

“Sir, ‘flawless wheel’ is a term for ethics.

‘White canopy’ is a term for freedom.

‘One spoke’ is a term for mindfulness.

‘Rolls on’ is a term for going forward and coming back.

‘Chariot’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction.

Greed, hate, and delusion are troubles. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That’s why a mendicant who has ended the defilements is called ‘untroubled’.

‘The one who comes’ is a term for the perfected one.

‘Stream’ is a term for craving. A mendicant who has ended the defilements has given this up, cut it off at the root, made it like a palm stump, and obliterated it, so it’s unable to arise in the future. That’s why a mendicant who has ended the defilements is said to have ‘cut the stream’.

Greed, hate, and delusion are bonds. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. That’s why a mendicant who has ended the defilements is called ‘unbound’.

So, sir, that’s how I understand the detailed meaning of what the Buddha said in brief:

‘With flawless wheel and white canopy, the one-spoke chariot rolls on. See it come, untroubled, with stream cut, unbound.’”

“You’re fortunate, householder, so very fortunate, to traverse the Buddha’s deep teachings with the eye of wisdom.”

SN 41.6

SN 41.6
With Kāmabhū (2nd)
Dutiyakāmabhūsutta

At one time Venerable Kāmabhū was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Kāmabhū, sat down to one side, and said to him:

“Sir, how many processes are there?”

“Householder, there are three processes. Physical, verbal, and mental processes.”

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“But sir, what is the physical process? What’s the verbal process? What’s the mental process?”

“Breathing is a physical process. Placing the mind and keeping it connected are verbal processes. Perception and feeling are mental processes.”

Saying “Good, sir,” he asked another question:

“But sir, why is breathing a physical process? Why are placing the mind and keeping it connected verbal processes? Why are perception and feeling mental processes?”

“Breathing is physical. It’s tied up with the body, that’s why breathing is a physical process. First you place the mind and keep it connected, then you break into speech. That’s why placing the mind and keeping it connected are verbal processes. Perception and feeling are mental. They’re tied up with the mind, that’s why perception and feeling are mental processes.”

Saying “Good, sir,” he asked another question:

“But sir, how does someone attain the cessation of perception and feeling?”

“A mendicant who is entering such an attainment does not think: ‘I will enter the cessation of perception and feeling’ or ‘I am entering the cessation of perception and feeling’ or ‘I have entered the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question:

“But sir, which cease first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?”

“Verbal processes cease first, then physical, then mental.”

Saying “Good, sir,” he asked another question:

“What’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling?”

“When someone dies, their physical, verbal, and mental processes have ceased and stilled; their vitality is spent; their warmth is dissipated; and their faculties have disintegrated. When a mendicant has attained the cessation of perception and feeling, their physical, verbal, and mental processes have ceased and stilled. But their vitality is not spent; their warmth is not dissipated; and their faculties are very clear. That’s the difference between someone who has passed away and a mendicant who has attained the cessation of perception and feeling.”

Saying “Good, sir,” he asked another question:

“But sir, how does someone emerge from the cessation of perception and feeling?”

“A mendicant who is emerging from such an attainment does not think: ‘I will emerge from the cessation of perception and feeling’ or ‘I am emerging from the cessation of perception and feeling’ or ‘I have emerged from the cessation of perception and feeling.’ Rather, their mind has been previously developed so as to lead to such a state.”

Saying “Good, sir,” he asked another question:

“But sir, which arise first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?”

“Mental processes arise first, then physical, then verbal.”

Saying “Good, sir,” he asked another question:

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, how many kinds of contact do they experience?”

“They experience three kinds of contact: emptiness, signless, and undirected contacts.”

Saying “Good, sir,” he asked another question:

“But sir, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?”

“Their mind slants, slopes, and inclines to seclusion.”

Saying “Good, sir,” Citta approved and agreed with what Kāmabhū said. Then he asked another question:

“But sir, how many things are helpful for attaining the cessation of perception and feeling?”

“Well, householder, you’ve finally asked what you should have asked first! Nevertheless, I will answer you. Two things are helpful for attaining the cessation of perception and feeling: serenity and discernment.”

SN 41.7

SN 41.7
With Godatta
Godattasutta

At one time Venerable Godatta was staying near Macchikāsaṇḍa in the Wild Mango Grove. Then Citta the householder went up to Venerable Godatta, bowed, and sat down to one side. Godatta said to him:

“Householder, the limitless release of the heart, and the release of the heart through nothingness, and the release of the heart through emptiness, and the signless release of the heart: do these things differ in both meaning and phrasing? Or do they mean the same thing, and differ only in the phrasing?”

“Sir, there is a way in which these things differ in both meaning and phrasing. But there’s also a way in which they mean the same thing, and differ only in the phrasing.

And what’s the way in which these things differ in both meaning and phrasing?

It’s when a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is called the limitless release of the heart.

And what is the release of the heart through nothingness? It’s when a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. This is called the release of the heart through nothingness.

And what is the release of the heart through emptiness? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘This is empty of a self or what belongs to a self.’ This is called the release of the heart through emptiness.

And what is the signless heart’s release? It’s when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless release of the heart.

This is the way in which these things differ in both meaning and phrasing.

And what's the way in which they mean the same thing, and differ only in the phrasing?

Greed, hate, and delusion are makers of limits. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of limitless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

Greed is something, hate is something, and delusion is something. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of release of the heart through nothingness. That unshakable release of the heart is empty of greed, hate, and delusion.

Greed, hate, and delusion are makers of signs. A mendicant who has ended the defilements has given these up, cut them off at the root, made them like a palm stump, and obliterated them, so they are unable to arise in the future. The unshakable release of the heart is said to be the best kind of signless release of the heart. That unshakable release of the heart is empty of greed, hate, and delusion.

This is the way in which they mean the same thing, and differ only in the phrasing."

"You're fortunate, householder, so very fortunate, to traverse the Buddha's deep teachings with the eye of wisdom."

SN 41.8

SN 41.8
The Jain Ascetic of the Ñātika Clan
Niganṭhanāṭaputtasutta

Now at that time the Jain ascetic of the Ñātika clan had arrived at Macchikāsaṇḍa together with a large assembly of Jain ascetics.

Citta the householder heard that they had arrived. Together with several lay followers, he went up to the Jain Ñātika and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side. The Jain Ñātika said to him, "Householder, do you have faith in the ascetic Gotama's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

"Sir, in this case I don't rely on faith in the Buddha's claim that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected."

When he said this, the Jain Ñātika looked up at his assembly and said, "See, good sirs, how straightforward this householder Citta is! He's not devious or deceitful at all. To imagine that you can stop placing the mind and keeping it connected would be like imagining that you can catch the wind in a net, or dam the Ganges river with your own hand."

"What do you think, sir? Which is better—knowledge or faith?"

"Knowledge is definitely better than faith, householder."

"Well sir, whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

And so, sir, since I know and see like this, why should I rely on faith in another ascetic or brahmin who claims that there is a state of immersion without placing the mind and keeping it connected; that there is the cessation of placing the mind and keeping it connected?"

When he said this, the Jain Ñātika looked askance at his own assembly and said, "See, good sirs, how crooked this householder Citta is! He's so devious and deceitful!"

“Sir, just now I understood you to say: ‘See, good sirs, how straightforward this householder Citta is! He’s not devious or deceitful at all.’ But then I understood you to say: ‘See, good sirs, how crooked this householder Citta is! He’s so devious and deceitful!’ If your first statement is true, the second is wrong. If your first statement is wrong, the second is true.

And also, sir, these ten legitimate questions are relevant. When you understand what they mean, then, together with your assembly of Jain ascetics, you can rebut me. ‘One thing: question, summary, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, summary, and answer.’”

Then Citta got up from his seat and left without asking the Jain Ñātika these ten legitimate questions.

SN 41.9

SN 41.9
With Kassapa, the Naked Ascetic
Acelakassapasutta

Now at that time the naked ascetic Kassapa, an old friend of Citta in the lay life, had arrived at Macchikāsaṇḍa.

Citta the householder heard that he had arrived. So he went up to him, and they exchanged greetings.

When the greetings and polite conversation were over, he sat down to one side and said to the naked ascetic Kassapa, “Honorable Kassapa, how long has it been since you went forth?”

“It’s been thirty years, householder.”

“But sir, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“I have no such achievement, householder, only nakedness, baldness, and pokes in the buttocks.”

Citta said to him, “Oh, how incredible, how amazing, how well explained the teaching is. For in thirty years you have achieved no superhuman distinction in knowledge and vision worthy of the noble ones, no meditation at ease, only nakedness, baldness, and pokes in the buttocks.”

“But householder, how long have you been a lay follower?”

“It’s been thirty years, sir.”

“But householder, in these thirty years have you achieved any superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease?”

“How, sir, could I not? For whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. And whenever I want, as the placing of the mind and keeping it connected are stilled … I enter and remain in the second absorption. And whenever I want, with the fading away of rapture … I enter and remain in the third absorption. And whenever I want, giving up pleasure and pain … I enter and remain in the fourth absorption.

If I pass away before the Buddha, it wouldn’t be surprising if the Buddha declares of me: ‘The householder Citta is bound by no fetter that might return him to this world.’”

When this was said, Kassapa said to Citta, “Oh, how incredible, how amazing, how well explained the teaching is. For a white-clothed layperson can achieve such a superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease. Householder, may I receive the going forth, the ordination in this teaching and training?”

Then Citta the householder took the naked ascetic Kassapa to see the senior mendicants, and said to them:

“Sirs, this is the naked ascetic Kassapa, who in lay life was an old friend of mine. May the senior monks give him the going forth, the ordination. I’ll make sure that he’s provided with robes, almsfood, lodgings, and medicines and supplies for the sick.”

And the naked ascetic Kassapa received the going forth, the ordination in this teaching and training. Not long after his ordination, Venerable Kassapa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Kassapa became one of the perfected.

SN 41.10

SN 41.10
Seeing the Sick
Gilānadassanasutta

Now at that time the householder Citta was sick, suffering, gravely ill.

Then several deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees came together and said to Citta, “Householder, make a wish to become a wheel-turning monarch in the future!”

When they said this, Citta said to them, “That too is impermanent! That too will pass! That too will be left behind!”

When he said this, his friends and colleagues, relatives and family members said, “Be mindful, master! Don’t babble.”

“What have I said that makes you say that?”

“It’s because you said: ‘That too is impermanent! That too will pass! That too will be left behind!’”

“Oh, well, that’s because the deities of the parks, forests, trees, and those who haunt the herbs, grass, and big trees said to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’”

“But what reason do they see for saying that to you?”

“They think: ‘This householder Citta is ethical, of good character. If he makes a wish to become a wheel-turning monarch in the future, his heart’s wish will succeed because of the purity of his ethics. And then as a proper, principled king he will provide proper spirit-offerings.’ That’s the reason they see for saying to me: ‘Householder, make a wish to become a wheel-turning monarch in the future!’ So I said to them: ‘That too is impermanent! That too will pass! That too will be left behind!’”

“Then, master, advise us!”

“So you should train like this:

We will have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

We will have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

We will have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

And we will share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

Then, after Citta had encouraged his friends and colleagues, relatives and family members in the Buddha, the teaching, the Saṅgha, and generosity, he passed away.

The Linked Discourses on Citta the Householder are complete.

SN 42.1

SN 42.1
Vicious
Caṇḍasutta

At Sāvatthī.

Then the chief named Fury went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why some people are regarded as furious, while others are regarded as sweet-natured?”

“Take someone who hasn’t given up greed. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up hate. So they get annoyed by others, and they show it. They’re regarded as furious. They haven’t given up delusion. So they get annoyed by others, and they show it. They’re regarded as furious. This is the cause, this is the reason why some people are regarded as furious.

But take someone who has given up greed. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up hate. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. They’ve given up delusion. So they don’t get annoyed by others, and don’t show it. They’re regarded as sweet-natured. This is the cause, this is the reason why some people are regarded as sweet-natured.”

When he said this, the chief named Fury said to the Buddha, “Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.2

SN 42.2
With Tālapuṭa
Tālapuṭasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Tālapuṭa the dancing master came up to the Buddha, bowed, sat down to one side, and said to the Buddha:

"Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?"

"Enough, chief, let it be. Don't ask me that."

For a second time …

And for a third time Tālapuṭa said to the Buddha:

"Sir, I have heard that the dancers of the past who were teachers of teachers said: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' What does the Buddha say about this?"

"Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you.

When sentient beings are still not free of greed, and are still bound by greed, a dancer in a stage or festival presents them with even more arousing things. When sentient beings are still not free of hate, and are still bound by hate, a dancer in a stage or festival presents them with even more hateful things. When sentient beings are still not free of delusion, and are still bound by delusion, a dancer in a stage or festival presents them with even more delusory things. And so, being heedless and negligent themselves, they've encouraged others to be heedless and negligent. When their body breaks up, after death, they're reborn in the hell called 'Laughter'.

But if you have such a view: 'Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they're reborn in the company of laughing gods.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

When he said this, Tālapuṭa cried and burst out in tears.

“This is what I didn’t get through to you when I said: ‘Enough, chief, let it be. Don’t ask me that.’”

“Sir, I’m not crying because of what the Buddha said. But sir, for a long time I’ve been cheated, tricked, and deceived by the dancers of the past who were teachers of teachers, who said: ‘Suppose a dancer entertains and amuses people on a stage or at a festival with truth and lies. When their body breaks up, after death, they’re reborn in the company of laughing gods.’

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha’s presence?”

And the dancing master Tālapuṭa received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, Venerable Tālapuṭa became one of the perfected.

SN 42.3

SN 42.3
A Warrior
Yodhājīvasutta

Then Dustin the warrior chief went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that the warriors of the past who were teachers of teachers said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?"

"Enough, chief, let it be. Don't ask me that."

For a second time …

And for a third time the warrior chief said to the Buddha:

"Sir, I have heard that the warriors of the past who were teachers of teachers said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' What does the Buddha say about this?"

"Clearly, chief, I'm not getting through to you when I say: 'Enough, chief, let it be. Don't ask me that.' Nevertheless, I will answer you.

When a warrior strives and struggles in battle, their mind is already low, degraded, and misdirected as they think: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!' His foes kill him and finish him off, and when his body breaks up, after death, he's reborn in the hell called 'The Fallen'.

But if you have such a view: 'Suppose a warrior, while striving and struggling in battle, is killed and finished off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.' This is your wrong view. An individual with wrong view is reborn in one of two places, I say: hell or the animal realm."

When he said this, Dustin the warrior chief cried and burst out in tears.

"This is what I didn't get through to you when I said: 'Enough, chief, let it be. Don't ask me that.'"

"Sir, I'm not crying because of what the Buddha said. But sir, for a long time I've been cheated, tricked, and deceived by the warriors of the past who were teachers of teachers, who said: 'Suppose a warrior, while striving and struggling in battle, is killed and finished

off by his foes. When his body breaks up, after death, he's reborn in the company of the gods of the fallen.'

Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.4

SN 42.4
An Elephant Warrior
Hatthārohasutta

Then an elephant warrior chief went up to the Buddha … “From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.5

SN 42.5
A Cavalryman
Assārohasutta

Then a cavalry chief went up to the Buddha …

“From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.6

SN 42.6
With Asibandhaka's Son
Asibandhakaputtasutta

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, there are western brahmins draped with moss who carry pitchers, immerse themselves in water, and serve the sacred flame. When someone has passed away, they truly lift them up, raise them up, and guide them along to heaven. But what about the Blessed One, the perfected one, the fully awakened Buddha: is he able to ensure that the whole world will be reborn in a good place, a heavenly realm when their body breaks up, after death?"

"Well then, chief, I'll ask you about this in return, and you can answer as you like.

What do you think, chief? Take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. And a large crowd comes together to offer up prayers and praise, circumambulating them with joined palms and saying: 'When this person's body breaks up, after death, may they be reborn in a good place, a heavenly realm!' What do you think, chief? Would that person be reborn in heaven because of their prayers?"

"No, sir."

"Chief, suppose a person were to throw a broad rock into a deep lake. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms, and saying: 'Rise, good rock! Float, good rock! Float to shore, good rock!' What do you think, chief? Would that broad rock rise up or float because of their prayers?"

"No, sir."

"In the same way, take a person who kills living creatures, steals, and commits sexual misconduct. They use speech that's false, divisive, harsh, or nonsensical. And they're covetous, malicious, and have wrong view. Even though a large crowd comes together to offer up prayers and praise … when their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

What do you think, chief? Take a person who doesn't kill living creatures, steal, or commit sexual misconduct. They don't use speech that's false, divisive, harsh, or nonsensical. And they're contented, kind-hearted, and have right view. And a large crowd comes together to

offer up prayers and praise, circumambulating them with joined palms and saying: ‘When this person’s body breaks up, after death, may they be reborn in a place of loss, a bad place, the underworld, hell!’ What do you think, chief? Would that person be reborn in hell because of their prayers?”

“No, sir.”

“Chief, suppose a person were to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up. And a large crowd was to come together to offer up prayers and praise, circumambulating it with joined palms and saying: ‘Sink, good ghee or oil! Descend, good ghee or oil! Go down, good ghee or oil!’ What do you think, chief? Would that ghee or oil sink and descend because of their prayers?”

“No, sir.”

“In the same way, take a person who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, and have right view. Even though a large crowd comes together to offer up prayers and praise … when their body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

When he said this, Asibandhaka’s son the chief said to the Buddha, “Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.7

SN 42.7
The Simile of the Field
Khettūpamasutta

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove. Then Asibandhaka's son the chief went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, doesn't the Buddha live full of compassion for all living beings?"

"Yes, chief."

"Well, sir, why exactly do you teach some people thoroughly and others less thoroughly?"

"Well then, chief, I'll ask you about this in return, and you can answer as you like. What do you think? Suppose a farmer has three fields: one's good, one's average, and one's poor—bad ground of sand and salt. What do you think? When that farmer wants to plant seeds, where would he plant them first: the good field, the average one, or the poor one?"

"Sir, he'd plant them first in the good field, then the average, then he may or may not plant seed in the poor field. Why is that? Because at least it can be fodder for the cattle."

"To me, the monks and nuns are like the good field. I teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

To me, the laymen and laywomen are like the average field. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

To me, the ascetics, brahmins, and wanderers of other religions are like the poor field, the bad ground of sand and salt. I also teach them the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that's entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.

Suppose a person had three water jars: one that's uncracked and nonporous; one that's uncracked but porous; and one that's cracked and porous. What do you think? When that person wants to store water, where would they store it first: in the jar that's uncracked and nonporous, the one that's uncracked but porous, or the one that's cracked and porous?"

“Sir, they’d store water first in the jar that’s uncracked and nonporous, then the one that’s uncracked but porous, then they may or may not store water in the one that’s cracked and porous. Why is that? Because at least it can be used for washing the dishes.”

“To me, the monks and nuns are like the water jar that’s uncracked and nonporous. I teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

To me, the laymen and laywomen are like the water jar that’s uncracked but porous. I teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure. Why is that? Because they live with me as their island, protection, shelter, and refuge.

To me, the ascetics, brahmins, and wanderers of other religions are like the water jar that’s cracked and porous. I also teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And I reveal a spiritual practice that’s entirely full and pure. Why is that? Hopefully they might understand even a single sentence, which would be for their lasting welfare and happiness.”

When he said this, Asibandhaka’s son the chief said to the Buddha, “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.8

SN 42.8
A Horn Blower
Saṅkhadhamasutta

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove.

Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Buddha, and sat down to one side. The Buddha said to him, "Chief, how does the Jain ascetic of the Ñātika clan teach his disciples?"

"Sir, this is how the Jain Ñātika teaches his disciples: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell. You're led on by what you usually live by.' This is how the Jain Ñātika teaches his disciples."

"'You're led on by what you usually live by': if this were true, then, according to what the Jain Ñātika says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who kills living creatures. If we compare periods of time during the day and night, which is more frequent: the occasions when they're killing or when they're not killing?"

"The occasions when they're killing are less frequent, while the occasions when they're not killing are more frequent."

"'You're led on by what you usually live by': if this were true, then, according to what the Jain ascetic of the Ñātika clan says, no-one would go to a place of loss, to hell.

What do you think, chief? Take a person who steals …

Take a person who commits sexual misconduct …

Take a person who lies. If we compare periods of time during the day and night, which is more frequent: the occasions when they're lying or when they're not lying?"

"The occasions when they're lying are less frequent, while the occasions when they're not lying are more frequent."

"'You're led on by what you usually live by': if this were true, then, according to what the Jain Ñātika says, no-one would go to a place of loss, to hell.

Take some teacher who has this doctrine and view: 'Everyone who kills a living creature, steals, commits sexual misconduct, or lies goes to a place of loss, to hell.' And there's a disciple who is devoted to that teacher. They think: 'My teacher has this doctrine and view: "Everyone who kills a living creature, steals, commits sexual misconduct, or lies

goes to a place of loss, to hell." But I've killed living creatures … stolen … committed sexual misconduct … or lied.' They get the view: 'I too am going to a place of loss, to hell.' Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.

But consider when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. In many ways he criticizes and denounces killing living creatures, saying: 'Stop killing living creatures!' He criticizes and denounces stealing … sexual misconduct … lying, saying: 'Stop lying!' And there's a disciple who is devoted to that teacher. Then they reflect: 'In many ways the Buddha criticizes and denounces killing living creatures, saying: "Stop killing living creatures!" But I have killed living creatures to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up killing living creatures, and in future they don't kill living creatures. That's how to give up this bad deed and get past it.

'In many ways the Buddha criticizes and denounces stealing …'

'In many ways the Buddha criticizes and denounces sexual misconduct …'

'In many ways the Buddha criticizes and denounces lying, saying: "Stop lying!" But I have lied to a certain extent. That's not right, it's not good, and I feel remorseful because of it. But I can't undo what I have done.' Reflecting like this, they give up lying, and in future they refrain from lying. That's how to give up this bad deed and get past it.

They give up killing living creatures. They give up stealing. They give up sexual misconduct. They give up lying. They give up divisive speech. They give up harsh speech. They give up talking nonsense. They give up covetousness. They give up ill will and malevolence. They give up wrong view and have right view.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by love has been developed and cultivated like this, any limited deeds they've done don't remain or persist there.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Suppose there was a powerful horn blower. They'd easily make themselves heard in the four quarters. In the same way, when the heart's release by equanimity has been developed and cultivated like this, any limited deeds they've done don't remain or persist there."

When he said this, Asibandhaka's son the chief said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.9

SN 42.9
Families
Kulasutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at Nāḷandā. There he stayed near Nāḷandā in Pāvārika's mango grove.

Now that was a time of famine and scarcity in Nāḷandā, with blighted crops turned to straw. At that time the Jain ascetic of the Ñātika clan was residing at Nāḷandā together with a large assembly of Jain ascetics. Then Asibandhaka's son the chief, who was a disciple of the Jains, went up to the Jain Ñātika, bowed, and sat down to one side. The Jain Ñātika said to him:

"Come, chief, refute the ascetic Gotama's doctrine. Then you will get a good reputation: 'Asibandhaka's son the chief refuted the doctrine of the ascetic Gotama, so mighty and powerful!'"

"But sir, how am I to do this?"

"Here, brahmin, go to the ascetic Gotama and say to him: 'Sir, don't you in many ways praise kindness, protection, and compassion for families?' When he's asked this, if he answers: 'Indeed I do, chief,' say this to him: 'So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!' When you put this dilemma to him, the Buddha won't be able to either spit it out or swallow it down."

"Yes, sir," replied Asibandhaka's son. He got up from his seat, bowed, and respectfully circled the Jain Ñātika, keeping him on his right. Then he went to the Buddha, bowed, sat down to one side, and said to him:

"Sir, don't you in many ways praise kindness, protection, and compassion for families?"

"Indeed I do, chief."

"So what exactly are you doing, wandering together with this large Saṅgha of mendicants during a time of famine and scarcity, with blighted crops turned to straw? The Buddha is practicing to annihilate, collapse, and ruin families!"

"Well, chief, I recollect ninety-one eons back but I'm not aware of any family that's been ruined merely by offering some cooked almsfood. Rather, rich, affluent, and wealthy families—with lots of gold and silver, lots of property and assets, and lots of money and grain—all acquired their wealth because of generosity, truth, and restraint.

Chief, there are eight causes and reasons for the ruin of families. Their ruin stems from rulers, bandits, fire, or flood. Or their savings vanish. Or their business fails due to not applying themselves to work. Or a wastrel is born into the family who squanders and fritters away their wealth. And impermanence is the eighth. These are the eight causes and reasons for the ruin of families.

Given that these eight reasons are found, suppose someone says this: ‘The Buddha is practicing to annihilate, collapse, and ruin families!’ Unless they give up that speech and that thought, and let go of that view, they will be cast down to hell.”

When he said this, Asibandhaka’s son the chief said to the Buddha, “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

SN 42.10

SN 42.10
With Maṇicūḷaka
Maṇicūḷakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time while the king's retinue was sitting together in the royal compound this discussion came up among them, "Gold and money are proper for Sakyan ascetics. They accept and receive gold and money."

Now at that time the chief Maṇicūḷaka was sitting in that assembly. He said to that retinue, "Good sirs, don't say that. Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money." He was able to persuade that assembly.

Then Maṇicūḷaka went up to the Buddha, bowed, sat down to one side, and told him what had happened. He then said, "Answering this way, I trust that I repeat what the Buddha has said, and don't misrepresent him with an untruth. I trust my explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism.

Gold and money are not proper for Sakyan ascetics. They neither accept nor receive gold and money. They have set aside gems and gold, and rejected gold and money.

If gold and money were proper for them, then the five kinds of sensual stimulation would also be proper. And if the five kinds of sensual stimulation are proper for them, you should categorically regard them as not having the qualities of an ascetic or a follower of the Sakyan.

Rather, chief, I say this: Straw may be looked for by one needing straw; wood may be looked for by one needing wood; a cart may be looked for by one needing a cart; a workman may be looked for by one needing a workman. But I say that there is no way they can accept or look for gold and money."

SN 42.11

SN 42.11
With Bhadraka
Bhadrakasutta

At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. Then Bhadraka the village chief went up to the Buddha, bowed, sat down to one side, and said to him:

“Please, sir, teach me the origin and cessation of suffering.”

“Chief, if I were to teach you about the origin and ending of suffering in the past, saying ‘this is how it was in the past,’ you might have doubts or uncertainties about that. If I were to teach you about the origin and ending of suffering in the future, saying ‘this is how it will be in the future,’ you might have doubts or uncertainties about that. Rather, chief, I will teach you about the origin and ending of suffering as I am sitting right here and you are sitting right there. Listen and apply your mind well, I will speak.”

“Yes, sir,” Bhadraka replied. The Buddha said this:

“What do you think, chief? Are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would cause you sorrow, lamentation, pain, sadness, and distress?”

“There are, sir.”

“But are there any people here in Uruvelakappa who, if they were executed, imprisoned, fined, or condemned, it would not cause you sorrow, lamentation, pain, sadness, and distress?”

“There are, sir.”

“What’s the cause, chief, what’s the reason why, if this was to happen to some people it could cause you sorrow, while if it happens to others it does not?”

“The people regarding whom this would give rise to sorrow are those I desire and love. The people regarding whom this would not give rise to sorrow are those I don’t desire and love.”

“With this present phenomenon that is seen, known, immediate, attained, and fathomed, you may infer to the past and future: ‘All the suffering that arose in the past was rooted and sourced in desire. For desire is the root of suffering. All the suffering that will arise in the future will be rooted and sourced in desire. For desire is the root of suffering.’”

“It’s incredible, sir, it’s amazing! How well said this was by the Buddha! ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’

I have a boy called Ciravāsi, who resides in a house away from here. I rise early and send someone, saying: ‘Go, my man, and check on my boy Ciravāsi.’ Until they get back I worry: ‘I hope nothing’s wrong with Ciravāsi!’”

“What do you think, chief? If Ciravāsi was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

“How could it not, sir?”

“This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’

What do you think, chief? Before you’d seen or heard of Ciravāsi’s mother, did you have any desire or love or fondness for her?”

“No, sir.”

“Then was it because you saw or heard of her that you had desire or love or fondness for her?”

“Yes, sir.”

“What do you think, chief? If Ciravāsi’s mother was executed, imprisoned, fined, or condemned, would it cause you sorrow, lamentation, pain, sadness, and distress?”

“How could it not, sir?”

“This too is a way to understand: ‘All the suffering that arises is rooted and sourced in desire. For desire is the root of suffering.’”

SN 42.12

SN 42.12
With Rāsiya
Rāsiyasutta

Then Rāsiya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama criticizes all forms of mortification. He categorically condemns and denounces those fervent mortifiers who live rough.’ Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Chief, those who say this do not repeat what I have said. They misrepresent me with what is false, hollow, and untrue.

These two extremes should not be cultivated by one who has gone forth. Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless.

Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

This, chief, is the middle way of practice, woken up to by the Realized One, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

There are these three kinds of pleasure seekers in the world. What three? Take a pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don’t share it and make merit. Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don’t make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and

illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, or share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, or share it and make merit. They may be criticized on three grounds. What three? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. This pleasure seeker may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. What is the one ground for praise? They make themselves happy and pleased. This is the one ground for praise. This pleasure seeker may be criticized on these two grounds, and praised on this one.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. This pleasure seeker may be criticized on one ground, and praised on two. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. What are the two grounds for praise? They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on three. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the three grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They

don’t share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and makes themselves happy and pleased, but doesn’t share it and make merit. They may be praised on two grounds, and criticized on two. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What are the two grounds for criticism? They seek wealth using illegitimate, coercive means. This is the first ground for criticism. They don’t share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and makes merit. They may be praised on three grounds, and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They seek wealth using illegitimate, coercive means. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, but who doesn’t make themselves happy and pleased, or share it and make merit. They may be praised on one ground, and criticized on two. What is the one ground for praise? They seek wealth using legitimate, non-coercive means. This is the one ground for praise. What are the two grounds for criticism? They don’t make themselves happy and pleased. This is the first ground for criticism. They don’t share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn’t share it and make merit. This pleasure seeker may be praised on two grounds, and criticized on one. What are the two grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. What is the one ground for criticism? They don’t share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. What are the three grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. What is the one ground for criticism? They enjoy that wealth tied, infatuated, attached, blind to

the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This pleasure seeker may be praised on four grounds. What are the four grounds for praise? They seek wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

These three fervent mortifiers who live rough are found in the world. What three?

Take a fervent mortifier who has gone forth from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. But they don’t achieve any skillful quality, or realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take another fervent mortifier who has gone forth from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. And they achieve a skillful quality, but don’t realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take another fervent mortifier who has gone forth from the lay life to homelessness, thinking: ‘Hopefully I will achieve a skillful quality! Hopefully I will realize a superhuman distinction in knowledge and vision worthy of the noble ones!’ They mortify and torment themselves. And they achieve a skillful quality, and they realize a superhuman distinction in knowledge and vision worthy of the noble ones.

In this case, the first fervent mortifier may be criticized on three grounds. What three? They mortify and torment themselves. This is the first ground for criticism. They don’t achieve a skillful quality. This is the second ground for criticism. They don’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the third ground for criticism. This fervent mortifier may be criticized on these three grounds.

In this case, the second fervent mortifier may be criticized on two grounds, and praised on one. What are the two grounds for criticism? They mortify and torment themselves. This is the first ground for criticism. They don’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for criticism. What is the one ground for praise? They achieve a skillful quality. This is the one ground for praise. This fervent mortifier may be criticized on these two grounds, and praised on one.

In this case, the third fervent mortifier may be criticized on one ground, and praised on two. What is the one ground for criticism? They mortify and torment themselves. This is

the one ground for criticism. What are the two grounds for praise? They achieve a skillful quality. This is the first ground for praise. They realize a superhuman distinction in knowledge and vision worthy of the noble ones. This is the second ground for praise. This fervent mortifier may be criticized on this one ground, and praised on two.

There are these three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves. What three?

A greedy person, because of greed, intends to hurt themselves, hurt others, and hurt both. When they've given up greed they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person, because of hate, intends to hurt themselves, hurt others, and hurt both. When they've given up hate they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A deluded person, because of delusion, intends to hurt themselves, hurt others, and hurt both. When they've given up delusion they don't have such intentions. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

These are the three kinds of wearing away that are apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know them for themselves."

When he said this, Rāsiya the chief said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

SN 42.13

SN 42.13
With Pāṭaliya
Pāṭaliyasutta

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Uttara. Then Pāṭaliya the chief went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama knows magic.’ Do those who say this repeat what the Buddha has said, and not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don’t want to misrepresent the Blessed One.”

“Chief, those who say this repeat what I have said, and don’t misrepresent me with an untruth. Their explanation is in line with the teaching, and there are no legitimate grounds for rebuke and criticism.”

“Sir, we didn’t believe that what those ascetics and brahmins said was really true. But it seems the ascetic Gotama is a magician!”

“Chief, does someone who says ‘I know magic’ also say ‘I am a magician’?”

“That’s right, Blessed One! That’s right, Holy One!”

“Well then, chief, I’ll ask you about this in return, and you can answer as you like.

What do you think, chief? Do you know the Koliyan officers with drooping headdresses?”

“I know them, sir.”

“And what’s their job?”

“To put a stop to bandits and to deliver messages for the Koliyans.”

“What do you think, chief? Are the Koliyan officers with drooping headdresses moral or immoral?”

“I know that they’re immoral, of bad character, sir. They are among those in the world who are immoral and of bad character.”

“Would it be right to say that Pāṭaliya knows the Kolyian officers with drooping headdresses who are immoral, of bad character, so he too must be immoral and of bad character?”

“No, sir. I’m quite different from the Koliyan officers with drooping headdresses, we have quite different characters.”

“So if you can know those officers of bad character while you are not of bad character, why can’t the Realized One know magic, without being a magician?

I understand magic and its result. And I understand how magicians practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I understand killing living creatures and its result. And I understand how those who kill living creatures practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. I understand stealing … sexual misconduct … lying … divisive speech … harsh speech … talking nonsense … covetousness … ill will … wrong view and its result. And I understand how those who have wrong view practice so that when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

There are some ascetics and brahmins who have this doctrine and view: ‘Everyone who kills living creatures experiences pain and sadness in the present life. Everyone who steals … commits sexual misconduct … lies experiences pain and sadness in the present life.’

But you can see someone, garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister, that man attacked the king’s enemy and killed them. The king was delighted and gave him this reward. That’s why he’s garlanded and adorned, nicely bathed and anointed, hair and beard dressed, taking his pleasure with women as if he were a king.’

And you can see someone else, his arms tied tightly behind his back with a strong rope. His head is shaven and he’s marched from street to street and from square to square to the beating of a harsh drum. Then he’s taken out the south gate and there, to the south of the city, they chop off his head. You might ask someone: ‘Mister, what did that man do?’ And they’d reply: ‘Mister, that man is an enemy of the king, and he has murdered a man or a woman. That’s why the rulers arrested him and inflicted such punishment.’

What do you think, chief? Have you seen or heard of such a thing?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“Since this is so, the ascetics and brahmins whose view is that everyone who kills living creatures experiences pain and sadness in the present life: are they right or wrong?”

“They’re wrong, sir.”

“But those who speak hollow, false nonsense: are they moral or immoral?”

“Immoral, sir.”

“And are those who are immoral, of bad character practicing wrongly or rightly?”

“They’re practicing wrongly, sir.”

“And do those who are practicing wrongly have wrong view or right view?”

“They have wrong view, sir.”

“But is it appropriate to have confidence in those of wrong view?”

“No, sir.”

“You can see someone, garlanded and adorned … ‘Mister, that man attacked the king’s enemy and took their valuables. The king was delighted and gave him this reward. …’ …

And you can see someone else, his arms tied tightly behind his back … ‘Mister, that man took something from a village or wilderness, with the intention to commit theft. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“Since this is so, the ascetics and brahmins whose view is that everyone who steals experiences pain and sadness in the present life: are they right or wrong? … Is it appropriate to have confidence in them?”

“No, sir.”

“You can see someone, garlanded and adorned … ‘Mister, that man had sexual relations with the wives of an enemy king. The king was delighted and gave him this reward. …’ …

And you can see someone else, his arms tied tightly behind his back … ‘Mister, that man had sexual relations with the women and maidens of good families. That’s why the rulers arrested him and inflicted such punishment.’ What do you think, chief? Have you seen or heard of such a thing?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“Since this is so, the ascetics and brahmins whose view is that everyone who commits sexual misconduct experiences pain and sadness in the present life: are they right or wrong? … Is it appropriate to have confidence in them?”

“No, sir.”

“And you can see someone, garlanded and adorned … ‘Mister, that man amused the king with lies. The king was delighted and gave him this reward. …’ …

And you can see someone else, his arms tied tightly behind his back … ‘Mister, that man has ruined a householder or householder’s child by lying. That’s why the rulers arrested

him and inflicted such punishment.' What do you think, chief? Have you seen or heard of such a thing?"

"Sir, we have seen it and heard of it, and we will hear of it again."

"Since this is so, the ascetics and brahmins whose view is that everyone who lies experiences pain and sadness in the present life: are they right or wrong?"

"They're wrong, sir."

"But those who speak hollow, false nonsense: are they moral or immoral?"

"Immoral, sir."

"And are those who are immoral, of bad character practicing wrongly or rightly?"

"They're practicing wrongly, sir."

"And do those who are practicing wrongly have wrong view or right view?"

"They have wrong view, sir."

"But is it appropriate to have confidence in those of wrong view?"

"No, sir.

It's incredible, sir, it's amazing! I have a guest house, where there are cots, seats, water jars, and oil lamps. Whenever an ascetic or brahmin comes to stay, I share what I have as best I can. Once it so happened, sir, that four teachers of different views, beliefs, and opinions came to stay at my guest house.

One teacher had this doctrine and view: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.'

One teacher had this doctrine and view: 'There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.'

One teacher had this doctrine and view: 'The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging

others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.'

One teacher had this doctrine and view: 'The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit.'

I had doubt and uncertainty about that: 'I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?'"

"Chief, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter."

"I am quite confident that the Buddha is capable of teaching me so that I can give up this state of uncertainty."

"Chief, there is immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

And what is immersion based on understanding of principle? It's when a noble disciple has given up killing living creatures, stealing, sexual misconduct, lying, divisive speech, harsh speech, talking nonsense, covetousness, ill will, and wrong view.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: 'That teacher who had this doctrine and view: "There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight." If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I hold a perfect hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: ‘That teacher who had this doctrine and view: “There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I hold a perfect hand on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: ‘That teacher who had this doctrine and view: “The one who acts does nothing wrong when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. Nothing bad is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, no evil comes of that, and no outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, no evil comes of that, and no outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, no merit comes of that, and no outcome of merit. In giving, self-control, restraint, and truthfulness there is no merit or outcome of merit.” If what this good teacher says is true, it’s a safe bet for me to not hurt any creature firm or frail. I hold a perfect hand on both counts, since I’m restrained in body, speech, and mind, and when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful,

the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: 'That teacher who had this doctrine and view: "The one who acts does a bad deed when they punish, mutilate, torture, aggrieve, oppress, intimidate, or when they encourage others to do the same. A bad deed is done when they kill, steal, break into houses, plunder wealth, steal from isolated buildings, commit highway robbery, commit adultery, and lie. If you were to reduce all the living creatures of this earth to one heap and mass of flesh with a razor-edged chakram, evil comes of that, and an outcome of evil. If you were to go along the south bank of the Ganges killing, mutilating, and torturing, and encouraging others to do the same, evil comes of that, and an outcome of evil. If you were to go along the north bank of the Ganges giving and sacrificing and encouraging others to do the same, merit comes of that, and an outcome of merit. In giving, self-control, restraint, and truthfulness there is merit and outcome of merit." If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I hold a perfect hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They reflect thus: 'If what this good teacher says is true, it's a safe bet for me to not hurt any creature firm or frail. I hold a perfect hand on both counts, since I'm restrained in body, speech, and mind, and when my body breaks up, after death, I'll be reborn in a good place, a heavenly realm.'

Joy springs up in them. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. This is that immersion based on understanding of principle. If you gain such mental immersion, you can give up that state of uncertainty."

When he said this, Pāṭaliya the chief said to the Buddha, "Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

The Linked Discourses on chiefs are complete.

SN 43.1

SN 43.1
Mindfulness of the Body
Kāyagatāsatisutta

At Sāvatthī.

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Mindfulness of the body. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

SN 43.2

SN 43.2
Serenity and Discernment
Samathavipassanāsutta

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned. And what is the path that leads to the unconditioned? Serenity and discernment. This is called the path that leads to the unconditioned. …”

SN 43.3

SN 43.3
Placing the Mind and Keeping it Connected
Savitakkasavicārasutta

“And what is the path that leads to the unconditioned? Immersion with placing the mind and keeping it connected. Immersion without placing the mind, but just keeping it connected. Immersion without placing the mind or keeping it connected. …”

SN 43.4

SN 43.4
Emptiness Immersion
Suññatasamādhisutta

“And what is the path that leads to the unconditioned? Emptiness immersion; signless immersion; undirected immersion. …”

SN 43.5

SN 43.5
Mindfulness Meditation
Satipaṭṭhānasutta

“And what is the path that leads to the unconditioned? The four kinds of mindfulness meditation. …”

SN 43.6

SN 43.6
Right Efforts
Sammappadhānasutta

“And what is the path that leads to the unconditioned? The four right efforts. …”

SN 43.7

SN 43.7
Bases of Psychic Power
Iddhipādasutta

“And what is the path that leads to the unconditioned? The four bases of psychic power. …”

SN 43.8

SN 43.8
Faculties
Indriyasutta

“And what is the path that leads to the unconditioned? The five faculties. …”

SN 43.9

SN 43.9
Powers
Balasutta

“And what is the path that leads to the unconditioned? The five powers. …”

SN 43.10

SN 43.10
Awakening Factors
Bojjhaṅgasutta

“And what is the path that leads to the unconditioned? The seven awakening factors. …”

SN 43.11

SN 43.11
The Path
Maggaṅgasutta

“And what is the path that leads to the unconditioned? The noble eightfold path. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

SN 43.12

SN 43.12
The Unconditioned
Asaṅkhatasutta

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.

And what is the path that leads to the unconditioned? Serenity. This is called the path that leads to the unconditioned.

So, mendicants, I’ve taught you the unconditioned and the path that leads to the unconditioned.

Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

“Mendicants, I will teach you the unconditioned and the path that leads to the unconditioned. Listen …

And what is the unconditioned? The ending of greed, hate, and delusion. This is called the unconditioned.

And what is the path that leads to the unconditioned? Discernment. This is called the path that leads to the unconditioned. …”

“And what is the path that leads to the unconditioned?

Immersion with placing the mind and keeping it connected. … Immersion without placing the mind, but just keeping it connected. … Immersion without placing the mind or keeping it connected. …

Emptiness immersion. … Signless immersion. … Undirected immersion. …

A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. … A mendicant meditates by observing an aspect of feelings … A mendicant meditates by observing an aspect of the mind … A mendicant meditates by observing an aspect of principles …

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … A mendicant generates enthusiasm, tries,

makes an effort, exerts the mind, and strives so that bad, unskillful qualities are given up. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities arise. … A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. …

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. … A mendicant develops the basis of psychic power that has immersion due to energy … immersion due to mental development … immersion due to inquiry, and active effort. …

A mendicant develops the faculty of faith, which relies on seclusion, fading away, and cessation, and ripens as letting go. … A mendicant develops the faculty of energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

A mendicant develops the power of faith … energy … mindfulness … immersion … wisdom, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

A mendicant develops the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. …

A mendicant develops right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go.

This is called the path that leads to the unconditioned.

So, mendicants, I've taught you the unconditioned and the path that leads to the unconditioned.

Out of compassion, I've done what a teacher should do who wants what's best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don't be negligent! Don't regret it later! This is my instruction to you."

SN 43.13

SN 43.13
Uninclined
Anatasutta

“Mendicants, I will teach you the uninclined …”

(Tell in full as in the unconditioned in the previous chapter.)

SN 43.14

“Mendicants, I will teach you the undefiled …

SN 43.15

the truth …

SN 43.16

the far shore …

SN 43.17

the subtle …

SN 43.18

the very hard to see …

SN 43.19

the freedom from old age …

SN 43.20

the constant …

SN 43.21

the not falling apart …

SN 43.22

that in which nothing appears …

SN 43.23

the unproliferated …

SN 43.24

the peaceful …

SN 43.25

the freedom from death …

SN 43.26

the sublime …

SN 43.27

the state of grace …

SN 43.28

the sanctuary …

SN 43.29

the ending of craving …

SN 43.30

the incredible …

SN 43.31

the amazing …

SN 43.32

the untroubled …

SN 43.33

the not liable to trouble …

SN 43.34

extinguishment …

SN 43.35

the unafflicted …

SN 43.36

dispassion …

SN 43.37

purity …

SN 43.38

freedom …

SN 43.39

not clinging …

SN 43.40

the island …

SN 43.41

the protection …

SN 43.42

the shelter …

SN 43.43

the refuge …”

SN 43.44

SN 43.44
The Haven
Parāyanasutta

“Mendicants, I will teach you the haven and the path that leads to the haven. Listen …

And what is the haven? The ending of greed, hate, and delusion. This is called the haven.

And what is the path that leads to the haven? Mindfulness of the body. This is called the path that leads to the haven.

So, mendicants, I’ve taught you the haven and the path that leads to the haven. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

(Tell in full as in the unconditioned.)

The Linked Discourses on the unconditioned are complete.

SN 44.1

SN 44.1
With Khemā
Khemāsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time the nun Khemā was wandering in the land of the Kosalans between Sāvatthī and Sāketa when she took up residence in Toraṇavatthu. Then King Pasenadi was traveling from Sāketa to Sāvatthī, and he too stayed in Toraṇavatthu for a single night.

Then King Pasenadi addressed a man, "Please, mister, check if there's a suitable ascetic or brahmin in Toraṇavatthu to whom I can pay homage."

"Yes, Your Majesty," replied that man. He searched all over Toraṇavatthu, but he couldn't see a suitable ascetic or brahmin for the king to pay homage to.

But he saw that the nun Khemā was staying there, so he went to the king and said to him, "Your Majesty, there's no ascetic or brahmin in Toraṇavatthu for the king to pay homage to. But there is the nun Khemā, who's a disciple of the Blessed One, the perfected one, the fully awakened Buddha. She has a good reputation as being astute, competent, clever, learned, a brilliant speaker, and eloquent. Your Majesty may pay homage to her."

Then King Pasenadi of Kosala went up to the nun Khemā, bowed, sat down to one side, and said to her:

"Ma'am, does a realized one still exist after death?"

"Great king, this has not been declared by the Buddha."

"Well then, does a realized one no longer exist after death?"

"This too has not been declared by the Buddha."

"Well then, does a realized one both exist and not exist after death?"

"This has not been declared by the Buddha."

"Well then, does a realized one neither exist nor not exist after death?"

"This too has not been declared by the Buddha."

"Ma'am, when asked these questions, you say that this has not been declared by the Buddha. What's the cause, what's the reason why this has not been declared by the

Buddha?”

“Well then, great king, I’ll ask you about this in return, and you can answer as you like. What do you think, great king?

Is there any accountant or finger-tallier or reckoner who can count the grains of sand in the Ganges, that is, how many grains of sand there are, how many hundreds or thousands or hundreds of thousands of grains of sand?”

“No, ma’am.”

“Is there any accountant or finger-tallier or reckoner who can count the water in the ocean, that is, how many gallons of water there are, how many hundreds or thousands or hundreds of thousands of gallons of water?”

“No, ma’am. Why is that? Because the ocean is deep, immeasurable, and hard to fathom.”

“In the same way, great king, any form by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of form. They’re deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists: none of these apply.

Any feeling … perception … choices … consciousness by which a realized one might be described has been cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. A realized one is freed from reckoning in terms of consciousness. They’re deep, immeasurable, and hard to fathom, like the ocean. To say that after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists: none of these apply.”

Then King Pasenadi approved and agreed with what the nun Khemā said. Then he got up from his seat, bowed, and respectfully circled her, keeping her on his right, before leaving.

Then on a later occasion King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side. He asked the Buddha exactly the same questions he had asked the nun Khemā, and received the same answers.

He said, “It’s incredible, sir, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! This one time I went to the nun Khemā and asked her about this matter. And she explained it to me with these words and phrases, just like the Buddha. It’s incredible, sir, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!

Well, now, sir, I must go. I have many duties, and much to do.”

“Please, great king, go at your convenience.”

Then King Pasenadi approved and agreed with what the Buddha said. Then he got up from his seat, bowed, and respectfully circled him, keeping him on his right, before leaving.

SN 44.2

SN 44.2
With Anurādha
Anurādhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time Venerable Anurādha was staying not far from the Buddha in a wilderness hut. Then several wanderers of other religions went up to Venerable Anurādha and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and said to him:

“Reverend Anurādha, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them in these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.”

“Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists.”

When he said this, the wanderers said to him, “This mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant.” Then, after rebuking Venerable Anurādha by calling him “junior” and “foolish”, the wanderers got up from their seat and left.

Soon after they had left, Anurādha thought, “If those wanderers were to inquire further, how should I answer them so as to repeat what the Buddha has said, and not misrepresent him with an untruth? How should I explain in line with his teaching, so that there would be no legitimate grounds for rebuke and criticism?”

Then Venerable Anurādha went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“What do you think, Anurādha? Is form permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“Is feeling … perception … choices … consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“So, Anurādha, you should truly see any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ Any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’

Seeing this, a learned noble disciple grows disillusioned with form, feeling, perception, choices, and consciousness. Being disillusioned, desire fades away. When desire fades away they’re freed. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

What do you think, Anurādha? Do you regard a realized one as form?”

“No, sir.”

“Do you regard a realized one as feeling … perception … choices … consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as in form?”

“No, sir.”

“Or do you regard a realized one as distinct from form?”

“No, sir.”

“Do you regard a realized one as in feeling … or distinct from feeling … as in perception … or distinct from perception … as in choices … or distinct from choices … as in

consciousness … or as distinct from consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as possessing form, feeling, perception, choices, and consciousness?”

“No, sir.”

“What do you think, Anurādha? Do you regard a realized one as one who is without form, feeling, perception, choices, and consciousness?”

“No, sir.”

“In that case, Anurādha, since you don’t actually find a realized one in the present life, is it appropriate to declare: ‘Reverends, when a realized one is describing a realized one—a supreme person, highest of people, who has reached the highest point—they describe them other than these four ways: After death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists’?”

“No, sir.”

“Good, good, Anurādha! In the past, as today, what I describe is suffering and the cessation of suffering.”

SN 44.3

SN 44.3
With Sāriputta and Koṭṭhita (1st)
Paṭhamasāriputtakoṭṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Mahākoṭṭhita came out of retreat, went to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, does a realized one still exist after death?”

“Reverend, this has not been declared by the Buddha.”

“Well then, does a realized one no longer exist after death? …

Does a realized one both exist and not exist after death? …

Does a realized one neither exist nor not exist after death?”

“This too has not been declared by the Buddha.”

“Reverend, when asked these questions, you say that they have not been declared by the Buddha. What’s the cause, what’s the reason why they have not been declared by the Buddha?”

“Reverend, ‘does a realized one still exist after death?’ is included in form. ‘Does a realized one no longer exist after death?’ is included in form. ‘Does a realized one both still exist and no longer exist after death?’ is included in form. ‘Does a realized one neither still exist nor no longer exist after death?’ is included in form.

‘does a realized one still exist after death?’ is included in feeling … perception … choices … consciousness. ‘Does a realized one no longer exist after death?’ is included in consciousness. ‘Does a realized one both still exist and no longer exist after death?’ is included in consciousness. ‘Does a realized one neither still exist nor no longer exist after death?’ is included in consciousness.

This is the cause, this is the reason why this has not been declared by the Buddha.”

SN 44.4

SN 44.4
With Sāriputta and Koṭṭhita (2nd)
Dutiyasāriputtakoṭṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. …

(The same down as far as:)

“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

“Reverend, not truly knowing and seeing form, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a realized one still exists after death’ or ‘A realized one no longer exists after death’ or ‘a realized one both still exists and no longer exists after death’ or ‘a realized one neither still exists nor no longer exists after death.’

Not truly knowing or seeing feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one thinks ‘a realized one still exists after death’ or ‘A realized one no longer exists after death’ or ‘a realized one both still exists and no longer exists after death’ or ‘A realized one neither still exists nor no longer exists after death.’

Truly knowing and seeing form … feeling … perception … choices … consciousness, its origin, its cessation, and the practice that leads to its cessation, one doesn’t think ‘a realized one still exists after death’ or ‘A realized one no longer exists after death’ or ‘a realized one both still exists and no longer exists after death’ or ‘a realized one neither still exists nor no longer exists after death.’

This is the cause, this is the reason why this has not been declared by the Buddha.”

SN 44.5

SN 44.5
With Sāriputta and Koṭṭhita (3rd)
Tatiyasāriputtakoṭṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana. …

(The same down as far as:)

“What’s the cause, reverend, what’s the reason why this has not been declared by the Buddha?”

“Reverend, if you’re not rid of greed, desire, fondness, thirst, passion, and craving for form … feeling … perception … choices … consciousness, you think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

If you are rid of greed for form … feeling … perception … choices … consciousness, you don’t think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

This is the cause, this is the reason why this has not been declared by the Buddha.”

SN 44.6

SN 44.6
With Sāriputta and Koṭṭhita (4th)
Catutthasāriputtakoṭṭhikasutta

At one time Venerable Sāriputta and Venerable Mahākoṭṭhita were staying near Varanasi, in the deer park at Isipatana.

Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Mahākoṭṭhita, and they greeted each other. When the greetings and polite conversation were over, he sat down to one side and said to Mahākoṭṭhita:

“Reverend Koṭṭhita, does a realized one still exist after death?” …

“Reverend, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“Reverend, if you like, love, and enjoy form, and don’t truly see the cessation of form, you think ‘a realized one still exists after death’ or ‘A realized one no longer exists after death’ or ‘a realized one both still exists and no longer exists after death’ or ‘a realized one neither still exists nor no longer exists after death.’

If you like, love, and enjoy feeling … perception … choices … consciousness, and don’t truly see the cessation of consciousness, you think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

If you don’t like, love, and enjoy form … feeling … perception … choices … consciousness, and you truly see the cessation of consciousness, you don’t think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

This is the cause, this is the reason why this has not been declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“There could, reverend. If you like, love, and enjoy existence, and don’t truly see the cessation of continued existence, you think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’ If you don’t like, love, and enjoy existence, and you truly see the cessation of continued existence, you don’t think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’ This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“There could, reverend.

If you like, love, and enjoy grasping, and don’t truly see the cessation of grasping, you think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

If you don’t like, love, and enjoy grasping, and you truly see the cessation of grasping, you don’t think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“There could, reverend.

If you like, love, and enjoy craving, and don’t truly see the cessation of craving, you think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

If you don’t like, love, and enjoy craving, and you truly see the cessation of craving, you don’t think ‘a realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’

This too is a way of explaining why this was not declared by the Buddha.”

“But reverend, could there be another way of explaining why this was not declared by the Buddha?”

“Seriously, reverend, what more could you want? For one who is freed due to the ending of craving, there is no cycle of rebirths to be found.”

SN 44.7

SN 44.7
With Moggallāna
Moggallānasutta

Then the wanderer Vacchagotta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Mahāmoggallāna:

“Mister Moggallāna, is this right: ‘the cosmos is eternal’?”

“Vaccha, this has not been declared by the Buddha.”

“Then is this right: ‘the cosmos is not eternal’ … ‘the cosmos is finite’ … ‘the cosmos is infinite’ … ‘the soul and the body are identical’ … ‘the soul and the body are different things’ … ‘a realized one still exists after death’ … ‘A realized one no longer exists after death’ … ‘a realized one both still exists and no longer exists after death’ … ‘a realized one neither still exists nor no longer exists after death’?”

“This too has not been declared by the Buddha.”

“What’s the cause, Mister Moggallāna, what’s the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true? And what’s the reason why, when the ascetic Gotama is asked these questions, he does not declare one of these to be true?”

“Vaccha, the wanderers of other religions regard the eye like this: ‘This is mine, I am this, this is my self.’ They regard the ear … nose … tongue … body … mind like this: ‘This is mine, I am this, this is my self.’

That’s why, when asked, they declare one of those answers to be true.

The Realized One, the perfected one, the fully awakened Buddha regards the eye like this: ‘This is not mine, I am not this, this is not my self.’ He regards the ear … nose … tongue … body … mind like this: ‘This is not mine, I am not this, this is not my self.’

That’s why, when asked, he does not declare one of those answers to be true.”

Then the wanderer Vacchagotta got up from his seat and went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked the Buddha the same questions, and received the same answers.

He said, “It’s incredible, Mister Gotama, it’s amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes

to the chief matter! Just now I went to the ascetic Mahāmoggallāna and asked him about this matter. And he explained it to me with these words and phrases, just like Mister Gotama. It's incredible, Mister Gotama, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!"

SN 44.8

SN 44.8
With Vacchagotta
Vacchagottasutta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

"Mister Gotama, is this right: 'the cosmos is eternal'?"

"This has not been declared by me, Vaccha." …

"Then is this right: 'a realized one neither still exists nor no longer exists after death'?"

"This too has not been declared by me."

"What's the cause, Mister Gotama, what's the reason why, when the wanderers of other religions are asked these questions, they declare one of these to be true? And what's the reason why, when Mister Gotama is asked these questions, he does not declare one of these to be true?"

"Vaccha, the wanderers of other religions regard form as self, self as having form, form in self, or self in form. They regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

That's why they answer these questions when asked.

The Realized One doesn't regard form as self, self as having form, form in self, or self in form. He doesn't regard feeling … perception … choices … consciousness as self, self as having consciousness, consciousness in self, or self in consciousness.

That's why he doesn't answer these questions when asked."

Then the wanderer Vacchagotta got up from his seat and went to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. He asked Mahāmoggallāna the same questions, and received the same answers.

He said, "It's incredible, Mister Moggallāna, it's amazing. How the meaning and the phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter! Just now I went to the ascetic Gotama and asked him about this matter. And he explained it to me with these words and phrases, just like Mister Moggallāna. It's incredible, Mister Moggallāna, it's amazing! How the meaning and the

phrasing of the teacher and the disciple fit together and agree without contradiction when it comes to the chief matter!”

SN 44.9

SN 44.9
The Debating Hall
Kutūhalasālāsutta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

"Mister Gotama, a few days ago several ascetics, brahmins, and wanderers who follow various other religions were sitting together in the debating hall, and this discussion came up among them: 'This Pūraṇa Kassapa leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This bamboo-staffed ascetic Gosāla … the Jain ascetic of the Ñātika clan … Sañjaya Belaṭṭhiputta … Pakudha Kaccāyana … Ajita of the hair blanket leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there. And as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he also declares that this one is reborn here, while that one is reborn there.

This ascetic Gotama leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. When a disciple passes away, he declares that this one is reborn here, while that one is reborn there.

But as for a disciple who is a supreme person, highest of people, having reached the highest point, when they pass away he doesn't declare that this one is reborn here, while that one is reborn there. Rather, he declares that they have cut off craving, untied the fetters, and by rightly comprehending conceit have made an end of suffering.' I had doubt and uncertainty about that: 'How on earth can I understand the ascetic Gotama's teaching?'"

"Vaccha, no wonder you're doubting and uncertain. Doubt has come up in you about an uncertain matter.

I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel. It's like a fire which only burns with fuel, not without fuel. In the same way I describe rebirth for someone who grasps fuel, not for someone who doesn't grasp fuel."

“But when a flame is blown away by the wind, what does Mister Gotama say is its fuel then?”

“At such a time, I say that it’s fueled by wind. For the wind is its fuel then.”

“But when someone who is attached has laid down this body and has not been reborn in one of the realms, what does Mister Gotama say is their fuel then?”

“When someone who is attached has laid down this body, Vaccha, and has not been reborn in one of the realms, I say they’re fueled by craving. For craving is their fuel then.”

SN 44.10

SN 44.10
With Ānanda
Ānandasutta

Then the wanderer Vacchagotta went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, does the self survive?” But when he said this, the Buddha kept silent.

“Then does the self not survive?” But for a second time the Buddha kept silent. Then the wanderer Vacchagotta got up from his seat and left.

And then, not long after Vacchagotta had left, Venerable Ānanda said to the Buddha:

“Sir, why didn’t you answer Vacchagotta’s question?”

“Ānanda, when Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ I would have been siding with the ascetics and brahmins who are eternalists. When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’ I would have been siding with the ascetics and brahmins who are annihilationists.

When Vacchagotta asked me whether the self survives, if I had answered that ‘the self survives’ would that help give rise to the knowledge that all things are not-self?”

“No, sir.”

“When Vacchagotta asked me whether the self does not survive, if I had answered that ‘the self does not survive’, Vacchagotta—who is already confused—would have got even more confused, thinking: ‘It seems that the self that I once had no longer survives.’”

SN 44.11

SN 44.11
With Sabhiya Kaccāna
Sabhiyakaccānasutta

At one time Venerable Sabhiya Kaccāna was staying at Ñātika in the brick house. Then the wanderer Vacchagotta went up to him, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to Sabhiya Kaccāna:

“Mister Kaccāna, does a realized one still exist after death?”

“Vaccha, this has not been declared by the Buddha.”

“Well then, does a realized one no longer exist after death?”

“This too has not been declared by the Buddha.”

“Well then, does a realized one both exist and not exist after death?”

“This has not been declared by the Buddha.”

“Well then, does a realized one neither exist nor not exist after death?”

“This too has not been declared by the Buddha.”

“Mister Kaccāna, when asked these questions, you say that this has not been declared by the Buddha. What’s the cause, what’s the reason why this has not been declared by the Buddha?”

“In order to describe him as ‘possessing form’ or ‘formless’ or ‘percipient’ or ‘non-percipient’ or ‘neither percipient nor non-percipient’, there must be some cause or reason for doing so. But if that cause and reason were to totally and utterly cease without anything left over, how could you describe him in any such terms?”

“Mister Kaccāna, how long has it been since you went forth?”

“Not long, reverend: three years.”

“Well, you’ve learned a lot already, let alone what lies ahead!”

The Linked Discourses on undeclared questions are complete.

The Book of the Six Sense Fields is finished.

SN 45.1

SN 45.1
Ignorance
Avijjāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion."

SN 45.2

SN 45.2
Half the Spiritual Life
Upaḍḍhasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, where they have a town named Townsville. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, good friends, companions, and associates are half the spiritual life.”

“Not so, Ānanda! Not so, Ānanda! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, which relies on seclusion, fading away, and cessation, and ripens as letting go. They develop right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, which relies on seclusion, fading away, and cessation, and ripens as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

SN 45.3

SN 45.3
Sāriputta
Sāriputtasutta

At Sāvatthī.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, good friends, companions, and associates are the whole of the spiritual life.”

“Good, good, Sāriputta! Good friends, companions, and associates are the whole of the spiritual life. A mendicant with good friends, companions, and associates can expect to develop and cultivate the noble eightfold path. And how does a mendicant with good friends develop and cultivate the noble eightfold path?

It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.

And here’s another way to understand how good friends are the whole of the spiritual life. For, by relying on me as a good friend, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. This is another way to understand how good friends are the whole of the spiritual life.”

SN 45.4

SN 45.4
Regarding the Brahmin Jānussoṇi
Jāṇussoṇibrāhmaṇasutta

At Sāvatthī.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the brahmin Jānussoṇi driving out of Sāvatthī in a splendid all-white chariot drawn by mares. The yoked horses were pure white, as were the ornaments, chariot, upholstery, reins, goad, and canopy. And his turban, robes, sandals were white, as was the chowry fanning him.

When people saw it they exclaimed, "Wow! That's a Brahmā vehicle! It's a vehicle fit for Brahmā!"

Then Ānanda wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding, "Sir, can you point out a Brahmā vehicle in this teaching and training?"

"I can, Ānanda," said the Buddha.

"These are all terms for the noble eightfold path: 'vehicle of Brahmā', or else 'vehicle of truth', or else 'supreme victory in battle'.

When right view is developed and cultivated it culminates with the removal of greed, hate, and delusion. When right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion is developed and cultivated it culminates with the removal of greed, hate, and delusion.

This is a way to understand how these are all terms for the noble eightfold path: 'vehicle of Brahmā', or else 'vehicle of truth', or else 'supreme victory in battle'."

That is what the Buddha said.

Then the Holy One, the Teacher, went on to say:

"Its qualities of faith and wisdom are always yoked to the shaft. Conscience is its pole, mind its strap, and mindfulness its careful driver.

The chariot's equipped with ethics, its axle is absorption, and energy its wheel. Equanimity and immersion are the carriage-shaft, and it's upholstered with desirelessness.

Good will, harmlessness, and seclusion are its weapons, patience its shield and armor, as it rolls on to sanctuary from the yoke.

This supreme Brahmā vehicle arises in oneself. The wise leave the world in it, sure of winning the victory.”

SN 45.5

SN 45.5
What's the Purpose
Kimatthiyasutta

At Sāvatthī.

Then several mendicants went up to the Buddha … and said to him:

"Sir, sometimes wanderers of other religions ask us: 'Reverends, what's the purpose of leading the spiritual life under the ascetic Gotama?' We answer them like this: 'The purpose of leading the spiritual life under the Buddha is to completely understand suffering.'

Answering this way, we trust that we repeat what the Buddha has said, and don't misrepresent him with an untruth. We trust our explanation is in line with the teaching, and that there are no legitimate grounds for rebuke or criticism."

"Indeed, in answering this way you repeat what I've said, and don't misrepresent me with an untruth. Your explanation is in line with the teaching, and there are no legitimate grounds for rebuke or criticism. For the purpose of leading the spiritual life under me is to completely understand suffering.

If wanderers of other religions were to ask you: 'Is there a path and a practice for completely understanding that suffering?' You should answer them like this: 'There is.'

And what is that path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path and the practice for completely understanding suffering. When questioned by wanderers of other religions, that's how you should answer them."

SN 45.6

SN 45.6
A Mendicant (1st)
Paṭhamaaññatarabhikkhusutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”

“Mendicant, the spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. The ending of greed, hate, and delusion. This is the culmination of the spiritual path.”

SN 45.7

SN 45.7
A Mendicant (2nd)
Dutiyaaññatarabhikkhusutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and said to him:

“Sir, they speak of ‘the removal of greed, hate, and delusion’. What is this a term for?”

“Mendicant, the removal of greed, hate, and delusion is a term for the element of extinguishment. It’s used to speak of the ending of defilements.”

When he said this, the mendicant said to the Buddha:

“Sir, they speak of ‘freedom from death’. What is freedom from death? And what is the path that leads to freedom from death?”

“The ending of greed, hate, and delusion. This is called freedom from death. The path that leads to freedom from death is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

SN 45.8

SN 45.8
Analysis
Vibhaṅgasutta

At Sāvatthī.

“Mendicants, I will teach and analyze for you the noble eightfold path. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

And what is right view? Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called right view.

And what is right thought? It is the thought of renunciation, good will, and harmlessness. This is called right thought.

And what is right speech? Avoiding speech that’s false, divisive, harsh, or nonsensical. This is called right speech.

And what is right action? Avoiding killing living creatures, stealing, and sexual activity. This is called right action.

And what is right livelihood? It’s when a noble disciple gives up wrong livelihood and earns a living by right livelihood. This is called right livelihood.

And what is right effort? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called right effort.

And what is right mindfulness? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. They

meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called right mindfulness.

And what is right immersion? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called right immersion."

SN 45.9

SN 45.9
A Spike
Sūkasutta

At Sāvatthī.

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way.

In the same way, a mendicant whose view and development of the path is pointing the wrong way cannot break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the wrong way.

Suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way.

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

SN 45.10

SN 45.10
With Nandiya
Nandiyasutta

At Sāvatthī.

Then the wanderer Nandiya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

“Mister Gotama, how many things, when developed and cultivated, have extinguishment as their culmination, destination, and end?”

“These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things, when developed and cultivated, have extinguishment as their culmination, destination, and end.”

When he said this, the wanderer Nandiya said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

SN 45.11

SN 45.11
Meditation (1st)
Paṭhamavihārasutta

At Sāvatthī.

“Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Then after a fortnight had passed, the Buddha came out of retreat and addressed the mendicants:

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened. I understand that there’s feeling conditioned by wrong view and feeling conditioned by right view. … There’s feeling conditioned by wrong immersion, and feeling conditioned by right immersion.

There’s feeling conditioned by desire, by thought, and by perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that.

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

SN 45.12

SN 45.12
Meditation (2nd)
Dutiyavihārasutta

At Sāvatthī.

“Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

“Mendicants, I’ve been practicing part of the meditation I practiced when I was first awakened.

I understand that there’s feeling conditioned by wrong view and by the stilling of wrong view, by right view and by the stilling of right view. … There’s feeling conditioned by wrong immersion and by the stilling of wrong immersion, by right immersion and by the stilling of right immersion.

There’s feeling conditioned by desire and by the stilling of desire, by thought and by the stilling of thought, by perception and by the stilling of perception. As long as desire, thought, and perception are not stilled, there is feeling conditioned by that. When desire, thought, and perception are stilled, there is feeling conditioned by that.

There is effort to attain the unattained. When that state has been attained, there is also feeling conditioned by that.”

SN 45.13

SN 45.13
A Trainee
Sekkhasutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of this person called ‘a trainee’. How is a trainee defined?”

“Mendicant, it’s someone who has a trainee’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a trainee is defined.”

SN 45.14

SN 45.14
Arising (1st)
Paṭhamauppādasutta

At Sāvatthī.

“Mendicants, these eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 45.15

SN 45.15
Arising (2nd)
Dutiyauppādasutta

At Sāvatthī.

“Mendicants, these eight things don’t arise to be developed and cultivated apart from the Holy One’s training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are the eight things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

SN 45.16

SN 45.16
Purified (1st)
Paṭhamaparisuddhasutta

At Sāvatthī.

“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, flawless, and rid of corruptions except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 45.17

SN 45.17
Purified (2nd)
Dutiyaparisuddhasutta

At Sāvatthī.

“Mendicants, these eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training. What eight? They are: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These eight things don’t arise to be purified, bright, flawless, and rid of corruptions apart from the Holy One’s training.”

SN 45.18

SN 45.18
At the Chicken Monastery (1st)
Paṭhamakukkuṭārāmasutta

So I have heard. At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend, they speak of this thing called ‘not the spiritual path’. What is not the spiritual path?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “not the spiritual path”. What is not the spiritual path?’”

“Yes, reverend.”

“What is not the spiritual path is simply the wrong eightfold path, that is: wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion.”

SN 45.19

SN 45.19
At the Chicken Monastery (2nd)
Dutiyakukkuṭārāmasutta

At Pāṭaliputta.

“Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? And what is the culmination of the spiritual path?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘They speak of this thing called “the spiritual path”. What is the spiritual path? And what is the culmination of the spiritual path?’”

“Yes, reverend.”

“The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

SN 45.20

SN 45.20
At the Chicken Monastery (3rd)
Tatiyakukkuṭārāmasutta

At Pāṭaliputta.

“Reverend, they speak of this thing called the ‘spiritual path’. What is the spiritual path? Who is someone on the spiritual path? And what is the culmination of the spiritual path?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. …

The spiritual path is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Someone who possesses this noble eightfold path is called someone on the spiritual path.

The ending of greed, hate, and delusion: this is the culmination of the spiritual path.”

SN 45.21

SN 45.21
The Wrong Way
Micchattasutta

At Sāvatthī.

“Mendicants, I will teach you the wrong way and the right way. Listen …

And what is the wrong way? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong way.

And what is the right way? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right way.”

SN 45.22

SN 45.22
Unskillful Qualities
Akusaladhammasutta

At Sāvatthī.

“Mendicants, I will teach you skillful and unskillful qualities. Listen …

And what are unskillful qualities? They are wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. These are called unskillful qualities.

And what are skillful qualities? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called skillful qualities.”

SN 45.23

SN 45.23
Practice (1st)
Paṭhamapaṭipadāsutta

At Sāvatthī.

“Mendicants, I will teach you the wrong practice and the right practice. Listen …

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice.

And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

SN 45.24

SN 45.24
Practice (2nd)
Dutiyapaṭipadāsutta

At Sāvatthī.

“Mendicants, I don’t praise wrong practice for laypeople or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching.

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice. I don’t praise wrong practice for lay people or renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in the system of the skillful teaching.

I praise right practice for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching. And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice. I praise right practice for laypeople and renunciates.

Because of right practice, both laypeople and renunciates succeed in the system of the skillful teaching.”

SN 45.25

SN 45.25
A True Person (1st)
Paṭhamaasappurisasutta

At Sāvatthī.

“Mendicants, I will teach you an untrue person and a true person. Listen …

And what is an untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called an untrue person.

And what is a true person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a true person.”

SN 45.26

SN 45.26
A True Person (2nd)
Dutiyaasappurisasutta

At Sāvatthī.

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen …

And what is an untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called an untrue person.

And what is an even more untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called an even more untrue person.

And what is a true person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called atrue person.

And what is an even truer person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called an even truer person.”

SN 45.27

SN 45.27
Pots
Kumbhasutta

At Sāvatthī.

“A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.

And what’s the stand for the mind? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the stand for the mind.

A pot without a stand is easy to overturn, but if it has a stand it’s hard to overturn. In the same way, a mind without a stand is easy to overturn, but if it has a stand it’s hard to overturn.”

SN 45.28

SN 45.28
Immersion
Samādhisutta

At Sāvatthī.

“Mendicants, I will teach you noble right immersion with its vital conditions and its prerequisites. Listen …

And what is noble right immersion with its vital conditions and its prerequisites? There are right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness.

Unification of mind with these seven factors as prerequisites is called noble right immersion ‘with its vital conditions’ and ‘with its prerequisites’.”

SN 45.29

SN 45.29
Feeling
Vedanāsutta

At Sāvatthī.

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.

The noble eightfold path should be developed to completely understand these three feelings. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

This noble eightfold path should be developed to completely understand these three feelings.”

SN 45.30

SN 45.30
With Uttiya
Uttiyasutta

At Sāvatthī.

Then Venerable Uttiya went up to the Buddha … and asked him, “Just now, sir, as I was in private retreat this thought came to mind. ‘The Buddha has spoken of the five kinds of sensual stimulation. What are they?’”

“Good, good, Uttiya! I have spoken of these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that I’ve spoken of.

The noble eightfold path should be developed to give up these five kinds of sensual stimulation. What is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the noble eightfold path that should be developed to give up these five kinds of sensual stimulation.”

SN 45.31

SN 45.31
Practice (1st)
Paṭhamapaṭipattisutta

At Sāvatthī.

“Mendicants, I will teach you the wrong practice and the right practice. Listen …

And what’s the wrong practice? It is wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called the wrong practice.

And what’s the right practice? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the right practice.”

SN 45.32

SN 45.32
Practice (2nd)
Dutiyapaṭipattisutta

At Sāvatthī.

“Mendicants, I will teach you one practicing wrongly and one practicing rightly. Listen …

And who is practicing wrongly? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called one practicing wrongly.

And who is practicing rightly? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called one practicing rightly.”

SN 45.33

SN 45.33
Missed Out
Viraddhasutta

At Sāvatthī.

“Mendicants, whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.

And what is the noble eightfold path? It is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Whoever has missed out on the noble eightfold path has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the noble eightfold path has undertaken the noble path to the complete ending of suffering.”

SN 45.34

SN 45.34
Going to the Far Shore
Pāraṅgamasutta

At Sāvatthī.

“Mendicants, when these eight things are developed and cultivated they lead to going from the near shore to the far shore. What eight? They are right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When these eight things are developed and cultivated they lead to going from the near shore to the far shore.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

you should try to find delight there, having left behind sensual pleasures. With no possessions, an astute person should cleanse themselves of mental corruptions.

And those whose minds are rightly developed in the awakening factors; letting go of attachments, they delight in not grasping. With defilements ended, brilliant, they are extinguished in this world.”

SN 45.35

SN 45.35
The Ascetic Life (1st)
Paṭhamasāmaññasutta

At Sāvatthī.

“Mendicants, I will teach you the ascetic life and the fruits of the ascetic life. Listen …

And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the ascetic life.

And what are the fruits of the ascetic life? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the ascetic life.”

SN 45.36

SN 45.36
The Ascetic Life (2nd)
Dutiyasāmañña sutta

At Sāvatthī.

“Mendicants, I will teach you the ascetic life and the goal of the ascetic life. Listen …

And what is the ascetic life? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the ascetic life.

And what is the goal of the ascetic life? The ending of greed, hate, and delusion. This is called the goal of the ascetic life.”

SN 45.37

SN 45.37
The Brahmin Life (1st)
Paṭhamabrahmaññasutta

At Sāvatthī.

“Mendicants, I will teach you life as a brahmin and the fruits of life as a brahmin. Listen …

And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin.

And what are the fruits of life as a brahmin? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of life as a brahmin.”

SN 45.38

SN 45.38
The Brahmin Life (2nd)
Dutiyabrahmañña sutta

At Sāvatthī.

“Mendicants, I will teach you life as a brahmin and the goal of life as a brahmin. Listen …

And what is life as a brahmin? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called life as a brahmin.

And what is the goal of life as a brahmin? The ending of greed, hate, and delusion. This is called the goal of life as a brahmin.”

SN 45.39

SN 45.39
The Spiritual Path (1st)
Paṭhamabrahmacariyasutta

At Sāvatthī.

“Mendicants, I will teach you the spiritual path and the fruits of the spiritual path. Listen …

And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path.

And what are the fruits of the spiritual path? The fruits of stream-entry, once-return, non-return, and perfection. These are called the fruits of the spiritual path.”

SN 45.40

SN 45.40
The Spiritual Path (2nd)
Dutiyabrahmacariyasutta

At Sāvatthī.

“Mendicants, I will teach you the spiritual path and the goal of the spiritual path. Listen …

And what is the spiritual path? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the spiritual path.

And what is the goal of the spiritual path? The ending of greed, hate, and delusion. This is called the goal of the spiritual path.”

SN 45.41

SN 45.41
The Fading Away of Greed
Rāgavirāgasutta

At Sāvatthī.

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The purpose of leading the spiritual life under the Buddha is the fading away of greed.’

If wanderers of other religions were to ask you: ‘Is there a path and a practice for the fading away of greed?’ You should answer them like this: ‘There is a path and a practice for the fading away of greed.’

And what is that path, what is that practice for the fading away of greed? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for the fading away of greed.

When questioned by wanderers of other religions, that’s how you should answer them.”

SN 45.42-47

SN 45.42–47
Six Discourses on Giving Up Fetters, Etc.
Saṁyojanappahānādisuttachakka

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this:

‘The purpose of leading the spiritual life under the Buddha is to give up the fetters.’ …

‘… to uproot the underlying tendencies.’ …

‘… to completely understand the course of time.’ …

‘… to end the defilements.’ …

‘… to realize the fruit of knowledge and freedom.’ …

‘… for knowledge and vision.’ …”

SN 45.48

SN 45.48
Extinguishment by Not Grasping
Anupādāparinibbānasutta

At Sāvatthī.

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what’s the purpose of leading the spiritual life under the ascetic Gotama?’ You should answer them like this: ‘The purpose of leading the spiritual life under the Buddha is extinguishment by not grasping.’

If wanderers of other religions were to ask you: ‘Is there a path and a practice for extinguishment by not grasping?’ You should answer them like this: ‘There is a path and a practice for extinguishment by not grasping.’

And what is that path, what is that practice for extinguishment by not grasping? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for extinguishment by not grasping.

When questioned by wanderers of other religions, that’s how you should answer them.”

SN 45.49

SN 45.49
Good Friends (1st)
Kalyāṇamittasutta

At Sāvatthī.

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.50-54

SN 45.50–54
Five Discourses on Accomplishment in Ethics, Etc. (1st)
Sīlasampadādisuttapañcaka

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in ethics can expect …” …

“… accomplished in enthusiasm …”

“… accomplished in self-development …”

“… accomplished in view …”

“… accomplished in diligence …”

SN 45.55

SN 45.55
Accomplishment in Rational Application of Mind (1st)
Yonisomanasikārasampadāsutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in rational application of mind is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path.”

SN 45.56

SN 45.56
Good Friends (2nd)
Dutiyakalyāṇamittasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way good friendship is the forerunner and precursor of the noble eightfold path for a mendicant. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.57-61

SN 45.57–61
Five Discourses on Accomplishment in Ethics, Etc. (2nd)
Dutiyasīlasampadādisuttapañcaka

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way accomplishment in ethics is the forerunner and precursor of the noble eightfold path for a mendicant. …”

“… accomplishment in enthusiasm …”

“… accomplishment in self-development …”

“… accomplishment in view …”

“… accomplishment in diligence …”

SN 45.62

SN 45.62
Accomplishment in Rational Application of Mind (2nd)
Dutiyayonisomanasikārasampadāsutta

"… accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

SN 45.63

SN 45.63
Good Friends (1st)
Kalyāṇamittasutta

At Sāvatthī.

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.64-68

SN 45.64–68
Five Discourses on Accomplishment in Ethics, Etc. (1st)
Sīlasampadādisuttapañcaka

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. …”

“… accomplishment in enthusiasm …”

“… accomplishment in self-development …”

“… accomplishment in view …”

“… accomplishment in diligence …”

SN 45.69

SN 45.69
Accomplishment in Rational Application of Mind (1st)
Yonisomanasikārasampadāsutta

"… accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

SN 45.70

SN 45.70
Good Friends (2nd)
Dutiyakalyāṇamittasutta

At Sāvatthī.

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.71-75

SN 45.71–75
Five Discourses on Accomplishment in Ethics, Etc. (2nd)
Dutiyasīlasampadādisuttapañcaka

At Sāvatthī.

“Mendicants, one thing helps give rise to the noble eightfold path. What one thing? It’s accomplishment in ethics. …”

“… accomplishment in enthusiasm …”

“… accomplishment in self-development …”

“… accomplishment in view …”

“… accomplishment in diligence …”

SN 45.76

SN 45.76
Accomplishment in Rational Application of Mind (2nd)
Dutiyayonisomanasikārasampadāsutta

"… accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

SN 45.77

SN 45.77
Good Friends
Kalyāṇamittasutta

At Sāvatthī.

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.78-82

SN 45.78–82
Five Discourses on Accomplishment in Ethics, Etc.
Sīlasampadādisuttapañcaka

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

“… accomplishment in enthusiasm …”

“… accomplishment in self-development …”

“… accomplishment in view …”

“… accomplishment in diligence …”

SN 45.83

SN 45.83
Accomplishment in Rational Application of Mind
Yonisomanasikārasampadāsutta

"… accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

SN 45.84

SN 45.84
Good Friends (2nd)
Dutiyakalyāṇamittasutta

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like good friendship. A mendicant with good friends can expect to develop and cultivate the noble eightfold path.

And how does a mendicant with good friends develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant with good friends develops and cultivates the noble eightfold path.”

SN 45.85-89

SN 45.85–89
Five Discourses on Accomplishment in Ethics, Etc.
Dutiyasīlasampadādisuttapañcaka

“Mendicants, I do not see a single thing that gives rise to the noble eightfold path, or, if it’s already arisen, fully develops it like accomplishment in ethics. …”

“… accomplishment in enthusiasm …”

“… accomplishment in self-development …”

“… accomplishment in view …”

“… accomplishment in diligence …”

SN 45.90

SN 45.90
Accomplishment in Rational Application of Mind (2nd)
Dutiyayonisomanasikārasampadāsutta

"… accomplishment in rational application of mind. A mendicant accomplished in rational application of mind can expect to develop and cultivate the noble eightfold path.

And how does a mendicant accomplished in rational application of mind develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That's how a mendicant accomplished in rational application of mind develops and cultivates the noble eightfold path."

SN 45.91

SN 45.91
Slanting East
Paṭhamapācīnaninnasutta

At Sāvatthī.

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.92-95

SN 45.92–95
Four Discourses on Slanting East
Dutiyādipācīnaninnasuttacatukka

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

“… the Mahī river …”

SN 45.96

SN 45.96
Sixth Discourse on Slanting East
Chaṭṭhapācīnaninnasutta

“Mendicants, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—slant, slope, and incline towards the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.97

SN 45.97
Slanting to the Ocean
Paṭhamasamuddaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops the noble eightfold path slants, slopes, and inclines to extinguishment. …”

SN 45.98-102

SN 45.98–102
Five Discourses on Slanting to the Ocean
Dutiyādisamuddaninnasuttapañcaka

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

“… the Mahī river …”

“… all the great rivers …”

SN 45.103

SN 45.103
Slanting East
Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.104

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

SN 45.105

“… the Aciravatī river …”

SN 45.106

"… the Sarabhū river …"

SN 45.107

"… the Mahī river …"

SN 45.108

“… all the great rivers …”

SN 45.109

SN 45.109
Slanting to the Ocean
Paṭhamasamuddaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.110

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

SN 45.111

“… the Aciravatī river …”

SN 45.112

“… the Sarabhū river …”

SN 45.113

“… the Mahī river …”

SN 45.114

“… all the great rivers …”

SN 45.115

SN 45.115
Slanting East
Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in freedom from death. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.116

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

SN 45.117

“… the Aciravatī river …”

SN 45.118

"… the Sarabhū river …"

SN 45.119

“… the Mahī river …”

SN 45.120

“… all the great rivers …”

SN 45.121

SN 45.121
Slanting to the Ocean
Paṭhamasamuddaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in freedom from death. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.122-126

SN 45.122–126
Sloping to the Ocean
Dutiyādisamuddaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

“… the Mahī river …”

“… all the great rivers …”

SN 45.127

SN 45.127
Slanting East
Paṭhamapācīnaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.128-132

SN 45.128–132
Slanting East
Dutiyādipācīnaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the east. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

“… the Mahī river …”

“… all the great rivers …”

SN 45.133

SN 45.133
Slanting to the Ocean
Paṭhamasamuddaninnasutta

“Mendicants, the Ganges river slants, slopes, and inclines to the ocean. In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.134-138

SN 45.134–138
Slanting to the Ocean
Dutiyādisamuddaninnasutta

“Mendicants, the Yamunā river slants, slopes, and inclines to the ocean. …”

“… the Aciravatī river …”

“… the Sarabhū river …”

“… the Mahī river …”

“… all the great rivers …”

SN 45.139

SN 45.139
The Realized One
Tathāgatasutta

At Sāvatthī.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish,

and end in freedom from death. That's how a mendicant who is diligent develops and cultivates the noble eightfold path.

Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment. That's how a mendicant who is diligent develops and cultivates the noble eightfold path."

SN 45.140

SN 45.140
Footprints
Padasutta

“The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the noble eightfold path.

And how does a mendicant who is diligent develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. … That’s how a mendicant who is diligent develops and cultivates the noble eightfold path.”

SN 45.141-145

SN 45.141–145
A Roof Peak
Kūṭādisutta

“Mendicants, the rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way …”

(Tell in full as in the previous discourse.)

“Of all kinds of fragrant root, spikenard is said to be the best. …”

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. …”

“Of all kinds of fragrant flower, jasmine is said to be the best. …”

“All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. …”

SN 45.146-148

SN 45.146–148
The Moon, Etc.
Candimādisutta

“The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. …”

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. …”

“Mendicants, cloth from Kāsi is said to be the best kind of woven cloth. …”

(Tell these in full as in the section on the Realized One.)

SN 45.149

SN 45.149
Hard Work
Balasutta

At Sāvatthī.

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics.

And how does a mendicant grounded on ethics develop and cultivate the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant grounded on ethics develops and cultivates the noble eightfold path.”

“… which culminate in the removal of greed, hate, and delusion …”

“… culminate, finish, and end in freedom from death …”

“… slants, slopes, and inclines to extinguishment …”

SN 45.150

SN 45.150
Seeds
Bījasutta

“All the plants and seeds that achieve growth, increase, and maturity do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, achieving growth, increase, and maturity in good qualities.”

SN 45.151

SN 45.151
Dragons
Nāgasutta

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body. In the same way, a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.

And how does a mendicant develop the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path depending on and grounded on ethics, acquiring great and abundant good qualities.”

SN 45.152

SN 45.152
Trees
Rukkhasutta

“Mendicants, suppose a tree slants, slopes, and inclines to the east. If it was cut off at the root, where would it fall?”

“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“In the same way, a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the noble eightfold path slant, slope, and incline to extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path slants, slopes, and inclines to extinguishment.”

SN 45.153

SN 45.153
Pots
Kumbhasutta

“Mendicants, suppose a pot full of water is tipped over, so the water drains out and doesn’t go back in. In the same way, a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.

And how does a mendicant who develops the noble eightfold path expel bad, unskillful qualities and not let them back in? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path expels bad, unskillful qualities and doesn’t let them back in.”

SN 45.154

SN 45.154
A Spike
Sūkasutta

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way.

In the same way, a mendicant whose view and development of the path is pointing the right way may well break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their view is pointing the right way.

And how does a mendicant whose view and development of the path is pointing the right way break ignorance, give rise to knowledge, and realize extinguishment? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant whose view and development of the path is pointing the right way breaks ignorance, gives rise to knowledge, and realizes extinguishment.”

SN 45.155

SN 45.155
The Sky
Ākāsasutta

“Mendicants, various winds blow in the sky. Winds blow from the east, the west, the north, and the south. There are winds that are dusty and dustless, cool and warm, weak and strong. In the same way, when the noble eightfold path is developed and cultivated the following are fully developed: the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, and the seven awakening factors.

And how are they fully developed? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they’re fully developed.”

SN 45.156

SN 45.156
Storms (1st)
Paṭhamameghasutta

“Mendicants, in the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.

How does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities on the spot? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities on the spot.”

SN 45.157

SN 45.157
Storms (2nd)
Dutiyameghasutta

“Mendicants, when a large storm has arisen, a strong wind disperses and settles it as it proceeds. In the same way, a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.

And how does a mendicant who develops the noble eightfold path disperse and still bad, unskillful qualities as they proceed? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the noble eightfold path disperses and stills bad, unskillful qualities as they proceed.”

SN 45.158

SN 45.158
A Ship
Nāvāsutta

“Mendicants, suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant develops and cultivates the noble eightfold path their fetters readily collapse and rot away.

And how do they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how they develop and cultivate the noble eightfold path so that their fetters readily collapse and rot away.”

SN 45.159

SN 45.159
A Guest House
Āgantukasutta

“Mendicants, suppose there was a guest house. Lodgers come from the east, west, north, and south. Aristocrats, brahmins, peasants, and menials all stay there. In the same way, a mendicant who develops and cultivates the noble eightfold path completely understands by direct knowledge the things that should be completely understood by direct knowledge. They give up by direct knowledge the things that should be given up by direct knowledge. They realize by direct knowledge the things that should be realized by direct knowledge. They develop by direct knowledge the things that should be developed by direct knowledge.

And what are the things that should be completely understood by direct knowledge? It should be said: the five grasping aggregates. What five? That is: form, feeling, perception, choices, and consciousness. These are the things that should be completely understood by direct knowledge. And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are the things that should be given up by direct knowledge. And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are the things that should be realized by direct knowledge. And what are the things that should be developed by direct knowledge? Serenity and discernment. These are the things that should be developed by direct knowledge.

And how does a mendicant develop the noble eightfold path in this way? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the eightfold path in this way.”

SN 45.160

SN 45.160
A River
Nadīsutta

“Mendicants, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’

What do you think, mendicants? Would they succeed?”

“No, sir. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

“In the same way, while a mendicant develops and cultivates the noble eightfold path, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’ It’s quite impossible for a mendicant who develops and cultivates the noble eightfold path to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

And how does a mendicant develop the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the noble eightfold path.”

SN 45.161

SN 45.161
Searches
Esanāsutta

At Sāvatthī.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion.

This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate, finish, and end in freedom from death.

This is the noble eightfold path that should be developed to directly know these three searches.”

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three

searches.

The noble eightfold path should be developed to directly know these three searches. What is the noble eightfold path? It's when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which slants, slopes, and inclines to extinguishment.

This is the noble eightfold path that should be developed to directly know these three searches."

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to completely understand …"

(Tell in full with "completely understand" instead of "directly know".)

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to finish …"

(Tell in full with "finish" instead of "directly know".)

"Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The noble eightfold path should be developed to give up …"

(Tell in full with "give up" instead of "directly know".)

SN 45.162

SN 45.162
Discriminations
Vidhāsutta

“Mendicants, there are three kinds of discrimination. What three? One discriminates, thinking that ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. These are the three kinds of discrimination.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of discrimination.”

(Tell in full as in the section on searches.)

SN 45.163

SN 45.163
Defilements
Āsavasutta

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three defilements.”

SN 45.164

SN 45.164
States of Existence
Bhavasutta

“There are these three states of existence. What three? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three states of existence.”

SN 45.165

SN 45.165
Forms of Suffering
Dukkhatāsutta

“Mendicants, there are these three forms of suffering. What three? The suffering inherent in painful feeling; the suffering inherent in conditions; and the suffering inherent in perishing. These are the three forms of suffering.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three forms of suffering.”

SN 45.166

SN 45.166
Kinds of Barrenness
Khilasutta

“Mendicants, there are these three kinds of barrenness. What three? Greed, hate, and delusion. These are the three kinds of barrenness.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three kinds of barrenness.”

SN 45.167

SN 45.167
Stains
Malasutta

“Mendicants, there are these three stains. What three? Greed, hate, and delusion. These are the three stains.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three stains.”

SN 45.168

SN 45.168
Troubles
Nīghasutta

“Mendicants, there are these three troubles. What three? Greed, hate, and delusion. These are the three troubles.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three troubles.”

SN 45.169

SN 45.169
Feelings
Vedanāsutta

“Mendicants, there are these three feelings: What three? Pleasant, painful, and neutral feeling. These are the three feelings.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three feelings.”

SN 45.170

SN 45.170
Craving
Taṇhāsutta

“Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three cravings.”

Thirst

“Mendicants, there are these three thirsts. What three? Thirst for sensual pleasures, thirst to continue existence, and thirst to end existence.

For the direct knowledge, complete understanding, finishing, and giving up of these three thirsts … … which culminates in the removal of greed, hate, and delusion. … which culminates, finishes, and ends in freedom from death. … which slants, slopes, and inclines to extinguishment.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three thirsts.”

SN 45.171

SN 45.171
Floods
Oghasutta

At Sāvatthī.

“Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance. These are the four floods.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four floods.”

(Tell in full as in the section on searches.)

SN 45.172

SN 45.172
Yokes
Yogasutta

“Mendicants, there are these four yokes. What four? The yokes of sensual pleasures, future lives, views, and ignorance. These are the four yokes.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four yokes.”

SN 45.173

SN 45.173
Grasping
Upādānasutta

“Mendicants, there are these four kinds of grasping. What four? Grasping at sensual pleasures, views, precepts and observances, and theories of a self. These are the four kinds of grasping.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four kinds of grasping.”

SN 45.174

SN 45.174
Personal Ties
Ganthasutta

“Mendicants, there are these four ties. What four? The personal ties to covetousness, ill will, misapprehension of precepts and observances, and the insistence that this is the only truth. These are the four ties.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these four ties.”

SN 45.175

SN 45.175
Tendencies
Anusayasutta

“Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven underlying tendencies.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these seven underlying tendencies.”

SN 45.176

SN 45.176
Kinds of Sensual Stimulation
Kāmaguṇasutta

“Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five kinds of sensual stimulation.”

SN 45.177

SN 45.177
Hindrances
Nīvaraṇasutta

“Mendicants, there are these five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five hindrances.”

SN 45.178

SN 45.178
Grasping Aggregates
Upādānakkhandhasutta

“Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five grasping aggregates.”

SN 45.179

SN 45.179
Lower Fetters
Orambhāgiyasutta

“Mendicants, there are five lower fetters. What five? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five lowers fetters.”

SN 45.180

SN 45.180
Higher Fetters
Uddhambhāgiyasutta

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which rely on seclusion, fading away, and cessation, and ripen as letting go.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The noble eightfold path should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What is the noble eightfold path? It’s when a mendicant develops right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion, which culminate in the removal of greed, hate, and delusion …” “… which culminate, finish, and end in freedom from death …” “… which slant, slope, and incline to extinguishment.

This is the noble eightfold path that should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

The Linked Discourses on the Path is the first section.

SN 46.1

SN 46.1
The Himalaya
Himavantasutta

At Sāvatthī.

“Mendicants, dragons grow and wax strong supported by the Himalayas, the king of mountains. When they’re strong they dive into the pools. Then they dive into the lakes, the streams, the rivers, and finally the ocean. There they acquire a great and abundant body.

In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities. And how does a mendicant develop the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities?

It’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go.

They develop the awakening factor of investigation of principles …

They develop the awakening factor of energy …

They develop the awakening factor of rapture …

They develop the awakening factor of tranquility …

They develop the awakening factor of immersion …

They develop the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go.

That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics, acquiring great and abundant good qualities.”

SN 46.2

SN 46.2
The Body
Kāyasutta

At Sāvatthī.

“Mendicants, this body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to them fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the five hindrances are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the foundation of serenity and freedom from distraction. Frequent rational application of mind to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent rational application of mind to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

This body is sustained by food. It depends on food to continue, and without food it doesn’t continue. In the same way, the seven awakening factors are sustained by fuel. They depend on fuel to continue, and without fuel they don’t continue.”

SN 46.3

SN 46.3
Ethics
Sīlasutta

“Mendicants, when a mendicant is accomplished in ethics, immersion, knowledge, freedom, or the knowledge and vision of freedom, even the sight of them is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth following them is very helpful, I say. Why is that? Because after hearing the teaching of such mendicants, a mendicant will live withdrawn in both body and mind, as they recollect and think about that teaching.

At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. As they live mindfully in this way they investigate, explore, and inquire into that teaching with wisdom.

At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it. As they investigate principles with wisdom in this way their energy is roused up and unflagging.

At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it. When they’re energetic, rapture not of the flesh arises.

At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it. When the mind is full of rapture, the body and mind become tranquil.

At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it. When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it. They closely watch over that mind immersed in samādhi.

At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

When the seven awakening factors are developed and cultivated in this way they can expect seven fruits and benefits. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished between one life and the next. If not, with the ending of the five lower fetters they’re extinguished upon landing. If not, with the ending of the five lower fetters they’re extinguished without extra effort. If not, with the ending of the five lower fetters they’re extinguished with extra effort. If not, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. When the seven

awakening factors are developed and cultivated in this way these are the seven fruits and benefits they can expect.”

SN 46.4

SN 46.4
Clothes
Vatthasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"There are these seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.

In the morning, I meditate on whichever of these seven awakening factors I want. At midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides in me I understand the specific reason it subsides. … If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides.

Suppose that a ruler or their minister had a chest full of garments of different colors. In the morning, they'd don whatever pair of garments they wanted. At midday, and in the evening, they'd don whatever pair of garments they wanted.

In the same way, in the morning, at midday, and in the evening, I meditate on whichever of these seven awakening factors I want. If it's the awakening factor of mindfulness, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides. … If it's the awakening factor of equanimity, I know that it's limitless and that it's properly implemented. While it remains I understand that it remains. And if it subsides I understand the specific reason it subsides."

SN 46.5

SN 46.5
A Monk
Bhikkhusutta

At Sāvatthī.

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

“Mendicant, they’re called awakening factors because they lead to awakening.

A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. As they develop the seven awakening factors, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed. They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

They’re called awakening factors because they lead to awakening.”

SN 46.6

SN 46.6
Kuṇḍaliya
Kuṇḍaliyasutta

At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. Then the wanderer Kuṇḍaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, I like to hang around the monasteries and visit the assemblies. When I’ve finished breakfast, it’s my habit to wander from monastery to monastery, from park to park. There I see some ascetics and brahmins speaking for the sake of winning debates and finding fault. But what benefit does Mister Gotama live for?”

“The benefit the Realized One lives for, Kuṇḍaliya, is the fruit of knowledge and freedom.”

“But what things must be developed and cultivated in order to fulfill knowledge and freedom?”

“The seven awakening factors.”

“But what things must be developed and cultivated in order to fulfill the seven awakening factors?”

“The four kinds of mindfulness meditation.”

“But what things must be developed and cultivated in order to fulfill the four kinds of mindfulness meditation?”

“The three kinds of good conduct.”

“But what things must be developed and cultivated in order to fulfill the three kinds of good conduct?”

“Sense restraint.

And Kuṇḍaliya, how is sense restraint developed and cultivated so as to fulfill the three kinds of good conduct? A mendicant sees an agreeable sight with their eye. They don’t desire it or enjoy it, and they don’t give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they see a disagreeable sight they’re not dismayed; their mind isn’t hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

Furthermore, a mendicant hears an agreeable sound with the ear … smells an agreeable odor with the nose … tastes an agreeable flavor with the tongue … feels an agreeable touch with the body … knows an agreeable idea with their mind. They don't desire it or enjoy it, and they don't give rise to greed. Their mind and body are steady internally, well settled and well freed. But if they know a disagreeable idea they're not dismayed; their mind isn't hardened, dejected, or full of ill will. Their mind and body are steady internally, well settled and well freed.

When a mendicant's mind and body are steady internally, they're well settled and well freed when it comes to both agreeable and disagreeable sights, sounds, smells, tastes, touches, and ideas. That's how sense restraint is developed and cultivated so as to fulfill the three kinds of good conduct.

And how are the three kinds of good conduct developed and cultivated so as to fulfill the four kinds of mindfulness meditation? A mendicant gives up bad conduct by way of body, speech, and mind, and develops good conduct by way of body, speech, and mind. That's how the three kinds of good conduct are developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? A mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

When he said this, the wanderer Kuṇḍaliya said to the Buddha, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

SN 46.7

SN 46.7
A Bungalow
Kūṭāgārasutta

“Mendicants, the rafters of a bungalow all slant, slope, and incline to the peak. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

SN 46.8

SN 46.8
With Upavāna
Upavānasutta

At one time the venerables Upavāna and Sāriputta were staying near Kosambī, in Ghosita's Monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Upavāna and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Upavāna:

"Reverend Upavāna, can a mendicant know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease?"

"They can, Reverend Sāriputta.

As a mendicant rouses up the awakening factor of mindfulness, they understand: 'My mind is well freed. I've eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.' …

As they rouse up the awakening factor of equanimity, they understand: 'My mind is well freed. I've eradicated dullness and drowsiness, and eliminated restlessness and remorse. My energy is roused up, and my mind is sharply focused, not sluggish.'

That's how a mendicant can know by investigating inside themselves that the seven awakening factors are well implemented so that they lead to living at ease."

SN 46.9

SN 46.9
Arisen (1st)
Paṭhamauppannasutta

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 46.10

SN 46.10
Arisen (2nd)
Dutiyauppannasutta

“Mendicants, these seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors don’t arise to be developed and cultivated apart from the Holy One’s training.”

SN 46.11

SN 46.11
Living Creatures
Pāṇasutta

“Mendicants, living creatures engage in the four postures: sometimes walking, sometimes standing, sometimes sitting, sometimes lying down. They do so depending on the earth and grounded on the earth. In the same way, a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.

And how does a mendicant develop the seven awakening factors depending on and grounded on ethics? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant develops and cultivates the seven awakening factors depending on and grounded on ethics.”

SN 46.12

SN 46.12
The Simile of the Sun (1st)
Paṭhamasūriyūpamasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

SN 46.13

SN 46.13
The Simile of the Sun (2nd)
Dutiyasūriyūpamasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way, for a mendicant rational application of mind is the forerunner and precursor of the arising of the seven awakening factors. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with rational application of mind develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with rational application of mind develops and cultivates the seven awakening factors.”

SN 46.14

SN 46.14
Sick (1st)
Paṭhamagilānasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Mahākassapa, sat down on the seat spread out, and said to him:

"I hope you're keeping well, Kassapa; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Kassapa, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahākassapa was happy with what the Buddha said. And that's how he recovered from that illness.

SN 46.15

SN 46.15
Sick (2nd)
Dutiyagilānasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahāmoggallāna was staying on the Vulture's Peak mountain, and he was sick, suffering, gravely ill. Then in the late afternoon, the Buddha came out of retreat, went to Venerable Moggallāna, sat down on the seat spread out, and said to him:

"I hope you're keeping well, Moggallāna; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"Moggallāna, I've rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that I've rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors!"

That is what the Buddha said. Satisfied, Venerable Mahāmoggallāna was happy with what the Buddha said. And that's how he recovered from that illness.

SN 46.16

SN 46.16
Sick (3rd)
Tatiyagilānasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time he was sick, suffering, gravely ill. Then Venerable Mahācunda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Cunda, express your understanding of the awakening factors."

"Sir, the Buddha has rightly explained these seven awakening factors. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that the Buddha has rightly explained. When developed and cultivated, they lead to direct knowledge, to awakening, and to extinguishment."

"Indeed, Cunda, these are awakening factors! Indeed, Cunda, these are awakening factors!"

This is what Cunda said, and the teacher approved. And that's how the Buddha recovered from that illness.

SN 46.17

SN 46.17
Going to the Far Shore
Pāraṅgamasutta

“Mendicants, when these seven awakening factors are developed and cultivated they lead to going from the near shore to the far shore. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead to going from the near shore to the far shore.

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

you should try to find delight there, having left behind sensual pleasures. With no possessions, an astute person should cleanse themselves of mental corruptions.

And those whose minds are rightly developed in the awakening factors; letting go of attachments, they delight in not grasping. With defilements ended, brilliant, they are extinguished in this world.”

SN 46.18

SN 46.18
Missed Out
Viraddhasutta

“Mendicants, whoever has missed out on the seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the seven awakening factors has undertaken the noble path to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. Whoever has missed out on these seven awakening factors has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these seven awakening factors has undertaken the noble path to the complete ending of suffering.”

SN 46.19

SN 46.19
Noble
Ariyasutta

“Mendicants, when these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

SN 46.20

SN 46.20
Disillusionment
Nibbidāsutta

“Mendicants, the seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 46.21

SN 46.21
To Awakening
Bodhāyasutta

Then a mendicant went up to the Buddha … and said to him:

“Sir, they speak of the ‘awakening factors’. How are the awakening factors defined?”

“Mendicant, they’re called awakening factors because they lead to awakening. A mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They’re called awakening factors because they lead to awakening.”

SN 46.22

SN 46.22
A Teaching on the Awakening Factors
Bojjhaṅgadesanāsutta

“Mendicants, I will teach you the seven awakening factors. Listen …

And what are the seven awakening factors? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors.”

SN 46.23

SN 46.23
Grounds
Ṭhāniyasutta

“Mendicants, when you frequently apply the mind to things that are grounds for sensual greed, sensual desire arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for ill will, ill will arises, and once arisen it increases and grows. When you frequently apply the mind to things that are grounds for dullness and drowsiness, dullness and drowsiness arise, and once arisen they increase and grow. When you frequently apply the mind to things that are grounds for restlessness and remorse, restlessness and remorse arise, and once arisen they increase and grow. When you frequently apply the mind to things that are grounds for doubt, doubt arises, and once arisen it increases and grows.

When you frequently apply the mind to things that are grounds for the awakening factor of mindfulness, the awakening factor of mindfulness arises, and once arisen it’s fully developed. … When you frequently apply the mind to things that are grounds for the awakening factor of equanimity, the awakening factor of equanimity arises, and once arisen it’s fully developed.”

SN 46.24

SN 46.24
Irrational Application of Mind
Ayonisomanasikārasutta

“Mendicants, when you apply the mind irrationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow. And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity don’t arise, or if they’ve already arisen, they cease.

When you apply the mind rationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt don’t arise, or if they’ve already arisen they’re given up.

And the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

SN 46.25

SN 46.25
Non-decline
Aparihāniyasutta

“Mendicants, I will teach you seven principles that prevent decline. Listen …

And what are the seven principles that prevent decline? They are the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven principles that prevent decline.”

SN 46.26

SN 46.26
The Ending of Craving
Taṇhakkhayasutta

“Mendicants, you should develop the path and the practice that leads to the ending of craving. And what is the path and the practice that leads to the ending of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him:

“Sir, how are the seven awakening factors developed and cultivated so as to lead to the ending of craving?”

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up. …

A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. As they do so, craving is given up. When craving is given up, deeds are given up. When deeds are given up, suffering is given up.

And so, Udāyī, when craving ends, deeds end; when deeds end suffering ends.”

SN 46.27

SN 46.27
The Cessation of Craving
Taṇhānirodhasutta

“Mendicants, you should develop the path and the practice that leads to the cessation of craving. And what is the path and the practice that leads to the cessation of craving? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to the cessation of craving?

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is how the seven awakening factors are developed and cultivated so as to lead to the cessation of craving.”

SN 46.28

SN 46.28
Helping Penetration
Nibbedhabhāgiyasutta

“Mendicants, I will teach you a path that helps penetration. Listen …

And what is the path that helps penetration? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity.” When he said this, Udāyī said to him:

“Sir, how are the seven awakening factors developed and cultivated so as to lead to penetration?”

“Udāyī, it’s when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of mindfulness, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time. …

A mendicant develops the awakening factor of equanimity, which relies on seclusion, fading away, and cessation, and ripens as letting go. And it is abundant, expansive, limitless, and free of ill will. With a mind that has developed the awakening factor of equanimity, they penetrate and shatter the mass of greed, the mass of hate, and the mass of delusion for the first time.

This is how are the seven awakening factors are developed and cultivated so as to lead to penetration.”

SN 46.29

SN 46.29
One Thing
Ekadhammasutta

“Mendicants, I do not see a single thing that, when it is developed and cultivated like this, leads to giving up the things that are prone to being fettered like the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. And how are the seven awakening factors developed and cultivated so as to lead to giving up the things that are prone to being fettered?

It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion,

and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the seven awakening factors are developed and cultivated so as to lead to giving up the things that are prone to being fettered.

And what are the things that are prone to being fettered? The eye is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. The ear … nose … tongue … body … mind is something that’s prone to being fettered. This is where these fetters, shackles, and attachments arise. These are called the things that are prone to being fettered.”

SN 46.30

SN 46.30
With Udāyī
Udāyisutta

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. Then Venerable Udāyī went up to the Buddha … and said to him:

"It's incredible, sir, it's amazing! How helpful my love and respect for the Buddha have been, and my sense of conscience and prudence. For when I was still a layman, I wasn't helped much by the teaching or the Saṅgha. But when I considered my love and respect for the Buddha, and my sense of conscience and prudence, I went forth from the lay life to homelessness. The Buddha taught me the Dhamma: 'Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.'

Then, while staying in an empty hut, I followed the churning of the five grasping aggregates. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. I comprehended the teaching; I acquired the path. When developed and cultivated as I'm living in such a way, it will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'

I acquired the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When developed and cultivated as I'm living in such a way, they will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the path that I acquired. When developed and cultivated as I'm living in such a way, it will bring me to such a state that I will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

"Good, good, Udāyī! For that is indeed the path that you acquired. When developed and cultivated as you're living in such a way, it will bring you to such a state that you will understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

SN 46.31

SN 46.31
Skillful (1st)
Paṭhamakusalasutta

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in diligence and meet at diligence, and diligence is said to be the best of them. A mendicant who is diligent can expect to develop and cultivate the seven awakening factors.

And how does a diligent mendicant develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a diligent mendicant develops and cultivates the seven awakening factors.”

SN 46.32

SN 46.32
Skillful (2nd)
Dutiyakusalasutta

“Mendicants, whatever qualities are skillful, part of the skillful, on the side of the skillful, all of them are rooted in rational application of mind and meet at rational application of mind, and rational application of mind is said to be the best of them. A mendicant accomplished in rational application of mind can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with rational application of mind develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with rational application of mind develops and cultivates the seven awakening factors.”

SN 46.33

SN 46.33
Corruptions
Upakkilesasutta

“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements.”

SN 46.34

SN 46.34
Not Corruptions
Anupakkilesasutta

“Mendicants, these seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

SN 46.35

SN 46.35
Irrational Application of Mind
Yonisomanasikārasutta

“Mendicants, when you apply the mind irrationally, sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt arise, and once arisen they increase and grow.”

“Mendicants, when you apply the mind rationally, the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity arise, and once they’ve arisen, they’re fully developed.”

SN 46.36

SN 46.36
Growth
Buddhisutta

“Mendicants, when the seven awakening factors are developed and cultivated they lead to growth and progress. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they lead to growth and progress.”

SN 46.37

SN 46.37
Obstacles
Āvaraṇanīvaraṇasutta

“Mendicants, there are these five obstacles and hindrances, corruptions of the heart that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, corruptions of the heart that weaken wisdom.

There are these seven awakening factors that are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

SN 46.38

SN 46.38
Without Obstacles
Anīvaraṇasutta

“Mendicants, sometimes a noble disciple pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.

What are the five hindrances that are absent? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances that are absent.

And what are the seven awakening factors that are fully developed? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are the seven awakening factors that are fully developed. Sometimes a noble disciple pays attention, applies the mind, concentrates wholeheartedly, and actively listens to the teaching. At such a time the five hindrances are absent, and the seven awakening factors are fully developed.”

SN 46.39

SN 46.39
Trees
Rukkhasutta

“Mendicants, there are large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall. And what are those large trees with tiny seeds and big trunks? The peepal, banyan, wavy leaf fig, cluster fig, Moreton Bay fig, and portia. These are the large trees with tiny seeds and big trunks, which grow up and around other trees as parasites. The trees they engulf break apart, collapse, and fall.

In the same way, take a certain gentleman who has gone forth from the lay life to homelessness, abandoning sensual pleasures. But beset by sensual pleasures that are similar, or even worse, he breaks apart, collapses, and falls.

There are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or parasites of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom.”

SN 46.40

SN 46.40
Hindrances
Nīvaraṇasutta

“Mendicants, these five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These five hindrances are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are creators of vision and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

SN 46.41

SN 46.41
Discriminations
Vidhāsutta

At Sāvatthī.

“Mendicants, all the ascetics and brahmins in the past who have given up the three discriminations have done so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the future who will give up the three discriminations will do so by developing and cultivating the seven awakening factors. All the ascetics and brahmins in the present who are giving up the three discriminations do so by developing and cultivating the seven awakening factors.

What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. All the ascetics and brahmins in the past … future … and present who give up the three discriminations do so by developing and cultivating the seven awakening factors.”

SN 46.42

SN 46.42
A Wheel-Turning Monarch
Cakkavattisutta

“Mendicants, when a Wheel-Turning Monarch appears seven treasures appear. What seven? The wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor. When a Wheel-Turning Monarch appears these seven treasures appear.

When a Realized One, a perfected one, a fully awakened Buddha appears the seven treasures of the awakening factors appear. What seven? The treasures of the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When a Realized One, a perfected one, a fully awakened Buddha appears these seven treasures of the awakening factors appear.”

SN 46.43

SN 46.43
About Māra
Mārasutta

“Mendicants, I will teach you a path for crushing Māra’s army. Listen …

And what is that path? It is the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. This is the path for crushing Māra’s army.”

SN 46.44

SN 46.44
Witless
Duppañña sutta

Then a mendicant went up to the Buddha … and asked him, “Sir, they speak of ‘a witless idiot’. How is a witless idiot defined?”

“Mendicant, they’re called a witless idiot because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called a witless idiot because they haven’t developed and cultivated these seven awakening factors.”

SN 46.45

SN 46.45
Wise
Paññavantasutta

“Sir they speak of a person who is ‘wise, no idiot’. How is a person who is wise, no idiot defined?”

“Mendicant, they’re called wise, no idiot because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called wise, no idiot because they’ve developed and cultivated these seven awakening factors.”

SN 46.46

SN 46.46
Poor
Daliddasutta

“Sir, they speak of someone who is ‘poor’. How is a poor person defined?”

“Mendicant, they’re called poor because they haven’t developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called poor because they haven’t developed and cultivated these seven awakening factors.”

SN 46.47

SN 46.47
Prosperous
Adaliddasutta

“Sir, they speak of someone who is ‘prosperous’. How is a prosperous person defined?”

“Mendicant, they’re called prosperous because they’ve developed and cultivated the seven awakening factors. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. They’re called prosperous because they’ve developed and cultivated these seven awakening factors.”

SN 46.48

SN 46.48
The Sun
Ādiccasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

In the same way, for a mendicant good friendship is the forerunner and precursor of the arising of the seven awakening factors. A mendicant with good friends can expect to develop and cultivate the seven awakening factors.

And how does a mendicant with good friends develop and cultivate the seven awakening factors? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant with good friends develops and cultivates the seven awakening factors.”

SN 46.49

SN 46.49
Interior
Ajjhattikaṅgasutta

“Taking into account interior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like rational application of mind. …”

SN 46.50

SN 46.50
Exterior
Bāhiraṅgasutta

“Taking into account exterior factors, mendicants, I do not see a single one that gives rise to the seven awakening factors like good friendship. …”

SN 46.51

SN 46.51
Nourishing
Āhārasutta

At Sāvatthī.

“Mendicants, I will teach you what fuels and what starves the five hindrances and the seven awakening factors. Listen …

And what fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow? There is the feature of beauty. Frequent irrational application of mind to that fuels the arising of sensual desire, or, when it has arisen, makes it increase and grow.

And what fuels the arising of ill will, or, when it has arisen, makes it increase and grow? There is the feature of harshness. Frequent irrational application of mind to that fuels the arising of ill will, or, when it has arisen, makes it increase and grow.

And what fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow? There is discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. Frequent irrational application of mind to that fuels the arising of dullness and drowsiness, or, when they have arisen, makes them increase and grow.

And what fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow? There is the unsettled mind. Frequent irrational application of mind to that fuels the arising of restlessness and remorse, or, when they have arisen, makes them increase and grow.

And what fuels the arising of doubt, or, when it has arisen, makes it increase and grow? There are things that are grounds for doubt. Frequent irrational application of mind to them fuels the arising of doubt, or, when it has arisen, makes it increase and grow.

And what fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of mindfulness. Frequent rational application of mind to them fuels the arising of the awakening factor of mindfulness, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent rational application of mind to them fuels the arising of the awakening factor of investigation of principles, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it? There are the elements of initiative, persistence, and exertion. Frequent

rational application of mind to them fuels the arising of the awakening factor of energy, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of rapture. Frequent rational application of mind to them fuels the arising of the awakening factor of rapture, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it? There is tranquility of the body and of the mind. Frequent rational application of mind to that fuels the arising of the awakening factor of tranquility, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it? There are things that are the foundation of serenity and freedom from distraction. Frequent rational application of mind to them fuels the arising of the awakening factor of immersion, or, when it has arisen, fully develops it.

And what fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it? There are things that are grounds for the awakening factor of equanimity. Frequent rational application of mind to them fuels the arising of the awakening factor of equanimity, or, when it has arisen, fully develops it.

And what starves the arising of sensual desire, or, when it has arisen, starves its increase and growth? There is the feature of ugliness. Frequent rational application of mind to that starves the arising of sensual desire, or, when it has arisen, starves its increase and growth.

And what starves the arising of ill will, or, when it has arisen, starves its increase and growth? There is the heart's release by love. Frequent rational application of mind to that starves the arising of ill will, or, when it has arisen, starves its increase and growth.

And what starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth? There are the elements of initiative, persistence, and exertion. Frequent rational application of mind to them starves the arising of dullness and drowsiness, or, when they have arisen, starves their increase and growth.

And what starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth? There is the settled mind. Frequent rational application of mind to that starves the arising of restlessness and remorse, or, when they have arisen, starves their increase and growth.

And what starves the arising of doubt, or, when it has arisen, starves its increase and growth? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Frequent rational application of mind to them starves the arising of doubt, or, when it has arisen, starves its increase and growth.

And what starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development? There are things that are grounds for the awakening

factor of mindfulness. Not frequently focusing on them starves the arising of the awakening factor of mindfulness, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development? There are qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. Not frequently focusing on them starves the arising of the awakening factor of investigation of principles, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development? There are the elements of initiative, persistence, and exertion. Not frequently focusing on them starves the arising of the awakening factor of energy, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of rapture. Not frequently focusing on them starves the arising of the awakening factor of rapture, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development? There is tranquility of the body and of the mind. Not frequently applying the mind to that starves the arising of the awakening factor of tranquility, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development? There are things that are the foundation of serenity and freedom from distraction. Not frequently focusing on them starves the arising of the awakening factor of immersion, or, when it has arisen, starves its full development.

And what starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development? There are things that are grounds for the awakening factor of equanimity. Not frequently focusing on them starves the arising of the awakening factor of equanimity, or, when it has arisen, starves its full development.”

SN 46.52

SN 46.52
Is There a Way?
Pariyāyasutta

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't we visit the monastery of the wanderers of other religions?"

Then they went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 'Mendicants, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' We too teach our disciples: 'Reverends, please give up the five hindrances—corruptions of the heart that weaken wisdom—and truly develop the seven awakening factors.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking:

"We will learn the meaning of this statement from the Buddha himself." Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, when wanderers of other religions say this, you should say to them: 'But reverends, is there a way in which the five hindrances become ten and the seven awakening factors become fourteen?' Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And what is the way in which the five hindrances become ten? Sensual desire for what is internal is a hindrance; and sensual desire for what is external is also a hindrance. That's how what is concisely referred to as 'the hindrance of sensual desire' becomes twofold. Ill will for what is internal is a hindrance; and ill will for what is external is also a hindrance. That's how what is concisely referred to as 'the hindrance of ill will' becomes twofold. Dullness is a hindrance; and drowsiness is also a hindrance. That's how what is concisely referred to as 'the hindrance of dullness and drowsiness' becomes twofold. Restlessness is a hindrance; and remorse is also a hindrance. That's how what is concisely referred to as

‘the hindrance of restlessness and remorse’ becomes twofold. Doubt about internal things is a hindrance; and doubt about external things is also a hindrance. That’s how what is concisely referred to as ‘the hindrance of doubt’ becomes twofold. This is the way in which the five hindrances become ten.

And what is the way in which the seven awakening factors become fourteen? Mindfulness of internal things is the awakening factor of mindfulness; and mindfulness of external things is also the awakening factor of mindfulness. That’s how what is concisely referred to as ‘the awakening factor of mindfulness’ becomes twofold.

Investigating, exploring, and inquiring into internal things with wisdom is the awakening factor of investigation of principles; and investigating, exploring, and inquiring into external things with wisdom is also the awakening factor of investigation of principles. That’s how what is concisely referred to as ‘the awakening factor of investigation of principles’ becomes twofold.

Physical energy is the awakening factor of energy; and mental energy is also the awakening factor of energy. That’s how what is concisely referred to as ‘the awakening factor of energy’ becomes twofold.

Rapture while placing the mind and keeping it connected is the awakening factor of rapture; and rapture without placing the mind and keeping it connected is also the awakening factor of rapture. In this way what is concisely referred to as ‘the awakening factor of rapture’ becomes twofold.

Physical tranquility is the awakening factor of tranquility; and mental tranquility is also the awakening factor of tranquility. In this way what is concisely referred to as ‘the awakening factor of tranquility’ becomes twofold.

Immersion while placing the mind and keeping it connected is the awakening factor of immersion; and immersion without placing the mind and keeping it connected is also the awakening factor of immersion. In this way what is concisely referred to as ‘the awakening factor of immersion’ becomes twofold.

Equanimity for internal things is the awakening factor of equanimity; and equanimity for external things is also the awakening factor of equanimity. In this way what is concisely referred to as ‘the awakening factor of equanimity’ becomes twofold. This is the way in which the seven awakening factors become fourteen.”

SN 46.53

SN 46.53
Fire
Aggisutta

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms.

(The same as the previous discourse.)

“Mendicants, when wanderers of other religions say this, you should say to them: ‘Reverends, which awakening factors should not be developed when the mind is sluggish? And which awakening factors should be developed at that time? Which awakening factors should not be developed when the mind is restless? And which awakening factors should be developed at that time?’ Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they’re out of their element.

I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

When the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s hard to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they make it flare up?”

“No, sir.”

“In the same way, when the mind is sluggish, it’s the wrong time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s hard to stimulate a sluggish mind with these things.

When the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

Suppose someone wanted to make a small fire flare up. If they toss dry grass, cow-dung, and timber on it, blow on it, and don’t scatter dirt on it, could they make it flare up?”

“Yes, sir.”

“In the same way, when the mind is sluggish, it’s the right time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s easy to stimulate a sluggish mind with these things.

When the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss dry grass, cow-dung, and timber on it, blow on it, and don’t scatter dirt on it, could they extinguish it?”

“No, sir.”

“In the same way, when the mind is restless, it’s the wrong time to develop the awakening factors of investigation of principles, energy, and rapture. Why is that? Because it’s hard to settle a restless mind with these things.

When the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things.

Suppose someone wanted to extinguish a bonfire. If they toss wet grass, cow-dung, and timber on it, spray it with water, and scatter dirt on it, could they extinguish it?”

“Yes, sir.”

“In the same way, when the mind is restless, it’s the right time to develop the awakening factors of tranquility, immersion, and equanimity. Why is that? Because it’s easy to settle a restless mind with these things. But mindfulness is always useful, I say.”

SN 46.54

SN 46.54
Full of Love
Mettāsahagatasutta

At one time the Buddha was staying in the land of the Koliyans, where they have a town called Haliddavasana. Then several mendicants robed up in the morning and, taking their bowls and robes, entered Haliddavasana for alms. Then it occurred to them, “It’s too early to wander for alms in Haliddavasana. Why don’t we visit the monastery of the wanderers of other religions?”

Then they went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

“Reverends, the ascetic Gotama teaches his disciples like this: ‘Come, mendicants, give up these five hindrances, corruptions of the heart that weaken wisdom, and meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. Meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.’

We too teach our disciples in just the same way. What, then, is the difference between the ascetic Gotama’s teaching and instruction and ours?”

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking:

“We will learn the meaning of this statement from the Buddha himself.” Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Mendicants, when wanderers of other religions say this, you should say to them: ‘But reverends, how is the heart’s release by love developed? What is its destination, apex,

fruit, and culmination? How is the heart's release by compassion developed? What is its destination, apex, fruit, and end? How is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? How is the heart's release by equanimity developed? What is its destination, apex, fruit, and end?' Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

And how is the heart's release by love developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by love together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. The apex of the heart's release by love is the beautiful, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by compassion developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by compassion together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. … If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. The apex of the heart's release by compassion is the dimension of infinite space, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart's release by rejoicing developed? What is its destination, apex, fruit, and end? It's when a mendicant develops the heart's release by rejoicing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. … If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do. Or else, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. The apex of the heart's release by rejoicing is the dimension of infinite consciousness, I say, for a mendicant who has not penetrated to a higher freedom.

And how is the heart’s release by equanimity developed? What is its destination, apex, fruit, and end? It’s when a mendicant develops the heart’s release by equanimity together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive,’ that’s what they do. If they wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,’ that’s what they do. If they wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,’ that’s what they do. Or else, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. The apex of the heart’s release by equanimity is the dimension of nothingness, I say, for a mendicant who has not penetrated to a higher freedom.”

SN 46.55

SN 46.55
With Saṅgārava
Saṅgāravasutta

At Sāvatthī.

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.

In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.

In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it.

In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don’t spring to mind, let alone those that are not

practiced.

Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

In the same way, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it.

In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there is a bowl of water that is not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there is a bowl of water that is not overgrown with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there is a bowl of water that is not stirred by the wind, churning, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Suppose there was a bowl of water that was transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it.

In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. This is the cause, brahmin, this is the reason why sometimes even hymns that are long-unpracticed do spring to mind, let alone those that are practiced.

These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These seven awakening factors are not obstacles, hindrances, or corruptions of the mind. When developed and cultivated they lead to the realization of the fruit of knowledge and freedom."

When he said this, Saṅgārava said to the Buddha, "Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

SN 46.56

SN 46.56
With Prince Abhaya
Abhayasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Prince Abhaya went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Pūraṇa Kassapa says this: 'There is no cause or reason for not knowing and not seeing. Not knowing and not seeing have no cause or reason. There is no cause or reason for knowing and seeing. Knowing and seeing have no cause or reason.' What does the Buddha say about this?"

"Prince, there are causes and reasons for not knowing and not seeing. Not knowing and not seeing have causes and reasons. There are causes and reasons for knowing and seeing. Knowing and seeing have causes and reasons."

"But sir, what is the cause and reason for not knowing and not seeing? How do not knowing and not seeing have causes and reasons?"

"There's a time when the heart is overcome and mired in sensual desire, without truly knowing and seeing the escape from sensual desire that has arisen. This is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons.

Furthermore, there's a time when the heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt, without truly knowing and seeing the escape from doubt that has arisen. This is a cause and reason for not knowing and not seeing. And this is how not knowing and not seeing have causes and reasons."

"Sir, what is the name of this exposition of the teaching?"

"These are called the 'hindrances', prince."

"Indeed, Blessed One, these are hindrances! Indeed, Holy One, these are hindrances! Overcome by even a single hindrance you wouldn't truly know or see, let alone all five hindrances.

But sir, what is the cause and reason for knowing and seeing? How do knowing and seeing have causes and reasons?"

"It's when a mendicant develops the awakening factor of mindfulness, which relies on seclusion, fading away, and cessation, and ripens as letting go. They truly know and see with a mind that has developed the awakening factor of mindfulness. This is a cause and

reason for knowing and seeing. And this is how knowing and seeing have causes and reasons.

Furthermore, a mendicant develops the awakening factor of investigation of principles … energy … rapture … tranquility … immersion … equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. They truly know and see with a mind that has developed the awakening factor of equanimity. This is a cause and reason for knowing and seeing. And this is how knowing and seeing have causes and reasons."

"Sir, what is the name of this exposition of the teaching?"

"These are called the 'awakening factors', prince."

"Indeed, Blessed One, these are awakening factors! Indeed, Holy One, these are awakening factors! Endowed with even a single awakening factor you would truly know and see, let alone all seven awakening factors. When climbing Mount Vulture's Peak I became fatigued in body and mind. But this has now faded away. And I've comprehended the teaching."

SN 46.57

SN 46.57
A Skeleton
Aṭṭhikamahapphalasutta

At Sāvatthī.

“Mendicants, when the perception of a skeleton is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of a skeleton together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the perception of a skeleton, when developed and cultivated, is very fruitful and beneficial.”

“When the perception of a skeleton is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. How so?…”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great benefit. How so?…”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great sanctuary from the yoke. How so?…”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to great inspiration. How so?…”

“Mendicants, when the perception of a skeleton is developed and cultivated it leads to dwelling in great ease. How so?…”

SN 46.58

SN 46.58
Worm-Infested
Puḷavakasutta

“Mendicants, when the perception of a worm-infested corpse is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.59

SN 46.59
Livid
Vinīlakasutta

“Mendicants, when the perception of a livid corpse is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.60

SN 46.60
Split Open
Vicchiddakasutta

“Mendicants, when the perception of a split open corpse is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.61

SN 46.61
Bloated
Uddhumātakasutta

“Mendicants, when the perception of a bloated corpse is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.62

SN 46.62
Love
Mettāsutta

“Mendicants, when love is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.63

SN 46.63
Compassion
Karuṇāsutta

“Mendicants, when compassion is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.64

SN 46.64
Rejoicing
Muditāsutta

“Mendicants, when rejoicing is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.65

SN 46.65
Equanimity
Upekkhāsutta

“Mendicants, when equanimity is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.66

SN 46.66
Breathing
Ānāpānasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.67

SN 46.67
Ugliness
Asubhasutta

“Mendicants, when the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.68

SN 46.68
Death
Maraṇasutta

“Mendicants, when the perception of death is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.69

SN 46.69
Repulsiveness of Food
Āhārepaṭikūlasutta

“Mendicants, when the perception of repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.70

SN 46.70
Dissatisfaction
Anabhiratisutta

“Mendicants, when the perception of dissatisfaction with the whole world is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.71

SN 46.71
Impermanence
Aniccasutta

“Mendicants, when the perception of impermanence is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.72

SN 46.72
Suffering in Impermanence
Dukkhasutta

“Mendicants, when the perception of suffering in impermanence is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.73

SN 46.73
Not-Self in Suffering
Anattasutta

“Mendicants, when the perception of not-self in suffering is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.74

SN 46.74
Giving Up
Pahānasutta

“Mendicants, when the perception of giving up is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.75

SN 46.75
Dispassion
Virāgasutta

“Mendicants, when the perception of dispassion is developed and cultivated it’s very fruitful and beneficial. …”

SN 46.76

SN 46.76
Cessation
Nirodhasutta

“Mendicants, when the perception of cessation is developed and cultivated it’s very fruitful and beneficial. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how, when the perception of cessation is developed and cultivated, it’s very fruitful and beneficial.

When the perception of cessation is developed and cultivated you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. When the perception of cessation is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

“The perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary from the yoke … great inspiration … great ease. How so? It’s when a mendicant develops the perception of cessation together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how the perception of cessation, when developed and cultivated, leads to great benefit … great sanctuary from the yoke … great inspiration … great ease.”

SN 46.77-88

SN 46.77–88
The Ganges River, Etc.
Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the seven awakening factors slant, slope, and incline to extinguishment? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the seven awakening factors slants, slopes, and inclines to extinguishment.”

(Tell in full for each of the different rivers as in SN 45.91–102.)

SN 46.89-98

SN 46.89–98
A Realized One, Etc.
Appamādavagga

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …”

(Tell in full as in SN 45.139–148.)

SN 46.99-110

SN 46.99–110
Hard Work, Etc.
Balakaraṇīyavagga

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

(Tell in full as in SN 45.149–160.)

SN 46.111-120

SN 46.111–120
Searches, Etc.
Esanāvagga

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

(Tell in full as in SN 45.161–170.)

SN 46.121-129

SN 46.121–129
Floods
Oghādisutta

“Mendicants, there are these four floods. What four? The floods of sensuality, desire to be reborn, views, and ignorance.”

(Tell in full as in SN 45.171–179.)

SN 46.130

SN 46.130
Higher Fetters
Uddhambhāgiyasutta

At Sāvatthī.

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

What seven? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which culminate in the removal of greed, hate, and delusion. …”

“… which culminate, finish, and end in freedom from death …”

“… which slant, slope, and incline to extinguishment …

The seven awakening factors should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

SN 46.131-142

SN 46.131–142
More on the Ganges River, Etc.
Punagaṅgāpeyyālavagga

(Tell in full as in SN 45.103–114, removal of greed version.)

SN 46.143-152

SN 46.143–152
Another Series on a Realized One, Etc.
Punaappamādavagga

(Tell in full as in SN 45.139–148, removal of greed version.)

SN 46.153-164

SN 46.153–164
Hard Work, Etc.
Punabalakaraṇīyavagga

(Tell in full as in SN 45.149–160, removal of greed version.)

SN 46.165-174

SN 46.165–174
Another Series on Searches, Etc.
Punaesanāvagga

(Tell in full as in SN 45.161–170.)

SN 46.175-184

SN 46.175–184
Another Series on Floods, Etc.
Punaoghavagga

(Tell in full as in SN 45.171–180.)

(Tell in full as in the chapter on removal of greed, hate, and delusion.)

(The Linked Discourses on Awakening Factors should be told in full just as the Linked Discourses on the Path.)

The Linked Discourses on the Awakening Factors is the second section.

SN 47.1

SN 47.1
In Ambapālī's Mango Grove
Ambapālisutta

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapālī's Mango Grove. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What four?

It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

SN 47.2

SN 47.2
Mindful
Satisutta

At one time the Buddha was staying near Vesālī, in Ambapālī's mango grove. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is mindful.

And how is a mendicant aware? It's when a mendicant acts with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent. That's how a mendicant acts with situational awareness. A mendicant should live mindful and aware. This is my instruction to you."

SN 47.3

SN 47.3
A Monk
Bhikkhusutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around."

"Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation in three ways, depending on and grounded on ethics.

What four?

Meditate observing an aspect of the body internally—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or meditate observing an aspect of the body externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or meditate observing an aspect of the body internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Or meditate observing an aspect of feelings internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Or meditate observing an aspect of the mind internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Or meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop the four kinds of mindfulness meditation in these three ways, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night."

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

SN 47.4

SN 47.4
At Sālā
Sālasutta

At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants:

“Mendicants, those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in the four kinds of mindfulness meditation. What four? Please, reverends, meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the body. Meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know feelings. Meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know the mind. Meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to truly know principles.

Those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, so as to fully understand principles.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—also meditate observing an aspect of the body—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the body. They meditate observing an aspect of feelings—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from feelings. They meditate observing an aspect of the mind—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from the mind. They meditate observing an aspect of principles—keen, aware, at one, with minds that are clear, immersed in samādhi, and unified, detached from principles.

Those mendicants who are junior—recently gone forth, newly come to this teaching and training—should be encouraged, supported, and established in these four kinds of mindfulness meditation.”

SN 47.5

SN 47.5
A Heap of the Unskillful
Akusalarāsisutta

At Sāvatthī.

There the Buddha said:

“Rightly speaking, mendicants, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

SN 47.6

SN 47.6
A Hawk
Sakuṇagghisutta

“Once upon a time, mendicants, a hawk suddenly swooped down and grabbed a quail. And as the quail was being carried off he wailed, ‘I’m so unlucky, so unfortunate, to have roamed out of my territory into the domain of others. If today I’d roamed within my own territory, the domain of my fathers, this hawk wouldn’t have been able to beat me by fighting.’

‘So, quail, what is your own territory, the domain of your fathers?’

‘It’s a ploughed field covered with clods of earth.’

Confident in her own strength, the hawk was not daunted or intimidated. She released the quail, saying, ‘Go now, quail. But even there you won’t escape me!’

Then the quail went to a ploughed field covered with clods of earth. He climbed up a big clod, and standing there, he said to the hawk: ‘Come get me, hawk! Come get me, hawk!’

Confident in her own strength, the hawk was not daunted or intimidated. She folded her wings and suddenly swooped down on the quail. When the quail knew that the hawk was nearly there, he slipped under that clod. But the hawk crashed chest-first right there.

That’s what happens when you roam out of your territory into the domain of others.

So, mendicants, don’t roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you.

And what is not a mendicant’s own territory but the domain of others? It’s the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant’s own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t find a vulnerability or get hold of you.

And what is a mendicant’s own territory, the domain of the fathers? It’s the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the

world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant's own territory, the domain of the fathers."

SN 47.7

SN 47.7
A Monkey
Makkaṭasutta

“Mendicants, in the Himalayas there are regions that are rugged and impassable. In some such regions, neither monkeys nor humans can go, while in others, monkeys can go but not humans. There are also level, pleasant places where both monkeys and humans can go. There hunters lay snares of tar on the monkey trails to catch the monkeys.

The monkeys who are not foolhardy and reckless see the tar and avoid it from afar. But a foolish and reckless monkey goes up to the tar and grabs it with a hand. He gets stuck there. Thinking to free his hand, he grabs it with his other hand. He gets stuck there. Thinking to free both hands, he grabs it with a foot. He gets stuck there. Thinking to free both hands and foot, he grabs it with his other foot. He gets stuck there. Thinking to free both hands and feet, he grabs it with his snout. He gets stuck there.

And so the monkey, trapped at five points, just lies there screeching. He’d meet with tragedy and disaster, and the hunter can do what he wants with him. The hunter spears him, pries him off that tarred block of wood, and goes wherever he wants.

That’s what happens when you roam out of your territory into the domain of others.

So, mendicants, don’t roam out of your own territory into the domain of others. If you roam out of your own territory into the domain of others, Māra will find a vulnerability and get hold of you.

And what is not a mendicant’s own territory but the domain of others? It’s the five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. This is not a mendicant’s own territory but the domain of others.

You should roam inside your own territory, the domain of your fathers. If you roam inside your own territory, the domain of your fathers, Māra won’t find a vulnerability or get hold of you.

And what is a mendicant’s own territory, the domain of the fathers? It’s the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is a mendicant’s own territory, the domain of the fathers.”

SN 47.8

SN 47.8
Cooks
Sūdasutta

“Mendicants, suppose a foolish, incompetent, unskillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

But that cook didn’t take their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

That foolish, incompetent, unskillful cook doesn’t get presented with clothes, wages, or bonuses. Why is that? Because they don’t take their master’s hint.

In the same way, a foolish, incompetent, unskillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind doesn’t enter immersion, and their corruptions aren’t given up. But they don’t take the hint. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, the mind doesn’t enter immersion, and the corruptions aren’t given up. But they don’t take the hint.

That foolish, incompetent, unskillful mendicant doesn’t get blissful meditations in this very life, nor do they get mindfulness and situational awareness. Why is that? Because they don’t take their mind’s hint.

Suppose an astute, competent, skillful cook was to serve a ruler or their minister with an excessive variety of curries: superbly sour, bitter, pungent, and sweet; hot and mild, and salty and bland.

And that cook took their master’s hint: ‘Today my master preferred this sauce, or he reached for it, or he took a lot of it, or he praised it. Today my master preferred the sour or bitter or pungent or sweet or hot or mild or salty sauce. Or he preferred the bland sauce, or he reached for the bland one, or he took a lot of it, or he praised it.’

That astute, competent, skillful cook gets presented with clothes, wages, and bonuses. Why is that? Because they take their master’s hint.

In the same way, an astute, competent, skillful mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

As they meditate observing an aspect of the body, their mind enters immersion, and their corruptions are given up. They take the hint. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind enters immersion, and their corruptions are given up. They take the hint.

That astute, competent, skillful mendicant gets blissful meditations in this very life, and they get mindfulness and situational awareness. Why is that? Because they take their mind's hint."

SN 47.9

SN 47.9
Sick
Gilānasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the little village of Beluva. There the Buddha addressed the mendicants: “Mendicants, please enter the rainy season residence with whatever friends or acquaintances you have around Vesālī. I’ll commence the rainy season residence right here in the little village of Beluva.”

“Yes, sir,” those mendicants replied. They did as the Buddha said, while the Buddha commenced the rainy season residence right there in the little village of Beluva.

After the Buddha had commenced the rainy season residence, he fell severely ill, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness. Then it occurred to the Buddha:

“It would not be appropriate for me to become fully extinguished before informing my attendants and taking leave of the mendicant Saṅgha. Why don’t I forcefully suppress this illness, stabilize the life force, and live on?” So that is what he did. Then the Buddha’s illness died down.

Soon after the Buddha had recovered from that sickness, he left his dwelling and sat in the shade of the porch on the seat spread out. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, it’s fantastic that the Buddha is comfortable, that he’s keeping well, and that he’s getting by. Because when the Buddha was sick, my body felt like it was drugged. I was disorientated, and the teachings didn’t spring to mind. Still, at least I was consoled by the thought that the Buddha won’t become fully extinguished without bringing something up regarding the Saṅgha of mendicants.”

“But what could the mendicant Saṅgha expect from me now, Ānanda? I’ve taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn’t have the closed fist of a teacher when it comes to the teachings.

If there’s anyone who thinks: ‘I shall lead the mendicant Saṅgha,’ or ‘the Saṅgha of mendicants is meant for me,’ let them bring something up regarding the Saṅgha. But the Realized One doesn’t think like this, so why should he bring something up regarding the Saṅgha?

Now I am old, elderly and senior. I’m advanced in years and have reached the final stage of life. I’m currently eighty years old. Just as a decrepit old cart keeps going by relying on

straps, in the same way, the Realized One's body keeps going as if it were relying on straps.

Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

SN 47.10

SN 47.10
The Nuns' Quarters
Bhikkhunupassayasutta

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the nuns' quarters, and sat down on the seat spread out. Then several nuns went up to Venerable Ānanda bowed, sat down to one side, and said to him:

"Honorable Ānanda, several nuns meditate with their minds firmly established in the four kinds of mindfulness meditation. They have realized a higher distinction than they had before."

"That's how it is, sisters! That's how it is, sisters! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before."

Then Ānanda educated, encouraged, fired up, and inspired those nuns with a Dhamma talk, after which he got up from his seat and left. Then Ānanda wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"That's so true, Ānanda! That's so true! Any monk or nun who meditates with their mind firmly established in the four kinds of mindfulness meditation can expect to realize a higher distinction than they had before.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, based on the body there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards an inspiring foundation. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: 'I have accomplished the goal for which I directed my mind. Let me now pull back.' They pull back, and neither place the mind nor keep it connected. They understand: 'I'm neither placing the mind nor keeping it connected. Mindful within myself, I'm happy.'

Furthermore, a mendicant meditates by observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, based on principles there arises physical tension, or mental sluggishness, or the mind is externally scattered. That mendicant should direct their mind towards an inspiring foundation. As they do so, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body

becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. Then they reflect: ‘I have accomplished the goal for which I directed my mind. Let me now pull back.’ They pull back, and neither place the mind nor keep it connected. They understand: ‘I’m neither placing the mind nor keeping it connected. Mindful within myself, I’m happy.’ That’s how there is directed development.

And how is there undirected development? Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of the body—keen, aware, mindful; I am happy.’ Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of feelings—keen, aware, mindful; I am happy.’ Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of the mind—keen, aware, mindful; I am happy.’ Not directing their mind externally, a mendicant understands: ‘My mind is not directed externally.’ And they understand: ‘Over a period of time it’s unconstricted, freed, and undirected.’ And they also understand: ‘I meditate observing an aspect of principles—keen, aware, mindful; I am happy.’ That’s how there is undirected development.

So, Ānanda, I’ve taught you directed development and undirected development. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.

SN 47.11

SN 47.11
A Great Man
Mahāpurisasutta

At Sāvatthī.

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, they speak of ‘a great man’. How is a great man defined?”

“Sāriputta, someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man.

And how does someone have a free mind? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of the body, their mind becomes dispassionate, and is freed from the defilements by not grasping. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they meditate observing an aspect of principles, their mind becomes dispassionate, and is freed from the defilements by not grasping. That’s how someone has a free mind.

Someone whose mind is free is a great man, I say. If their mind is not free, I say they’re not a great man.”

SN 47.12

SN 47.12
At Nāḷandā
Nālandasutta

At one time the Buddha was staying near Nāḷandā in Pāvārika's mango grove. Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening."

"That's a grand and dramatic statement, Sāriputta. You've roared a definitive, categorical lion's roar, saying: 'I have such confidence in the Buddha that I believe there's no other ascetic or brahmin—whether past, future, or present—whose direct knowledge is superior to the Buddha when it comes to awakening.'

What about all the perfected ones, the fully awakened Buddhas who lived in the past? Have you comprehended their minds to know that those Buddhas had such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about all the perfected ones, the fully awakened Buddhas who will live in the future? Have you comprehended their minds to know that those Buddhas will have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"And what about me, the perfected one, the fully awakened Buddha at present? Have you comprehended my mind to know that I have such ethics, or such qualities, or such wisdom, or such meditation, or such freedom?"

"No, sir."

"Well then, Sāriputta, given that you don't comprehend the minds of Buddhas past, future, or present, what exactly are you doing, making such a grand and dramatic statement, roaring such a definitive, categorical lion's roar?"

"Sir, though I don't comprehend the minds of Buddhas past, future, and present, still I understand this by inference from the teaching. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the

wall, not even one big enough for a cat to slip out. He thinks, ‘Whatever sizable creatures enter or leave the citadel, all of them do so via this gate.’

In the same way, I understand this by inference from the teaching: ‘All the perfected ones, fully awakened Buddhas—whether past, future, or present—give up the five hindrances, corruptions of the heart that weaken wisdom. Their mind is firmly established in the four kinds of mindfulness meditation. They correctly develop the seven awakening factors. And they wake up to the supreme perfect awakening.’”

“Good, good, Sāriputta! So Sāriputta, you should frequently speak this exposition of the teaching to the monks, nuns, laymen, and laywomen. Though there will be some foolish people who have doubt or uncertainty regarding the Realized One, when they hear this exposition of the teaching they’ll give up that doubt or uncertainty.”

SN 47.13

SN 47.13
With Cunda
Cundasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. At that time Venerable Sāriputta was staying in the Magadhan lands near the little village of Nālaka, and he was sick, suffering, gravely ill. And the novice Cunda was his carer.

Then Venerable Sāriputta became fully extinguished because of that sickness. Then Cunda took Sāriputta's bowl and robes and set out for Sāvatthī. He went to see Venerable Ānanda at Jeta's grove, Anāthapiṇḍika's monastery, bowed, sat down to one side, and said to him:

"Sir, Venerable Sāriputta has become fully extinguished. This is his bowl and robe."

"Reverend Cunda, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this."

"Yes, sir," replied Cunda.

Then Ānanda and Cunda went to the Buddha, bowed, sat down to one side, and said to him:

"Sir, this novice Cunda says that Venerable Sāriputta has become fully extinguished. This is his bowl and robe. Since I heard this, my body feels like it's drugged. I'm disorientated, and the teachings don't spring to mind."

"Well, Ānanda, when Sāriputta became fully extinguished, did he take away your entire spectrum of ethical conduct, of immersion, of wisdom, of freedom, or of the knowledge and vision of freedom?"

"No, sir, he did not. But Venerable Sāriputta was my adviser and counselor. He educated, encouraged, fired up, and inspired me. He never tired of teaching the Dhamma, and he supported his spiritual companions. I remember the nectar of the teaching, the riches of the teaching, the support of the teaching given by Venerable Sāriputta."

"Ānanda, did I not prepare for this when I explained that we must be parted and separated from all we hold dear and beloved? How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

Suppose there was a large tree standing with heartwood, and the largest branch fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta has become fully extinguished.

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best."

SN 47.14

SN 47.14
At Ukkacelā
Ukkacelasutta

At one time the Buddha was staying in the land of the Vajjis near Ukkacelā on the bank of the Ganges river, together with a large Saṅgha of mendicants. It was not long after Sāriputta and Moggallāna had become fully extinguished. Now, at that time the Buddha was sitting in the open, surrounded by the Saṅgha of mendicants.

Then the Buddha looked around the Saṅgha of mendicants, who were silent. He addressed them:

"Mendicants, this assembly seems empty to me now that Sāriputta and Moggallāna have become fully extinguished. When Sāriputta and Moggallāna were alive, my assembly was never empty; I had no concern for any region where they stayed. The Buddhas of the past or the future have pairs of chief disciples who are no better than Sāriputta and Moggallāna were to me.

It's an incredible and amazing quality of such disciples that they fulfill the Teacher's instructions and follow his advice. And they're liked and approved, respected and admired by the four assemblies.

And it's an incredible and amazing quality of the Realized One that when such a pair of disciples becomes fully extinguished he does not sorrow or lament. How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

Suppose there was a large tree standing with heartwood, and the largest branches fell off. In the same way, in the great Saṅgha that stands with heartwood, Sāriputta and Moggallāna have become fully extinguished.

How could it possibly be so that what is born, created, conditioned, and liable to wear out should not wear out? That is not possible.

So mendicants, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge.

And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how a mendicant lives as their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge.

Whether now or after I have passed, any who shall live as their own island, their own refuge, with no other refuge; with the teaching as their island and their refuge, with no other refuge—those mendicants of mine who want to train shall be among the best of the best.”

SN 47.15

SN 47.15
With Bāhiya
Bāhiyasutta

At Sāvatthī.

Then Venerable Bāhiya went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well then, Bāhiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

And then Venerable Bāhiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Bāhiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Bāhiya became one of the perfected.

SN 47.16

SN 47.16
With Uttiya
Uttiyasutta

At Sāvatthī.

Then Venerable Uttiya went up to the Buddha … and asked him, “Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well then, Uttiya, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Well purified ethics and correct view. When your ethics are well purified and your view is correct, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop these four kinds of mindfulness meditation, depending on and grounded on ethics, you’ll pass beyond Death’s domain.”

And then Venerable Uttiya approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Uttiya, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Uttiya became one of the perfected.

SN 47.17

SN 47.17
Noble
Ariyasutta

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four?

It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

When these four kinds of mindfulness meditation are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

SN 47.18

SN 47.18
With Brahmā
Brahmasutta

At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, "The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they'd meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

"That's so true, Blessed One! That's so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they'd meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment."

That's what Brahmā Sahampati said. Then he went on to say:

"The compassionate one, who sees the ending of rebirth, understands the path to convergence. By this path people crossed over before, will cross, and are crossing."

SN 47.19

SN 47.19
At Sedaka
Sedakasutta

At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants:

“Once upon a time, mendicants, a bamboo-acrobat of the corpse-workers set up the bamboo pole of his tribe and said to his apprentice Medakathālikā, ‘Come now, dear Medakathālikā, climb up the bamboo pole and stand on my shoulders.’

‘Yes, teacher,’ she replied. She climbed up the bamboo pole and stood on her teacher’s shoulders.

Then the bamboo-acrobat of the corpse-workers said to Medakathālikā, ‘You look after me, dear Medakathālikā, and I’ll look after you. That’s how, guarding and looking after each other, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

When he said this, Medakathālikā said to her teacher, ‘That’s not how it is, teacher! You should look after yourself, and I’ll look after myself. That’s how, guarding and looking after ourselves, we’ll display our skill, collect our fee, and get down safely from the bamboo pole.’

That’s the way,” said the Buddha. “It’s just as Medakathālikā said to her teacher. Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.

And how do you look after others by looking after yourself? By development, cultivation, and practice of meditation. And how do you look after yourself by looking after others? By acceptance, harmlessness, love, and sympathy.

Thinking ‘I’ll look after myself,’ you should cultivate mindfulness meditation. Thinking ‘I’ll look after others,’ you should cultivate mindfulness meditation. Looking after yourself, you look after others; and looking after others, you look after yourself.”

SN 47.20

SN 47.20
The Finest Lady in the Land
Janapadakalyāṇīsutta

So I have heard. At one time the Buddha was staying in the land of the Sumbhas, near the town of the Sumbhas called Sedaka. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, suppose that on hearing, 'The finest lady in the land! The finest lady in the land!' a large crowd would gather. And the finest lady in the land would dance and sing in a most thrilling way. On hearing, 'The finest lady in the land is dancing and singing! The finest lady in the land is dancing and singing!' an even larger crowd would gather.

Then a person would come along who wants to live and doesn't want to die, who wants to be happy and recoils from pain. They'd say to him, 'Mister, this is a bowl full to the brim with oil. You must carry it in between this large crowd and the finest lady in the land. And a man with a drawn sword will follow right behind you. Wherever you spill even a drop, he'll chop off your head right there.'

What do you think, mendicants? Would that person lose focus on that bowl, and negligently get distracted outside?"

"No, sir."

"I've made up this simile to make a point. And this is what it means. 'A bowl of oil filled to the brim' is a term for mindfulness of the body.

So you should train like this: 'We will develop mindfulness of the body. We'll cultivate it, make it our vehicle and our basis, keep it up, consolidate it, and properly implement it.' That's how you should train."

SN 47.21

SN 47.21
Ethics
Sīlasutta

So I have heard. At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“Reverend Ānanda, the Buddha has spoken of skillful ethics. What’s their purpose?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘The Buddha has spoken of skillful ethics. What’s their purpose?’”

“Yes, reverend.”

“The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The Buddha has spoken of skillful ethics to the extent necessary for developing the four kinds of mindfulness meditation.”

SN 47.22

SN 47.22
Long Lasting
Ciraṭṭhitisutta

The same setting.

“What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What is the cause, Reverend Ānanda, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? What is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?’”

“Yes, reverend.”

“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t last long after the final extinguishment of the Realized One. It’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.”

SN 47.23

SN 47.23
Decline
Parihānasutta

At one time the venerables Ānanda and Bhadda were staying near Pāṭaliputta, in the Chicken Monastery. Then in the late afternoon, Venerable Bhadda came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

“What’s the cause, Reverend Ānanda, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?”

“Good, good, Reverend Bhadda! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What’s the cause, what’s the reason why the true teaching declines? And what’s the cause, what’s the reason why the true teaching doesn’t decline?’”

“Yes, reverend.”

“It’s because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching declines. It’s because of developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn’t decline.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It’s because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching declines. And it’s because of developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn’t decline.”

SN 47.24

SN 47.24
Plain Version
Suddhasutta

At Sāvatthī.

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

These are the four kinds of mindfulness meditation.”

SN 47.25

SN 47.25
A Certain Brahmin
Aññatarabrāhmaṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"What is the cause, Mister Gotama, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One? And what is the cause, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?"

"Brahmin, it's because of not developing and cultivating the four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One. It's because of developing and cultivating the four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One.

What four? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. It's because of not developing and cultivating these four kinds of mindfulness meditation that the true teaching doesn't last long after the final extinguishment of the Realized One. It's because of developing and cultivating these four kinds of mindfulness meditation that the true teaching does last long after the final extinguishment of the Realized One."

When he said this, the brahmin said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

SN 47.26

SN 47.26
Partly
Padesasutta

At one time the venerables Sāriputta, Mahāmoggallāna, and Anuruddha were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“Reverend, they speak of this person called ‘a trainee’. How is a trainee defined?”

“Reverends, a trainee is someone who has partly developed the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee is someone who has partly developed the four kinds of mindfulness meditation.”

SN 47.27

SN 47.27
Completely
Samattasutta

The same setting.

“Reverend, they speak of this person called ‘an adept’. How is an adept defined?”

“Reverends, an adept is someone who has completely developed the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. An adept is someone who has completely developed the four kinds of mindfulness meditation.”

SN 47.28

SN 47.28
The World
Lokasutta

The same setting. “Reverend Anuruddha, what things have you developed and cultivated to attain great direct knowledge?”

“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation.

What four? It’s when I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

SN 47.29

SN 47.29
With Sirivaḍḍha
Sirivaḍḍhasutta

At one time Venerable Ānanda was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the householder Sirivaḍḍha was sick, suffering, gravely ill. Then he addressed a man:

"Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the householder Sirivaḍḍha is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, sir," that man replied. He did as Sirivaḍḍha asked. Ānanda consented with silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Sirivaḍḍha, sat down on the seat spread out, and said to him:

"I hope you're keeping well, householder; I hope you're getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"So you should train like this: 'I'll meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I'll meditate on an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.' That's how you should train."

"These four kinds of mindfulness meditation that were taught by the Buddha are found in me, and I exhibit them. For I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don't see any that I haven't given up."

"You're fortunate, householder, so very fortunate! You have declared the fruit of non-return."

SN 47.30

SN 47.30
With Mānadinna
Mānadinnasutta

The same setting. Now at that time the householder Mānadinna was sick, suffering, gravely ill. Then he addressed a man:

“Please, mister, go to Venerable Ānanda …” …

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading. When I experience such painful feelings I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. And of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up.”

“You’re fortunate, householder, so very fortunate! You have declared the fruit of non-return.”

SN 47.31

SN 47.31
Not Learned From Anyone Else
Ananussutasutta

At Sāvatthī.

“‘This is the observation of an aspect of the body.’ Such, mendicants, was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This observation of an aspect of the body should be developed.’ … ‘This observation of an aspect of the body has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the observation of an aspect of feelings.’ … ‘This observation of an aspect of feelings should be developed.’ … ‘This observation of an aspect of feelings has been developed.’ …

‘This is the observation of an aspect of the mind.’ … ‘This observation of an aspect of the mind should be developed.’ … ‘This observation of an aspect of the mind has been developed.’ …

‘This is the observation of an aspect of principles.’ … ‘This observation of an aspect of principles should be developed.’ … ‘This observation of an aspect of principles has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 47.32

SN 47.32
Fading Away
Virāgasutta

“Mendicants, these four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

These four kinds of mindfulness meditation, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 47.33

SN 47.33
Missed Out
Viraddhasutta

“Mendicants, whoever has missed out on the four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

SN 47.34

SN 47.34
Developed
Bhāvitasutta

“Mendicants, when these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

When these four kinds of mindfulness meditation are developed and cultivated they lead to going from the near shore to the far shore.”

SN 47.35

SN 47.35
Mindful
Satisutta

At Sāvatthī.

“Mendicants, a mendicant should live mindful and aware. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful.

And how is a mendicant aware? It’s when a mendicant knows feelings as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. That’s how a mendicant is aware. A mendicant should live mindful and aware. This is my instruction to you.”

SN 47.36

SN 47.36
Enlightenment
Aññāsutta

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These are the four kinds of mindfulness meditation.

Because of developing and cultivating these four kinds of mindfulness meditation, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

SN 47.37

SN 47.37
Desire
Chandasutta

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for the body. When desire is given up they realize freedom from death.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for feelings. When desire is given up they realize freedom from death.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for the mind. When desire is given up they realize freedom from death.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they give up desire for principles. When desire is given up they realize freedom from death.”

SN 47.38

SN 47.38
Complete Understanding
Pariññātasutta

“Mendicants, there are these four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand the body. When the body is completely understood they realize freedom from death.

They meditate observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand feelings. When feelings are completely understood they realize freedom from death.

They meditate observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand the mind. When the mind is completely understood they realize freedom from death.

They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. As they do so they completely understand principles. When principles are completely understood they realize freedom from death.”

SN 47.39

SN 47.39
Development
Bhāvanāsutta

“Mendicants, I will teach you the development of the four kinds of mindfulness meditation. Listen …

And what is the development of the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

This is the development of the four kinds of mindfulness meditation.”

SN 47.40

SN 47.40
Analysis
Vibhaṅgasutta

“Mendicants, I will teach you mindfulness meditation, the development of mindfulness meditation, and the practice that leads to the development of mindfulness meditation. Listen …

And what is mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called mindfulness meditation.

And what is the development of mindfulness meditation? It’s when a mendicant meditates observing the body as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world. They observe feelings … mind … principles as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the development of mindfulness meditation.

And what is the practice that leads to the development of mindfulness meditation? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of mindfulness meditation.”

SN 47.41

SN 47.41
Freedom From Death
Amatasutta

At Sāvatthī.

“Mendicants, you should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death escape you. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. You should meditate with your mind firmly established in the four kinds of mindfulness meditation. Don’t let freedom from death escape you.”

SN 47.42

SN 47.42
Origin
Samudayasutta

“Mendicants, I will teach you the origin and the ending of the four kinds of mindfulness meditation. Listen …

And what is the origin of the body? The body originates from food. When food ceases, the body ends.

Feelings originate from contact. When contact ceases, feelings end.

The mind originates from name and form. When name and form cease, the mind ends.

Principles originate from application of mind. When application of mind ends, principles end.”

SN 47.43

SN 47.43
The Path
Maggasutta

At Sāvatthī.

There the Buddha addressed the mendicants: “Mendicants, at one time, when I was first awakened, I was staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: ‘The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.’

And then Brahmā Sahampati, knowing my train of thought, as easily as a strong person would extend or contract their arm, vanished from the Brahmā realm and reappeared in front of me. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said: ‘That’s so true, Blessed One! That’s so true, Holy One! Sir, the four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

What four? A mendicant would meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Or they’d meditate observing an aspect of feelings … or mind … or principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. The four kinds of mindfulness meditation are the path to convergence. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.’

That’s what Brahmā Sahampati said. Then he went on to say:

“The compassionate one, who sees the ending of rebirth, understands the path to convergence. By this path people crossed over before, will cross over, and are crossing over.’”

SN 47.44

SN 47.44
Mindful
Satisutta

“Mendicants, a mendicant should live mindfully. This is my instruction to you.

And how is a mendicant mindful? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant is mindful. A mendicant should live mindfully. This is my instruction to you.”

SN 47.45

SN 47.45
A Heap of the Skillful
Kusalarāsisutta

“Rightly speaking, mendicants, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Rightly speaking, you’d call these four kinds of mindfulness meditation a ‘heap of the skillful’. For these four kinds of mindfulness meditation are entirely a heap of the skillful.”

SN 47.46

SN 47.46
Restraint in the Monastic Code
Pātimokkhasaṁvarasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well then, mendicant, you should purify the starting point of skillful qualities. What is the starting point of skillful qualities? Live restrained in the monastic code, conducting yourself well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken. When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.”

And then that mendicant approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

SN 47.47

SN 47.47
Bad Conduct
Duccaritasutta

Then a mendicant went up to the Buddha … and said:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well then, mendicant, you should purify the starting point of skillful qualities. What is the beginning of skillful qualities? Give up bad conduct by way of body, speech, and mind and develop good conduct by way of body, speech, and mind. When you’ve done this, you should develop the four kinds of mindfulness meditation, depending on and grounded on ethics.

What four? Meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When you develop the four kinds of mindfulness meditation in this way, depending on and grounded on ethics, you can expect growth, not decline, in skillful qualities, whether by day or by night.” …

And that mendicant became one of the perfected.

SN 47.48

SN 47.48
Friends
Mittasutta

“Mendicants, those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Those for whom you have sympathy, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the development of the four kinds of mindfulness meditation.”

SN 47.49

SN 47.49
Feelings
Vedanāsutta

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings. The four kinds of mindfulness meditation should be developed to completely understand these three feelings.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

These four kinds of mindfulness meditation should be developed to completely understand these three feelings.”

SN 47.50

SN 47.50
Defilements
Āsavasutta

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.

The four kinds of mindfulness meditation should be developed to give up these three defilements.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

These four kinds of mindfulness meditation should be developed to give up these three defilements.”

SN 47.51-62

SN 47.51–62
Twelve Discourses on the Ganges River, Etc.
Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the four kinds of mindfulness meditation slant, slope, and incline to extinguishment? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That’s how a mendicant who develops and cultivates the four kinds of mindfulness meditation slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 47.63-72

SN 47.63–72
The Realized One
Appamādavagga

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet …”

(Tell in full as in SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 47.73-84

SN 47.73–84
Hard Work, Etc.
Balakaraṇīyavagga

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. …”

(Tell in full as in SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 47.85-94

SN 47.85–94
Searches, Etc.
Esanāvagga

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. …”

(Tell in full as in SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 47.95-104

SN 47.95–104
Higher Fetters, Etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.

What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

These four kinds of mindfulness meditation should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(The Linked Discourses on Mindfulness Meditation should be told in full as in the Linked Discourses on the Path. These ten discourses correspond to SN 45.171–179, with the above as the final discourse.)

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on Mindfulness Meditation is the third section.

SN 48.1

SN 48.1
Plain Version
Suddhikasutta

At Sāvatthī.

There the Buddha said:

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.”

SN 48.2

SN 48.2
A Stream-Enterer (1st)
Paṭhamasotāpannasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 48.3

SN 48.3
A Stream-Enterer (2nd)
Dutiyasotāpannasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 48.4

SN 48.4
A Perfected One (1st)
Paṭhamaarahantasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A noble disciple comes to be freed by not grasping after truly understanding these five faculties’ gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 48.5

SN 48.5
A Perfected One (2nd)
Dutiyaarahantasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape. Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 48.6

SN 48.6
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

There are ascetics and brahmins who don’t truly understand the gratification, drawback, and escape when it comes to these five faculties. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the gratification, drawback, and escape when it comes to these five faculties. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.7

SN 48.7
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of faith, its origin, its cessation, and the practice that leads to its cessation. They do understand the faculty of energy … mindfulness … immersion … wisdom, its origin, its cessation, and the practice that leads to its cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.8

SN 48.8
Should Be Seen
Daṭṭhabbasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

And where should the faculty of faith be seen? In the four factors of stream-entry.

And where should the faculty of energy be seen? In the four right efforts.

And where should the faculty of mindfulness be seen? In the four kinds of mindfulness meditation.

And where should the faculty of immersion be seen? In the four absorptions.

And where should the faculty of wisdom be seen? In the four noble truths.

These are the five faculties.”

SN 48.9

SN 48.9
Analysis (1st)
Paṭhamavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom.

These are the five faculties.”

SN 48.10

SN 48.10
Analysis (2nd)
Dutiyavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. This is called the faculty of energy.

And what is the faculty of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. They meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the faculty of immersion.

And what is the faculty of wisdom? It's when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called the faculty of wisdom.

These are the five faculties."

SN 48.11

SN 48.11
Gain
Paṭilābhasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

And what is the faculty of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the faculty of faith.

And what is the faculty of energy? The energy that’s gained in connection with the four right efforts. This is called the faculty of energy.

And what is the faculty of mindfulness? The mindfulness that’s gained in connection with the four kinds of mindfulness meditation. This is called the faculty of mindfulness.

And what is the faculty of immersion? It’s when a noble disciple, relying on letting go, gains immersion, gains unification of mind. This is called the faculty of immersion.

And what is the faculty of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the faculty of wisdom.

These are the five faculties.”

SN 48.12

SN 48.12
In Brief (1st)
Paṭhamasaṁkhittasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner. If they are weaker still, they’re a once-returner. If they are weaker still, they’re a stream-enterer. If they’re weaker still, they’re a follower of teachings. If they’re weaker still, they’re a follower by faith.”

SN 48.13

SN 48.13
In Brief (2nd)
Dutiyasaṁkhittasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

SN 48.14

SN 48.14
In Brief (3rd)
Tatiyasaṁkhittasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re a non-returner … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These five faculties are not a waste, I say.”

SN 48.15

SN 48.15
In Detail (1st)
Paṭhamavitthārasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.”

SN 48.16

SN 48.16
In Detail (2nd)
Dutiyavitthārasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

So from a diversity of faculties there’s a diversity of fruits. And from a diversity of fruits there’s a diversity of persons.”

SN 48.17

SN 48.17
In Detail (3rd)
Tatiyavitthārasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a stream-enterer … a follower of teachings … a follower by faith.

So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. These five faculties are not a waste, I say.”

SN 48.18

SN 48.18
Practicing
Paṭipannasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re practicing to realize the fruit of perfection … a non-returner … practicing to realize the fruit of non-return … a once-returner … practicing to realize the fruit of once-return … a stream-enterer … practicing to realize the fruit of stream-entry. Someone who totally and utterly lacks these five faculties is an outsider who belongs with the ordinary persons, I say.”

SN 48.19

SN 48.19
Endowed
Sampannasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of someone who is ‘accomplished regarding the faculties’. How is someone accomplished regarding the faculties defined?”

“Mendicant, it’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom that lead to peace and awakening. This is how someone who is accomplished regarding the faculties is defined.”

SN 48.20

SN 48.20
The Ending of Defilements
Āsavakkhayasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

It’s because of developing and cultivating these five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 48.21

SN 48.21
Future Lives
Punabbhavasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. As long as I didn’t truly understand these five faculties’ gratification, drawback, and escape, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these five faculties’ gratification, drawback, and escape, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 48.22

SN 48.22
The Life Faculty
Jīvitindriyasutta

“Mendicants, there are these three faculties. What three? The faculties of femininity, masculinity, and life. These are the three faculties.”

SN 48.23

SN 48.23
The Faculty of Enlightenment
Aññindriyasutta

“Mendicants, there are these three faculties. What three? The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

SN 48.24

SN 48.24
A One-Seeder
Ekabījīsutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Someone who has completed and fulfilled these five faculties is a perfected one. If they are weaker than that, they’re one who is extinguished between one life and the next … one who is extinguished upon landing … one who is extinguished without extra effort … one who is extinguished with extra effort … one who heads upstream, going to the Akaniṭṭha realm … a once-returner … a one-seeder … one who goes from family to family … one who has seven rebirths at most … a follower of teachings … a follower by faith.”

SN 48.25

SN 48.25
Plain Version
Suddhakasutta

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. These are the six faculties.”

SN 48.26

SN 48.26
A Stream-Enterer
Sotāpannasutta

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A noble disciple comes to truly understand these six faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 48.27

SN 48.27
A Perfected One
Arahantasutta

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind. A mendicant comes to be freed by not grasping after truly understanding these six faculties’ origin, ending, gratification, drawback, and escape.

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 48.28

SN 48.28
Awakened
Sambuddhasutta

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.

As long as I didn’t truly understand these six faculties’ gratification, drawback, and escape, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand these six faculties’ gratification, drawback, and escape, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

SN 48.29

SN 48.29
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these six faculties. What six? The faculties of the eye, ear, nose, tongue, body, and mind.

There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these six faculties. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.30

SN 48.30
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They don’t understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the eye faculty, its origin, its cessation, and the practice that leads to its cessation. They understand the ear faculty … nose faculty … tongue faculty … body faculty … mind faculty, its origin, its cessation, and the practice that leads to its cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.31

SN 48.31
Plain Version
Suddhikasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. These are the five faculties.”

SN 48.32

SN 48.32
A Stream-Enterer
Sotāpannasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A noble disciple comes to truly understand these five faculties’ origin, ending, gratification, drawback, and escape. Such a noble disciple is called a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 48.33

SN 48.33
A Perfected One
Arahantasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity. A mendicant comes to be freed by not grasping after truly understanding these five faculties’ origin, ending, gratification, drawback, and escape.

Such a mendicant is called a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment.”

SN 48.34

SN 48.34
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

There are ascetics and brahmins who don’t truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the origin, ending, gratification, drawback, and escape when it comes to these five faculties. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.35

SN 48.35
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

Mendicants, there are ascetics and brahmins who don’t understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who don’t understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do understand the faculty of pleasure, its origin, its cessation, and the practice that leads to its cessation. There are ascetics and brahmins who do understand the faculty of pain … happiness … sadness … equanimity, its origin, its cessation, and the practice that leads to its cessation. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

SN 48.36

SN 48.36
Analysis (1st)
Paṭhamavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

These are the five faculties.”

SN 48.37

SN 48.37
Analysis (2nd)
Dutiyavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

These are the five faculties.”

SN 48.38

SN 48.38
Analysis (3rd)
Tatiyavibhaṅgasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

And what is the faculty of pleasure? Physical enjoyment, physical pleasure, the enjoyable, pleasant feeling that’s born from physical contact. This is called the faculty of pleasure.

And what is the faculty of pain? Physical pain, physical unpleasantness, the painful, unpleasant feeling that’s born from physical contact. This is called the faculty of pain.

And what is the faculty of happiness? Mental enjoyment, mental pleasure, the enjoyable, pleasant feeling that’s born from mind contact. This is called the faculty of happiness.

And what is the faculty of sadness? Mental pain, mental displeasure, the painful, unpleasant feeling that’s born from mind contact. This is called the faculty of sadness.

And what is the faculty of equanimity? Neither pleasant nor unpleasant feeling, whether physical or mental. This is the faculty of equanimity.

In this context, the faculties of pleasure and happiness should be seen as pleasant feeling. The faculties of pain and sadness should be seen as painful feeling. The faculty of equanimity should be seen as neutral feeling.

That’s how these five faculties, depending on how they’re explained, having been five become three, and having been three become five.”

SN 48.39

SN 48.39
The Simile of the Fire Sticks
Kaṭṭhopamasutta

“Mendicants, there are these five faculties. What five? The faculties of pleasure, pain, happiness, sadness, and equanimity.

The faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain arises dependent on a contact to be experienced as painful. When in a state of pain, you understand: ‘I’m in a state of pain.’ With the cessation of that contact to be experienced as painful, you understand that the corresponding faculty of pain ceases and stops.

The faculty of happiness arises dependent on a contact to be experienced as happiness. When in a state of happiness, you understand: ‘I’m in a state of happiness.’ With the cessation of that contact to be experienced as happiness, you understand that the corresponding faculty of happiness ceases and stops.

The faculty of sadness arises dependent on a contact to be experienced as sadness. When in a state of sadness, you understand: ‘I’m in a state of sadness.’ With the cessation of that contact to be experienced as sadness, you understand that the corresponding faculty of sadness ceases and stops.

The faculty of equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: ‘I’m in a state of equanimity.’ With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops.

When you rub two sticks together, heat is generated and fire is produced. But when you part the sticks and lay them aside, any corresponding heat ceases and stops.

In the same way, the faculty of pleasure arises dependent on a contact to be experienced as pleasant. When in a state of pleasure, you understand: ‘I’m in a state of pleasure.’ With the cessation of that contact to be experienced as pleasant, you understand that the corresponding faculty of pleasure ceases and stops.

The faculty of pain … happiness … sadness … equanimity arises dependent on a contact to be experienced as equanimous. When in a state of equanimity, you understand: ‘I’m in a

state of equanimity.' With the cessation of that contact to be experienced as equanimous, you understand that the corresponding faculty of equanimity ceases and stops."

SN 48.40

SN 48.40
Irregular Order
Uppaṭipāṭikasutta

“Mendicants, there are these five faculties. What five? The faculties of pain, sadness, pleasure, happiness, and equanimity.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pain arises. They understand: ‘The faculty of pain has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of pain to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of pain, its origin, its cessation, and where that faculty of pain that’s arisen ceases without anything left over. And where does that faculty of pain that’s arisen cease without anything left over? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s where the faculty of pain that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of pain, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of sadness arises. They understand: ‘The faculty of sadness has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of sadness to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of sadness, its origin, its cessation, and where that faculty of sadness that’s arisen ceases without anything left over. And where does that faculty of sadness that’s arisen cease without anything left over? It’s when, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That’s where the faculty of sadness that’s arisen ceases without anything left over. They’re called a mendicant who understands the cessation of the faculty of sadness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of pleasure arises. They understand: ‘The faculty of pleasure has arisen in me. And that has a foundation, a source, a condition, and a reason. It’s not possible for the faculty of pleasure to arise without a foundation, a source, a condition, or a reason.’ They understand the faculty of pleasure, its origin, its cessation, and where that faculty of pleasure that’s arisen ceases without anything left over. And where does that faculty of pleasure that’s arisen cease without anything left over? It’s when, with the fading away of rapture, a mendicant enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ That’s where the faculty of pleasure

that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of pleasure, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of happiness arises. They understand: 'The faculty of happiness has arisen in me. And that has a foundation, a source, a condition, and a reason. It's not possible for the faculty of happiness to arise without a foundation, a source, a condition, or a reason.' They understand the faculty of happiness, its origin, its cessation, and where that faculty of happiness that's arisen ceases without anything left over. And where does that faculty of happiness that's arisen cease without anything left over? It's when, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where the faculty of happiness that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of happiness, and who applies their mind to that end.

While a mendicant is meditating—diligent, keen, and resolute—the faculty of equanimity arises. They understand: 'The faculty of equanimity has arisen in me. And that has a foundation, a source, a condition, and a reason. It's not possible for the faculty of equanimity to arise without a foundation, a source, a condition, or a reason.' They understand the faculty of equanimity, its origin, its cessation, and where that faculty of equanimity that's arisen ceases without anything left over. And where does that faculty of equanimity that's arisen cease without anything left over? It's when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That's where the faculty of equanimity that's arisen ceases without anything left over. They're called a mendicant who understands the cessation of the faculty of equanimity, and who applies their mind to that end."

SN 48.41

SN 48.41
Old Age
Jarādhammasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat warming his back in the last rays of the sun.

Then Venerable Ānanda went up to the Buddha, bowed, and while massaging the Buddha's limbs he said:

"It's incredible, sir, it's amazing, how the complexion of your skin is no longer pure and bright. Your limbs are flaccid and wrinkled, and your body is stooped. And it's apparent that there has been a deterioration in your faculties of eye, ear, nose, tongue, and body."

"That's how it is, Ānanda. When young you're liable to grow old; when healthy you're liable to get sick; and when alive you're liable to die. The complexion of the skin is no longer pure and bright. The limbs are flaccid and wrinkled, and the body is stooped. And it's apparent that there has been a deterioration in the faculties of eye, ear, nose, tongue, and body."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Curse this wretched old age, which makes you so ugly. That's how much this delightful puppet is ground down by old age.

Even if you live for a hundred years, you'll still end up dying. Death spares no-one, but crushes all underfoot."

SN 48.42

SN 48.42
The Brahmin Uṇṇābha
Uṇṇābhabrāhmaṇasutta

At Sāvatthī.

Then Uṇṇābha the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. What do these five faculties, with their different scopes and ranges, have recourse to? What experiences their scopes and ranges?”

“Brahmin, these five faculties have different scopes and different ranges, and don’t experience each others’ scope and range. What five? The faculties of the eye, ear, nose, tongue, and body. These five faculties, with their different scopes and ranges, have recourse to the mind. And the mind experiences their scopes and ranges.”

“But Mister Gotama, what does the mind have recourse to?”

“The mind has recourse to mindfulness.”

“But what does mindfulness have recourse to?”

“Mindfulness has recourse to freedom.”

“But what does freedom have recourse to?”

“Freedom has recourse to extinguishment.”

“But what does extinguishment have recourse to?”

“This question goes too far, brahmin! You weren’t able to grasp the limit of questioning. For extinguishment is the culmination, destination, and end of the spiritual life.”

And then the brahmin Uṇṇābha approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then, not long after he had left, the Buddha addressed the mendicants: “Suppose there was a bungalow or a hall with a peaked roof, with windows on the eastern side. When the sun rises and a ray of light enters through a window, where would it land?”

“On the western wall, sir.”

“In the same way, the brahmin Uṇṇābha’s faith in the Realized One is settled, rooted, and planted deep. It’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. If he were to pass away at this time, he would be bound by no fetter that might return him to this world.”

SN 48.43

SN 48.43
At Sāketa
Sāketasutta

So I have heard. At one time the Buddha was staying near Sāketa in the deer park at the Añjana Wood. There the Buddha addressed the mendicants: “Mendicants, is there a method in which the five faculties become the five powers, and the five powers become the five faculties?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Mendicants, there is a method in which the five faculties become the five powers, and the five powers become the five faculties.

And what is that method? The faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

Suppose that there was a river slanting, sloping, and inclining to the east, and in the middle was an island. There’s a method in which that river can be reckoned to have just one stream. But there’s also a method in which that river can be reckoned to have two streams.

And what’s the method in which that river can be reckoned to have just one stream? By taking into account the water to the east and the west of the island, that river can be reckoned to have just one stream.

And what’s the method in which that river can be reckoned to have two streams? By taking into account the water to the north and the south of the island, that river can be reckoned to have two streams.

By the same method, the faculty of faith is the power of faith, and the power of faith is the faculty of faith. The faculty of energy is the power of energy, and the power of energy is the faculty of energy. The faculty of mindfulness is the power of mindfulness, and the power of mindfulness is the faculty of mindfulness. The faculty of immersion is the power of immersion, and the power of immersion is the faculty of immersion. The faculty of wisdom is the power of wisdom, and the power of wisdom is the faculty of wisdom.

It’s because of developing and cultivating the five faculties that a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 48.44

SN 48.44
At the Eastern Gate
Pubbakoṭṭhakasutta

So I have heard. At one time the Buddha was staying in Sāvatthī at the eastern gate. Then the Buddha said to Venerable Sāriputta:

“Sāriputta, do you have faith that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in freedom from death?”

“Sir, in this case I don’t rely on faith in the Buddha’s claim that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in freedom from death. There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties in this matter. I have known, seen, understood, realized, and experienced this with wisdom. I have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in freedom from death.”

“Good, good, Sāriputta! There are those who have not known or seen or understood or realized or experienced this with wisdom. They may rely on faith in this matter. But there are those who have known, seen, understood, realized, and experienced this with wisdom. They have no doubts or uncertainties that the faculties of faith, energy, mindfulness, immersion, and wisdom, when developed and cultivated, culminate, finish, and end in freedom from death.”

SN 48.45

SN 48.45
At the Eastern Monastery (1st)
Paṭhamapubbārāmasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. There the Buddha addressed the mendicants: "Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'?"

"Our teachings are rooted in the Buddha. …"

"A mendicant must develop and cultivate one faculty so that they can declare enlightenment. What one? The faculty of wisdom. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized. This is the one faculty that a mendicant must develop and cultivate so that they can declare enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence"'."

SN 48.46

SN 48.46
At the Eastern Monastery (2nd)
Dutiyapubbārāmasutta

The same setting.

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …”

“A mendicant must develop and cultivate two faculties so that they can declare enlightenment. What two? Noble wisdom and noble freedom. For their noble wisdom is the faculty of wisdom. And their noble freedom is the faculty of immersion.

These are the two faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

SN 48.47

SN 48.47
At the Eastern Monastery (3rd)
Tatiyapubbārāmasutta

The same setting.

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …”

“A mendicant must develop and cultivate four faculties so that they can declare enlightenment. What four? The faculties of energy, mindfulness, immersion, and wisdom.

These are the four faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

SN 48.48

SN 48.48
At the Eastern Monastery (4th)
Catutthapubbārāmasutta

The same setting.

“Mendicants, how many faculties must a mendicant develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’?”

“Our teachings are rooted in the Buddha. …”

“A mendicant must develop and cultivate five faculties so that they can declare enlightenment. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom.

These are the five faculties that a mendicant must develop and cultivate so that they can declare enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence”’.”

SN 48.49

SN 48.49
About Bhāradvāja the Alms-Gatherer
Piṇḍolabhāradvājasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time Venerable Bhāradvāja the Alms-Gatherer had declared enlightenment: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said, "What reason does Bhāradvāja the Alms-Gatherer see for doing this?"

"It's because Bhāradvāja the Alms-Gatherer has developed and cultivated three faculties that he declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'

What three? The faculties of mindfulness, immersion, and wisdom.

It's because Bhāradvāja the Alms-Gatherer has developed and cultivated these three faculties that he declares enlightenment.

What's the culmination of these three faculties? They culminate in ending. In the ending of what? Of rebirth, old age, and death.

It's because he sees that they culminate in the ending of rebirth, old age, and death that Bhāradvāja the Alms-Gatherer declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."'"

SN 48.50

SN 48.50
At Āpaṇa
Āpaṇasutta

So I have heard. At one time the Buddha was staying in the land of the Aṅgas, near the Aṅgan town called Āpaṇa. Then the Buddha said to Venerable Sāriputta:

“Sāriputta, would a noble disciple who is sure and devoted to the Realized One have any doubt or uncertainty about the Realized One or his instructions?”

“Sir, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions.

You can expect that a faithful noble disciple will live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. For their energy is the faculty of energy.

You can expect that a faithful and energetic noble disciple will be mindful, with utmost mindfulness and alertness, able to remember and recall what was said and done long ago. For their mindfulness is the faculty of mindfulness.

You can expect that a faithful, energetic, and mindful noble disciple will, relying on letting go, gain immersion, gain unification of mind. For their samādhi is the faculty of immersion.

You can expect that a faithful, energetic, mindful noble disciple with their mind immersed in samādhi will understand this: ‘Transmigration has no known beginning. No first point is found of sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. But when that dark mass of ignorance fades away and ceases with nothing left over, that state is peaceful and sublime. That is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ For their noble wisdom is the faculty of wisdom.

When a noble disciple has tried again and again, recollected again and again, entered immersion again and again, and understood with wisdom again and again, they will be confident of this: ‘I have previously heard of these things. But now I have direct meditative experience of them, and see them with penetrating wisdom.’ For their faith is the faculty of faith.”

“Good, good, Sāriputta!

Sāriputta, a noble disciple who is sure and devoted to the Realized One would have no doubt or uncertainty about the Realized One or his instructions. …”

The Buddha then repeated Sāriputta’s answer word for word.

SN 48.51

SN 48.51
At Sālā
Sālasutta

So I have heard. At one time the Buddha was staying in the land of the Kosalans near the brahmin village of Sālā. There the Buddha addressed the mendicants: “Mendicants, the lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. The lion, king of beasts, is said to be the best of animals in terms of strength, speed, and courage. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.52

SN 48.52
In the Land of the Mallas
Mallikasutta

So I have heard. At one time the Buddha was staying in the land of the Mallas, near the Mallian town called Uruvelakappa. There the Buddha addressed the mendicants:

“Mendicants, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

It’s just like in a bungalow. As long as the roof peak is not lifted into place, the rafters are not stable or fixed. But when the roof peak is lifted into place, the rafters become stable and fixed.

In the same way, as long as noble knowledge hasn’t arisen for a noble disciple the four faculties are not stable and fixed. But when noble knowledge has arisen for a noble disciple the four faculties become stable and fixed.

What four? The faculties of faith, energy, mindfulness, and immersion. When a noble disciple has wisdom, the faith, energy, mindfulness, and immersion that follow along with that become stabilized.”

SN 48.53

SN 48.53
A Trainee
Sekhasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. There the Buddha addressed the mendicants: "Mendicants, is there a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee? And that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept?"

"Our teachings are rooted in the Buddha. …"

"There is a way that a mendicant who is a trainee, standing at the level of a trainee, can understand that they are a trainee, and that a mendicant who is an adept, standing at the level of an adept, can understand that they are an adept.

And what is a way that a mendicant who is a trainee can understand that they are a trainee? It's when a mendicant who is a trainee truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee reflects: 'Is there any other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha?' They understand: 'There is no other ascetic or brahmin elsewhere whose teaching is as true, as real, as accurate as that of the Buddha.' This too is a way that a mendicant who is a trainee can understand that they are a trainee.

Furthermore, a mendicant who is a trainee understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. And although they don't have direct meditative experience of their destination, apex, fruit, and culmination, they do see them with penetrating wisdom. This too is a way that a mendicant who is a trainee can understand that they are a trainee.

And what is the way that a mendicant who is an adept can understand that they are an adept? It's when a mendicant who is an adept understands the five faculties: faith, energy, mindfulness, immersion, and wisdom. They have direct meditative experience of their destination, apex, fruit, and culmination, and they see them with penetrating wisdom. This is a way that a mendicant who is an adept can understand that they are an adept.

Furthermore, a mendicant who is an adept understands the six faculties: eye, ear, nose, tongue, body, and mind. They understand: 'These six faculties will totally and utterly

cease without anything left over. And no other six faculties will arise anywhere anyhow.’ This too is a way that a mendicant who is an adept can understand that they are an adept.”

SN 48.54

SN 48.54
Footprints
Padasutta

“The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.

And what are the steps that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are steps that lead to awakening, in that they lead to becoming awakened.

The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, the faculty of wisdom is said to be the best of the steps that lead to awakening in terms of becoming awakened.”

SN 48.55

SN 48.55
Heartwood
Sārasutta

“Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.56

SN 48.56
Grounded
Patiṭṭhitasutta

“Mendicants, when a mendicant is grounded in one thing the five faculties become developed, well developed. What one thing? Diligence. And what is diligence? It’s when a mendicant looks after their mind when it comes to defilements and things that stimulate defilements. As they do so the faculties of faith, energy, mindfulness, immersion, and wisdom are fully developed. That’s how when a mendicant is grounded in one thing the five faculties become developed, well developed.”

SN 48.57

SN 48.57
With Brahmā Sahampati
Sahampatibrahmasutta

At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River.

Then as he was in private retreat this thought came to his mind, "When these five faculties are developed and cultivated they culminate, finish, and end in freedom from death. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in freedom from death."

Then Brahmā Sahampati knew what the Buddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared in front of the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

"That's so true, Blessed One! That's so true, Holy One! When these five faculties are developed and cultivated they culminate, finish, and end in freedom from death. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they culminate, finish, and end in freedom from death.

Once upon a time, sir, I lived the spiritual life under the fully awakened Buddha Kassapa. There they knew me as the mendicant Sahaka. Because of developing and cultivating these same five faculties I lost desire for sensual pleasures. When my body broke up, after death, I was reborn in a good place, in the Brahmā realm. There they know me as Brahmā Sahampati.

That's so true, Blessed One! That's so true, Holy One! I know and see how when these five faculties are developed and cultivated they culminate, finish, and end in freedom from death."

SN 48.58

SN 48.58
The Boar's Cave
Sūkarakhatasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain in the Boar's Cave. Then the Buddha said to Venerable Sāriputta:

"Sāriputta, considering what benefit does a mendicant with defilements ended, while still alive, continue to show utmost devotion for the Realized One or his instructions?"

"Sir, it is considering the supreme sanctuary from the yoke that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions."

"Good, good, Sāriputta! For it is considering the supreme sanctuary from the yoke that a mendicant whose defilements are ended, while still alive, continues to show utmost devotion for the Realized One or his instructions.

And what is that supreme sanctuary from the yoke?"

"It's when a mendicant with defilements ended develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which lead to peace and awakening. It is considering this supreme sanctuary from the yoke that a mendicant with defilements ended, while still alive, continues to show utmost devotion for the Realized One or his instructions."

"Good, good, Sāriputta! For this is that supreme sanctuary from the yoke.

And what is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions?"

"It's when a mendicant with defilements ended maintains respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and immersion. This is that utmost devotion."

"Good, good, Sāriputta! For this is that utmost devotion that a mendicant with defilements ended, while still alive, continues to show towards the Realized One or his instructions."

SN 48.59

SN 48.59
Arising (1st)
Paṭhamauppādasutta

At Sāvatthī.

“Mendicants, these five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated except when a Realized One, a perfected one, a fully awakened Buddha has appeared.”

SN 48.60

SN 48.60
Arising (2nd)
Dutiyauppādasutta

“Mendicants, these five faculties don’t arise to be developed and cultivated apart from the Holy One’s training. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These five faculties don’t arise to be developed and cultivated apart from the Holy One’s training.”

SN 48.61

SN 48.61
Fetters
Saṁyojanasutta

At Sāvatthī.

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters.”

SN 48.62

SN 48.62
Tendencies
Anusayasutta

“Mendicants, when these five faculties are developed and cultivated they lead to uprooting the underlying tendencies. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to uprooting the underlying tendencies.”

SN 48.63

SN 48.63
Complete Understanding
Pariññāsutta

“Mendicants, when these five faculties are developed and cultivated they lead to the complete understanding of the course of time. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the complete understanding of the course of time.”

SN 48.64

SN 48.64
Ending of Defilements
Āsavakkhayasutta

“Mendicants, when these five faculties are developed and cultivated they lead to the ending of defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to the ending of defilements.”

“Mendicants, when these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. When these five faculties are developed and cultivated they lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

SN 48.65

SN 48.65
Two Fruits
Paṭhamaphalasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Because of developing and cultivating these five faculties, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

SN 48.66

SN 48.66
Seven Benefits
Dutiyaphalasutta

“Mendicants, there are these five faculties. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. These are the five faculties.

Because of developing and cultivating these five faculties, seven fruits and benefits can be expected. What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished between one life and the next … they’re extinguished upon landing … they’re extinguished without extra effort … they’re extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm.

Because of developing and cultivating these five faculties, these seven fruits and benefits can be expected.”

SN 48.67

SN 48.67
A Tree (1st)
Paṭhamarukkhasutta

“Mendicants, of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees in India, the rose-apple is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.68

SN 48.68
A Tree (2nd)
Dutiyarukkhasutta

“Mendicants, of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.

And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened.

Of all the trees belonging to the gods of the Thirty-Three, the Shady Orchid Tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.69

SN 48.69
A Tree (3rd)
Tatiyarukkhasutta

“Mendicants, of all the trees belonging to the titans, the vivid patala is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the titans, the vivid patala is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.70

SN 48.70
A Tree (4th)
Catuttharukkhasutta

“Mendicants, of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened. And what are the qualities that lead to awakening? The faculties of faith, energy, mindfulness, immersion, and wisdom are qualities that lead to awakening, in that they lead to becoming awakened. Of all the trees belonging to the phoenixes, the red silk-cotton tree is said to be the best. In the same way, the faculty of wisdom is said to be the best of the qualities that lead to awakening in terms of becoming awakened.”

SN 48.71-82

SN 48.71–82
Slanting East, Etc.
Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 48.83-92

SN 48.83–92
The Chapter on Diligence
Appamādavagga

(Tell in full as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 48.93-104

SN 48.93–104
The Chapter on Hard Work
Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 48.105-114

SN 48.105–114
The Chapter on Searches
Esanāvagga

(Tell in full as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 48.115-124

SN 48.115–124
Floods, etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in the Linked Discourses on the Path, SN 45.171–179, with the above as the final discourse.)

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

SN 48.125-136

SN 48.125–136
Another on Sloping East, Etc.
Punagaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.

How so? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion. That’s how a mendicant developing and cultivating the five faculties slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 48.137-146

SN 48.137–146
Another Chapter on Diligence
Punaappamādavagga

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

SN 48.147-158

SN 48.147–158
Another Chapter on Hard Work
Punagaṅgāpeyyālavagga

(This text consists of the title only. Tell in full as in SN 45.149–160, removal of greed version.)

SN 48.159-168

SN 48.159–168
Another Chapter on Searches
Punaesanāvagga

(Tell in full as in SN 45.161–170, removal of greed version.)

SN 48.169-178

SN 48.169–178
Another Series on Floods, Etc.
Punaoghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the faculties of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

These five faculties should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on the Faculties is the fourth section.

SN 49.1-12

SN 49.1–12
Sloping East, Etc.
Gaṅgāpeyyālavagga

At Sāvatthī.

There the Buddha said:

“Mendicants, there are these four right efforts. What four?

It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. These are the four right efforts.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the four right efforts slant, slope, and incline to extinguishment?

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

That’s how a mendicant who develops and cultivates the four right efforts slants, slopes, and inclines to extinguishment.”

(Tell in full as in –102.)

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 49.13-22

SN 49.13–22
Diligence
Appamādavagga

(Tell in full as in SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 49.23-34

SN 49.23–34
Hard Work, Etc.
Balakaraṇīyavagga

“Mendicants, all the hard work that gets done depends on the earth and is grounded on the earth. In the same way, a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.

How so? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

That’s how a mendicant develops and cultivates the four right efforts depending on and grounded on ethics.”

(Tell in full as in SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 49.35-44

SN 49.35–44
Ten Discourses on Searches, Etc.
Esanāvagga

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these three searches.”

(Tell in full as in SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 49.45-54

SN 49.45–54
Floods, Etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development.

These four right efforts should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in SN 45.171–179, with the above as the final discourse.)

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on the Right Efforts is the fifth section.

SN 50.1-12

SN 50.1–12
Sloping East, Etc.
Gaṅgāpeyyālavagga

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go. That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 50.13-22

SN 50.13–22
Diligence
Appamādavagga

(Tell in full as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 50.23-34

SN 50.23–34
Hard Work
Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 50.35-44

SN 50.35–44
Searches
Esanāvagga

(Tell in full as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 50.45-54

SN 50.45–54
Floods, Etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which rely on seclusion, fading away, and cessation, and ripen as letting go.

These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in SN 45.171–179, with the above as the final discourse.)

SN 50.55-66

SN 50.55–66
Sloping East, Etc.
Punagaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the five powers slant, slope, and incline to extinguishment? It’s when a mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

That’s how a mendicant who develops and cultivates the five powers slants, slopes, and inclines to extinguishment.”

(Tell in full for each of the different rivers as in SN 45.91–102, removal of greed version.)

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 50.67-76

SN 50.67–76
Another Chapter on Diligence
Punaappamādavagga

(This text consists of the title only. Tell in full as in SN 45.139–148, removal of greed version.)

SN 50.77-88

SN 50.77–88
Another Chapter on Hard Work
Punabalakaraṇīyavagga

(Tell in full as in SN 45.149–160, removal of greed version.)

SN 50.89-98

SN 50.89–98
Another Series on Searches, Etc.
Punaesanāvagga

(Tell in full as in SN 45.161–170, removal of greed version.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 50.99-108

SN 50.99–108
Another Series on Floods, Etc.
Punaoghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What five? A mendicant develops the powers of faith, energy, mindfulness, immersion, and wisdom, which culminate in the removal of greed, hate, and delusion.

These five powers should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on the Powers is the sixth section.

SN 51.1

SN 51.1
From the Near Shore
Apārasutta

“Mendicants, when these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. When these four bases of psychic power are developed and cultivated they lead to going from the near shore to the far shore.”

SN 51.2

SN 51.2
Missed Out
Viraddhasutta

“Mendicants, whoever has missed out on the four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken the four bases of psychic power has undertaken the noble path to the complete ending of suffering. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. Whoever has missed out on these four bases of psychic power has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four bases of psychic power has undertaken the noble path to the complete ending of suffering.”

SN 51.3

SN 51.3
A Noble One
Ariyasutta

“Mendicants, when these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. When these four bases of psychic power are developed and cultivated they are noble and emancipating, and bring one who practices them to the complete ending of suffering.”

SN 51.4

SN 51.4
Disillusionment
Nibbidāsutta

“Mendicants, these four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 51.5

SN 51.5
Partly
Iddhipadesasutta

“Mendicants, all the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have partly manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will partly manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are partly manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

SN 51.6

SN 51.6
Completely
Samattasutta

“Mendicants, all the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating the four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past who have completely manifested psychic powers have done so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the future who will completely manifest psychic powers will do so by developing and cultivating these four bases of psychic power. All the ascetics and brahmins in the present who are completely manifesting psychic powers do so by developing and cultivating these four bases of psychic power.”

SN 51.7

SN 51.7
A Mendicant
Bhikkhusutta

“Mendicants, all the mendicants in the past … future … present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the mendicants in the past … future … present who realize the undefiled freedom of heart and freedom by wisdom in this very life, and who live having realized it with their own insight due to the ending of defilements, do so by developing and cultivating these four bases of psychic power.”

SN 51.8

SN 51.8
Awakened
Buddhasutta

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. It is because he has developed and cultivated these four bases of psychic power that the Realized One is called ‘the perfected one, the fully awakened Buddha’.”

SN 51.9

SN 51.9
Knowledge
Ñāṇasutta

“Mendicants: ‘This is the basis of psychic power that has immersion due to enthusiasm, and active effort.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to energy, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to mental development, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

‘This is the basis of psychic power that has immersion due to inquiry, and active effort.’ … ‘This basis of psychic power … should be developed.’ … ‘This basis of psychic power … has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.”

SN 51.10

SN 51.10
At the Cāpāla Shrine
Cetiyasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, and sat down on the seat spread out. Ānanda bowed to the Buddha and sat down to one side. The Buddha said to him:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time … and for a third time, the Buddha said to Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon!

May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha said to him, "Go now, Ānanda, at your convenience."

"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the the Buddha and said to him:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they've learned their own tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.'

Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …' …

Today you do have such nun disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have layman disciples … and laywoman disciples who are competent, educated, assured, learned …' …

Today you do have such layman and laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.' Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished."

When this was said, the Buddha said to Māra, “Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Comparing the incomparable with the creation of prolonged life, the sage surrendered the life force. Happy inside, serene, he shattered self-creation like a suit of armor.”

SN 51.11

SN 51.11
Before
Pubbasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the cause, what’s the reason for the development of the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

When the four bases of psychic power have been developed and cultivated in this way, they wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling the body as far as the Brahmā realm.

When the four bases of psychic power have been developed and cultivated in this way, they hear both kinds of sounds, human and divine, whether near or far.

When the four bases of psychic power have been developed and cultivated in this way, they understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

When the four bases of psychic power have been developed and cultivated in this way, they recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

When the four bases of psychic power have been developed and cultivated in this way, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 51.12

SN 51.12
Very Fruitful
Mahapphalasutta

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial. How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. When the four bases of psychic power have been developed and cultivated in this way they’re very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. …

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 51.13

SN 51.13
Immersion Due to Enthusiasm
Chandasamādhisutta

“Mendicants, if a mendicant depends on enthusiasm in order to gain immersion, gain unification of mind, this is called immersion due to enthusiasm. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this enthusiasm, this immersion due to enthusiasm, and these active efforts. This is called the basis of psychic power that has immersion due to enthusiasm, and active effort.

If a mendicant depends on energy in order to gain immersion, gain unification of mind, this is called immersion due to energy. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this energy, this immersion due to energy, and these active efforts. This is called the basis of psychic power that has immersion due to energy, and active effort.

If a mendicant depends on mental development in order to gain immersion, gain unification of mind, this is called immersion due to mental development. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this mental development, this immersion due to mental development, and these active efforts. This is called the basis of psychic power that has immersion due to mental development, and active effort.

If a mendicant depends on inquiry in order to gain immersion, gain unification of mind, this is called immersion due to inquiry. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. These are called active efforts. And so there is this inquiry, this immersion due to inquiry, and these active efforts. This is called the basis of psychic power that has immersion due to inquiry, and active effort.”

SN 51.14

SN 51.14
With Moggallāna
Moggallānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time several mendicants were staying beneath the longhouse. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

Then the Buddha addressed Venerable Mahāmoggallāna, "These spiritual companions of yours staying beneath the longhouse are restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with wandering mind and undisciplined faculties. Go, Moggallāna, and strike awe in those mendicants!"

"Yes, sir," replied Mahāmoggallāna. Then he used his psychic power to make the longhouse shake and rock and tremble with his toe. Then those mendicants stood to one side, shocked and awestruck.

"Oh, how incredible, how amazing! There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!"

Then the Buddha went up to those mendicants and said:

"Why do you, mendicants, stand to one side, shocked and awestruck?"

"It's incredible, sir, it's amazing! There's no wind at all; and this stilt longhouse of Migāra's mother has deep foundations. It's firmly embedded, imperturbable and unshakable. And yet it shakes and rocks and trembles!"

"Wanting to strike awe in you, the mendicant Moggallāna made the longhouse shake and rock and tremble with his toe.

What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?"

"Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it."

"Well then, mendicants, listen. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power. What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm …

energy … mental development … inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power … controlling the body as far as the Brahmā realm. …

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

SN 51.15

SN 51.15
The Brahmin Uṇṇābha
Uṇṇābhabrāhmaṇasutta

So I have heard. At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. Then Uṇṇābha the brahmin went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him, "Mister Ānanda, what's the purpose of leading the spiritual life under the ascetic Gotama?"

"The purpose of leading the spiritual life under the Buddha, brahmin, is to give up desire."

"But is there a path and a practice for giving up that desire?"

"There is."

"What is that path?"

"It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is the path and the practice for giving up that desire."

"This being the case, Mister Ānanda, the path is endless, not finite. For it's not possible to give up desire by means of desire."

"Well then, brahmin, I'll ask you about this in return, and you can answer as you like. What do you think, brahmin? Have you ever had a desire to walk to the park, but when you arrived at the park, the corresponding desire faded away?"

"Yes, sir."

"Have you ever had the energy to walk to the park, but when you arrived at the park, the corresponding energy faded away?"

"Yes, sir."

"Have you ever had the idea to walk to the park, but when you arrived at the park, the corresponding idea faded away?"

"Yes, sir."

"Have you ever inquired regarding a walk to the park, but when you arrived at the park, the corresponding inquiry faded away?"

“Yes, sir.”

“In the same way, take a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They formerly had the desire to attain perfection, but when they attained perfection the corresponding desire faded away. They formerly had the energy to attain perfection, but when they attained perfection the corresponding energy faded away. They formerly had the idea to attain perfection, but when they attained perfection the corresponding idea faded away. They formerly inquired regarding attaining perfection, but when they attained perfection the corresponding inquiry faded away. What do you think, brahmin? This being the case, is the path endless or finite?”

“Clearly, Mister Ānanda, this being the case, the path is finite, not endless. Excellent, Mister Ānanda! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Ānanda has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Ānanda remember me as a lay follower who has gone for refuge for life.”

SN 51.16

SN 51.16
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, all the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. All the ascetics and brahmins in the past, future, or present who are mighty and powerful have become so by developing and cultivating the four bases of psychic power.”

SN 51.17

SN 51.17
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, all the ascetics and brahmins in the past, future, or present who wield the various kinds of psychic power—multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful; controlling their body as far as the Brahmā realm—do so by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. Mendicants, all the ascetics and brahmins in the past, future, or present who wield the many kinds of psychic power—multiplying themselves and becoming one again … controlling their body as far as the Brahmā realm—do so by developing and cultivating these four bases of psychic power.”

SN 51.18

SN 51.18
A Mendicant
Bhikkhusutta

“Mendicants, by developing and cultivating the four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 51.19

SN 51.19
A Teaching on Psychic Power, Etc.
Iddhādidesanāsutta

“Mendicants, I will teach you psychic power, the bases of psychic power, the development of the bases of psychic power, and the practice that leads to the development of the bases of psychic power. Listen …

And what is psychic power? It’s when a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

SN 51.20

SN 51.20
Analysis
Vibhaṅgasutta

“Mendicants, when the four bases of psychic power are developed and cultivated they’re very fruitful and beneficial.

How so? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

And what is enthusiasm that’s too lax? It’s when enthusiasm is combined with laziness. This is called lax enthusiasm.

And what is enthusiasm that’s too tense? It’s when enthusiasm is combined with restlessness. This is called tense enthusiasm.

And what is enthusiasm that’s constricted internally? It’s when enthusiasm is combined with dullness and drowsiness. This is called enthusiasm constricted internally.

And what is enthusiasm that’s scattered externally? It’s when enthusiasm is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called enthusiasm scattered externally.

And how does a mendicant meditate perceiving continuity: as before, so after; as after, so before? It’s when the perception of continuity is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. That’s how a mendicant meditates perceiving continuity: as before, so after; as after, so before.

And how does a mendicant meditate as below, so above; as above, so below? It’s when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver,

diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' That's how a mendicant meditates as below, so above; as above, so below.

And how does a mendicant meditate as by day, so by night; as by night, so by day? It's when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort, with the same features, attributes, and signs by day as by night. And they develop it with the same features, attributes, and signs by night as by day. That's how a mendicant meditates as by day, so by night; as by night, so by day.

And how, with an open and unenveloped heart, does a mendicant develop a mind that's full of radiance? It's when a mendicant has properly grasped the perception of light, and has properly grasped the perception of day. That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance.

And what is energy that's too lax? …

And what is mental development that's too lax? …

And what is inquiry that's too lax? It's when inquiry is combined with laziness. This is called lax inquiry.

And what is inquiry that's too tense? It's when inquiry is combined with restlessness. This is called tense inquiry.

And what is inquiry that's constricted internally? It's when inquiry is combined with dullness and drowsiness. This is called inquiry constricted internally.

And what is inquiry that's scattered externally? It's when inquiry is frequently scattered and diffused externally on account of the five kinds of sensual stimulation. This is called inquiry scattered externally. … That's how, with an open and unenveloped heart, a mendicant develops a mind that's full of radiance. When the four bases of psychic power have been developed and cultivated in this way they're very fruitful and beneficial.

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements."

SN 51.21

SN 51.21
The Path
Maggasutta

At Sāvatthī.

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the path and practice for developing the bases of psychic power?’ Then it occurred to me: ‘It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They think: “My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.

They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. They think: “My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.” And they meditate perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance.’

When the four bases of psychic power have been developed and cultivated in this way, a mendicant wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm.

When the four bases of psychic power have been developed and cultivated in this way, they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

(The six direct knowledges should be told in full.)

SN 51.22

SN 51.22
The Iron Ball
Ayoguḷasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, do you have personal experience of going to the Brahmā realm by psychic power with a mind-made body?”

“I do, Ānanda.”

“But do you have personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements?”

“I do, Ānanda.”

“It’s incredible and amazing that the Buddha is capable of going to the Brahmā realm by psychic power with a mind-made body! And that he has personal experience of going to the Brahmā realm by psychic power with this body made up of the four primary elements!”

“Ānanda, the Realized Ones are incredible and have incredible qualities. They’re amazing and have amazing qualities.

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Suppose there was an iron ball that had been heated all day. It’d become lighter, softer, more workable, and more radiant. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body becomes lighter, softer, more workable, and more radiant.

Sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

Suppose there was a light tuft of cotton-wool or kapok. Taken up by the wind, it would easily rise up from the ground into the air. In the same way, sometimes the Realized One submerges his body in his mind and his mind in his body. He meditates after sinking into a perception of bliss and lightness in the body. At that time his body easily rises up from the ground into the air. He wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm."

SN 51.23

SN 51.23
A Mendicant
Bhikkhusutta

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. By developing and cultivating these four bases of psychic power, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

SN 51.24

SN 51.24
Plain Version
Suddhikasutta

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power.”

SN 51.25

SN 51.25
Fruits (1st)
Paṭhamaphalasutta

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, one of two results can be expected: enlightenment in the present life, or if there’s something left over, non-return.”

SN 51.26

SN 51.26
Fruits (2nd)
Dutiyaphalasutta

“Mendicants, there are these four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These are the four bases of psychic power. Because of developing and cultivating these four bases of psychic power, seven fruits and benefits can be expected.

What seven? They attain enlightenment early on in this very life. If not, they attain enlightenment at the time of death. If not, with the ending of the five lower fetters, they’re extinguished between one life and the next … they’re extinguished upon landing … they’re extinguished without extra effort … they’re extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. Because of developing and cultivating these four bases of psychic power, these seven fruits and benefits can be expected.”

SN 51.27

SN 51.27
With Ānanda (1st)
Paṭhamaānandasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

SN 51.28

SN 51.28
With Ānanda (2nd)
Dutiyaānandasutta

The Buddha said to Venerable Ānanda: “Ānanda, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“Ānanda, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

SN 51.29

SN 51.29
Several Mendicants (1st)
Paṭhamabhikkhusutta

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Mendicants, take a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

SN 51.30

SN 51.30
Several Mendicants (2nd)
Dutiyabhikkhusutta

Then several mendicants went up to the Buddha … The Buddha said to them:

“Mendicants, what is psychic power? What is the basis of psychic power? What is the development of the bases of psychic power? And what is the practice that leads to the development of the bases of psychic power?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“And what is psychic power? It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again … controlling the body as far as the Brahmā realm. This is called psychic power.

And what is the basis of psychic power? The path and practice that leads to gaining psychic power. This is called the basis of psychic power.

And what is the development of the bases of psychic power? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. This is called the development of the bases of psychic power.

And what is the practice that leads to the development of the bases of psychic power? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the practice that leads to the development of the bases of psychic power.”

SN 51.31

SN 51.31
About Moggallāna
Moggallānasutta

There the Buddha addressed the mendicants: “What do you think, mendicants? What things has the mendicant Moggallāna developed and cultivated so as to have such power and might?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. …”

“The mendicant Moggallāna has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? Moggallāna develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

He develops the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ … And so, with an open and unenveloped heart, he develops a mind that’s full of radiance. The mendicant Moggallāna has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

And by developing and cultivating these four bases of psychic power, the mendicant Moggallāna realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

SN 51.32

SN 51.32
The Realized One
Tathāgatasutta

There the Buddha addressed the mendicants: “What do you think, mendicants? What things has the Realized One developed and cultivated so as to have such power and might?”

“Our teachings are rooted in the Buddha. …”

“The Realized One has become so powerful and mighty by developing and cultivating the four bases of psychic power.

What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. He thinks: ‘My enthusiasm won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

He develops the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. He thinks: ‘My inquiry won’t be too lax or too tense. And it’ll be neither constricted internally nor scattered externally.’ And he meditates perceiving continuity: as before, so after; as after, so before; as below, so above; as above, so below; as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, he develops a mind that’s full of radiance.

The Realized One has become so powerful and mighty by developing and cultivating these four bases of psychic power.

And by developing and cultivating these four bases of psychic power, the Realized One wields the many kinds of psychic power: multiplying himself and becoming one again … controlling the body as far as the Brahmā realm.

And by developing and cultivating these four bases of psychic power, the Realized One realizes the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements.”

(The six direct knowledges should be told in full.)

SN 51.33-44

SN 51.33–44
The Ganges River, Etc.
Gaṅgāpeyyālavagga

“Mendicants, the Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops the four bases of psychic power slant, slope, and incline to extinguishment? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort.

That’s how a mendicant who develops and cultivates the four bases of psychic power slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve, and that’s how this chapter is recited.

SN 51.45-54

SN 51.45–54
Diligence
Appamādavagga

(Tell in full as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 51.55-66

SN 51.55–66
Hard Work
Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 51.67-76

SN 51.67–76
Searches
Esanāvagga

(Tell in full as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 51.77-86

SN 51.77–86
Floods, Etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm … energy … mental development … inquiry, and active effort. These four bases of psychic power should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on the Bases of psychic Power is the seventh section.

SN 52.1

SN 52.1
In Private (1st)
Paṭhamarahogatasutta

So I have heard. At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then as Anuruddha was in private retreat this thought came to his mind:

"Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering."

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha, and said to him:

"Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?"

"Reverend, it's when a mendicant meditates observing the body internally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing the body externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing the body internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish—keen, aware, and mindful, rid of covetousness and displeasure for the world.

If they wish: 'May I meditate perceiving the repulsive in the unrepulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the repulsive in the unrepulsive and the repulsive,' that's what they do. If they wish: 'May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive,' that's what they do. If they wish: 'May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive,' that's what they do.

They meditate observing feelings internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

They meditate observing the mind internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

They meditate observing principles internally … externally … internally and externally as liable to originate, as liable to vanish, and as liable to originate and vanish …

If they wish: ‘May I meditate perceiving the repulsive in the unrepulsive,’ that’s what they do. … If they wish: ‘May I meditate staying equanimous, mindful and aware, ignoring both the repulsive and the unrepulsive,’ that’s what they do.

That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

SN 52.2

SN 52.2
In Private (2nd)
Dutiyarahogatasutta

At Sāvatthī.

Then as Anuruddha was in private retreat this thought came to his mind:

“Whoever has missed out on these four kinds of mindfulness meditation has missed out on the noble path to the complete ending of suffering. Whoever has undertaken these four kinds of mindfulness meditation has undertaken the noble path to the complete ending of suffering.”

Then Venerable Mahāmoggallāna knew what Venerable Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he reappeared in front of Anuruddha and said to him:

“Reverend Anuruddha, how do you define the undertaking of the four kinds of mindfulness meditation by a mendicant?”

“Reverend, it’s when a mendicant meditates by observing an aspect of the body internally —keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of the body externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world.

They meditate observing an aspect of feelings internally … externally … internally and externally …

They meditate observing an aspect of the mind internally … externally … internally and externally …

They meditate observing an aspect of principles internally … externally … internally and externally—keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how to define the undertaking of the four kinds of mindfulness meditation by a mendicant.”

SN 52.3

SN 52.3
On the Bank of the Sutanu
Sutanusutta

At one time Venerable Anuruddha was staying near Sāvatthī on the bank of the Sutanu. Then several mendicants went up to Venerable Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to him:

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it was by developing and cultivating these four kinds of mindfulness meditation that I directly knew the lower realm as lower, the middle realm as middle, and the higher realm as higher.”

SN 52.4

SN 52.4
At Thorny Wood (1st)
Paṭhamakaṇḍakīsutta

At one time the venerables Anuruddha, Sāriputta, and Mahāmoggallāna were staying near Sāketa, in the Thorny Wood. Then in the late afternoon, Sāriputta and Mahāmoggallāna came out of retreat, went to Anuruddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. Sāriputta said to Anuruddha:

“Reverend Anuruddha, what things should a trainee mendicant enter and remain in?”

“Reverend Sāriputta, a trainee mendicant should enter and remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A trainee mendicant should enter and remain in these four kinds of mindfulness meditation.”

SN 52.5

SN 52.5
At Thorny Wood (2nd)
Dutiyakaṇḍakīsutta

At Sāketa. Sāriputta said to Anuruddha:

“Reverend Anuruddha, what things should a mendicant who is an adept enter and remain in?”

“Reverend Sāriputta, a mendicant who is an adept should enter and remain in the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. A mendicant who is an adept should enter and remain in these four kinds of mindfulness meditation.”

SN 52.6

SN 52.6
At Thorny Wood (3rd)
Tatiyakaṇḍakīsutta

At Sāketa. Sāriputta said to Anuruddha:

“What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?”

“Reverend, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it’s because of developing and cultivating these four kinds of mindfulness meditation that I directly know the entire galaxy.”

SN 52.7

SN 52.7
The Ending of Craving
Taṇhākkhayasutta

At Sāvatthī.

There Venerable Anuruddha addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Anuruddha said this:

“Reverends, when these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving. What four? It’s when a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. When these four kinds of mindfulness meditation are developed and cultivated they lead to the ending of craving.”

SN 52.8

SN 52.8
The Frankincense-Tree Hut
Salaḷāgārasutta

At one time Venerable Anuruddha was staying near Sāvatthī in the frankincense-tree hut. There Venerable Anuruddha addressed the mendicants: “Reverends, suppose that, although the Ganges river slants, slopes, and inclines to the east, a large crowd were to come along with a spade and basket, saying: ‘We’ll make this Ganges river slant, slope, and incline to the west!’ What do you think, reverends? Would they succeed?”

“No, reverend. Why is that? The Ganges river slants, slopes, and inclines to the east. It’s not easy to make it slant, slope, and incline to the west. That large crowd will eventually get weary and frustrated.”

“In the same way, while a mendicant develops and cultivates the four kinds of mindfulness meditation, if rulers or their ministers, friends or colleagues, relatives or family should invite them to accept wealth, saying: ‘Please, mister, why let these ocher robes torment you? Why follow the practice of shaving your head and carrying an alms bowl? Come, return to a lesser life, enjoy wealth, and make merit!’

It’s quite impossible for a mendicant who is developing and cultivating the four kinds of mindfulness meditation to resign the training and return to a lesser life. Why is that? Because for a long time that mendicant’s mind has slanted, sloped, and inclined to seclusion. So it’s impossible for them to return to a lesser life.

And how does a mendicant develop the four kinds of mindfulness meditation? It’s when a mendicant meditates by observing an aspect of the body … feelings … mind … principles —keen, aware, and mindful, rid of covetousness and displeasure for the world. That’s how a mendicant develops and cultivates the four kinds of mindfulness meditation.”

SN 52.9

SN 52.9
In Ambapālī's Mango Grove
Ambapālivanasutta

At one time the venerables Anuruddha and Sāriputta were staying near Vesālī, in Ambapālī's Mango Grove. Then in the late afternoon, Sāriputta came out of retreat, went to Anuruddha, and said to him:

"Reverend Anuruddha, your faculties are so very clear, and your complexion is pure and bright. What kind of meditation are you usually practicing these days?"

"These days, reverend, I usually meditate with my mind firmly established in the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. These days I usually meditate with my mind firmly established in these four kinds of mindfulness meditation. A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—usually meditates with their mind firmly established in these four kinds of mindfulness meditation."

"We're so fortunate, reverend, so very fortunate, to have heard such a dramatic statement in the presence of Venerable Anuruddha."

SN 52.10

SN 52.10
Gravely Ill
Bāḷhagilānasutta

At one time Venerable Anuruddha was staying near Sāvatthī in the Dark Forest. And he was sick, suffering, gravely ill. Then several mendicants went up to Venerable Anuruddha, and said to him:

“What meditation does Venerable Anuruddha practice so that physical pain doesn’t occupy his mind?”

“Reverends, I meditate with my mind firmly established in the four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I meditate with my mind firmly established in these four kinds of mindfulness meditation so that physical pain doesn’t occupy my mind.”

SN 52.11

SN 52.11
A Thousand Eons
Kappasahassasutta

At one time Venerable Anuruddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then several mendicants went up to Venerable Anuruddha, exchanged greetings with him … and said:

"What things has Venerable Anuruddha developed and cultivated to attain great direct knowledge?"

"Reverends, I attained great direct knowledge by developing and cultivating the four kinds of mindfulness meditation. What four? I meditate observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. I attained great direct knowledge by developing and cultivating these four kinds of mindfulness meditation.

And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect a thousand eons."

SN 52.12

SN 52.12
Psychic Powers
Iddhividhasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the Brahmā realm."

SN 52.13

SN 52.13
Clairaudience
Dibbasotasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairaudience that is purified and superhuman, I hear both kinds of sounds, human and divine, whether near or far."

SN 52.14

SN 52.14
Comprehending the Mind
Cetopariyasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I understand the minds of other beings and individuals, having comprehended them with my mind. I understand mind with greed as 'mind with greed' … I understand unfreed mind as 'unfreed mind'."

SN 52.15

SN 52.15
Possible
Ṭhānasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the possible as possible and the impossible as impossible."

SN 52.16

SN 52.16
The Results of Deeds Undertaken
Kammasamādānasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the result of deeds undertaken in the past, future, and present in terms of grounds and causes."

SN 52.17

SN 52.17
Where All Paths of Practice Lead
Sabbatthagāminisutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand where all paths of practice lead."

SN 52.18

SN 52.18
Diverse Elements
Nānādhātusutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the world with its many and diverse elements."

SN 52.19

SN 52.19
Diverse Beliefs
Nānādhimuttisutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the diverse convictions of sentient beings."

SN 52.20

SN 52.20
Comprehending the Faculties of Others
Indriyaparopariyattasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand the faculties of other sentient beings and other individuals after comprehending them with my mind."

SN 52.21

SN 52.21
Absorptions, Etc.
Jhānādisutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I truly understand corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments."

SN 52.22

SN 52.22
Past Lives
Pubbenivāsasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I recollect my many kinds of past lives, with features and details."

SN 52.23

SN 52.23
Clairvoyance
Dibbacakkhusutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that, with clairvoyance that is purified and superhuman, I understand how sentient beings are reborn according to their deeds."

SN 52.24

SN 52.24
The Ending of Defilements
Āsavakkhayasutta

"… And it's because of developing and cultivating these four kinds of mindfulness meditation that I realized the undefiled freedom of heart and freedom by wisdom in this very life. And I live having realized it with my own insight due to the ending of defilements."

The Linked Discourses with Anuruddha are the eighth section.

SN 53.1-12

SN 53.1–12
Absorptions, Etc.
Gaṅgāpeyyālavagga

At Sāvatthī.

“Mendicants, there are these four absorptions. What four?

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’

Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

These are the four absorptions.

The Ganges river slants, slopes, and inclines to the east. In the same way, a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.

And how does a mendicant who develops and cultivates the four absorptions slant, slope, and incline to extinguishment?

It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption.

That’s how a mendicant who develops and cultivates the four absorptions slants, slopes, and inclines to extinguishment.”

Six on slanting to the east, and six on slanting to the ocean; these two sixes make twelve,

and that’s how this chapter is recited.

SN 53.13-22

SN 53.13–22
Diligence
Appamādavagga

(Tell in full as in the chapter on diligence at SN 45.139–148.)

The Realized One, footprint, roof peak, roots, heartwood, jasmine, monarch, sun and moon, and cloth is the tenth.

SN 53.23-34

SN 53.23–34
Hard Work
Balakaraṇīyavagga

(Tell in full as in the chapter on hard work at SN 45.149–160.)

Hard work, seeds, and dragons, a tree, a pot, and a spike, the sky, and two on clouds, a ship, a guest house, and a river.

SN 53.35-44

SN 53.35–44
Searches
Esanāvagga

(Tell in full as in the chapter on searches at SN 45.161–170.)

Searches, discriminations, defilements, states of existence, three kinds of suffering, barrenness, stains, and troubles, feelings, craving, and thirst.

SN 53.45-54

SN 53.45–54
Floods, etc.
Oghavagga

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

The four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters. What four? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. These four absorptions should be developed for the direct knowledge, complete understanding, finishing, and giving up of these five higher fetters.”

(Tell in full as in the Linked Discourses on the Path at SN 45.171–180.)

Floods, yokes, grasping, ties, and underlying tendencies, kinds of sensual stimulation, hindrances, aggregates, and fetters high and low.

The Linked Discourses on Absorption are the ninth section.

SN 54.1

SN 54.1
One Thing
Ekadhammasutta

At Sāvatthī.

“Mendicants, when one thing is developed and cultivated it’s very fruitful and beneficial. What one thing? Mindfulness of breathing.

And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out.

Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’

They practice like this: ‘I’ll breathe in experiencing rapture.’ They practice like this: ‘I’ll breathe out experiencing rapture.’ They practice like this: ‘I’ll breathe in experiencing bliss.’ They practice like this: ‘I’ll breathe out experiencing bliss.’ They practice like this: ‘I’ll breathe in experiencing mental processes.’ They practice like this: ‘I’ll breathe out experiencing mental processes.’ They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’

They practice like this: ‘I’ll breathe in experiencing the mind.’ They practice like this: ‘I’ll breathe out experiencing the mind.’ They practice like this: ‘I’ll breathe in gladdening the mind.’ They practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’

They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing

cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.2

SN 54.2
Awakening Factors
Bojjhaṅgasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial? It’s when a mendicant develops mindfulness of breathing together with the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.3

SN 54.3
Plain Version
Suddhikasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. …

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.”

SN 54.4

SN 54.4
Fruits (1st)
Paṭhamaphalasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. …

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

SN 54.5

SN 54.5
Fruits (2nd)
Dutiyaphalasutta

“Mendicants, when mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. And how is mindfulness of breathing developed and cultivated to be very fruitful and beneficial?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. …

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial.

When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits. What seven? You attain enlightenment early on in this very life. If not, you attain enlightenment at the time of death. If not, with the ending of the five lower fetters you’re extinguished in between one life and the next … you’re extinguished upon landing … you’re extinguished without extra effort … you’re extinguished with extra effort … you head upstream, going to the Akaniṭṭha realm … When mindfulness of breathing is developed and cultivated in this way you can expect these seven fruits and benefits.”

SN 54.6

SN 54.6
With Ariṭṭha
Ariṭṭhasutta

At Sāvatthī.

There the Buddha … said:

“Mendicants, do you develop mindfulness of breathing?” When he said this, Venerable Ariṭṭha said to him:

“Sir, I develop mindfulness of breathing.”

“But mendicant, how do you develop it?”

“Sir, I’ve given up desire for sensual pleasures of the past. I’m rid of desire for sensual pleasures of the future. And I have eliminated perception of repulsion regarding phenomena internally and externally. Just mindful, I will breathe in. Mindful, I will breathe out. That’s how I develop mindfulness of breathing.”

“That is mindfulness of breathing, Ariṭṭha; I don’t deny it. But as to how mindfulness of breathing is fulfilled in detail, listen and apply your mind well, I will speak.”

“Yes, sir,” Ariṭṭha replied. The Buddha said this:

“And how is mindfulness of breathing fulfilled in detail? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is how mindfulness of breathing is fulfilled in detail.”

SN 54.7

SN 54.7
About Mahākappina
Mahākappinasutta

At Sāvatthī.

Now at that time Venerable Mahākappina was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness established in his presence. The Buddha saw him, and addressed the mendicants:

“Mendicants, do you see any disturbance or trembling in that mendicant’s body?”

“Sir, whenever we see that mendicant meditating—whether in the middle of the Saṅgha or alone in private—we never see any disturbance or trembling in his body.”

“Mendicants, when an immersion has been developed and cultivated there’s no disturbance or trembling of the body or mind. That mendicant gets such immersion when he wants, without trouble or difficulty. And what is that immersion?

When immersion due to mindfulness of breathing has been developed and cultivated there’s no disturbance or trembling of the body or mind. And how is immersion due to mindfulness of breathing developed and cultivated in such a way?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

That’s how immersion due to mindfulness of breathing is developed and cultivated so that there’s no disturbance or trembling of the body or mind.”

SN 54.8

SN 54.8
The Simile of the Lamp
Padīpopamasutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it’s very fruitful and beneficial. How so?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

Before my awakening—when I was still unawakened but intent on awakening—I too usually practiced this kind of meditation. And while I was usually practicing this kind of meditation neither my body nor my eyes became fatigued. And my mind was freed from defilements by not grasping.

Now, a mendicant might wish: ‘May neither my body nor my eyes became fatigued. And may my mind be freed from the defilements by not grasping.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I give up memories and thoughts of the lay life.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the repulsive in the unrepulsive and the repulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate perceiving the unrepulsive in the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘May I meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Quite secluded from sensual pleasures, secluded from unskillful qualities, may I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘As the placing of the mind and keeping it connected are stilled, may I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘With the fading away of rapture, may I enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘With the giving up of pleasure and pain, and the ending of former happiness and sadness, may I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, may I enter and remain in the dimension of infinite space.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, may I enter and remain in the dimension of infinite consciousness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, may I enter and remain in the dimension of nothingness.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of nothingness, may I enter and remain in the dimension of neither perception nor non-perception.’ So let them closely focus on this immersion due to mindfulness of breathing.

Now, a mendicant might wish: ‘Going totally beyond the dimension of neither perception nor non-perception, may I enter and remain in the cessation of perception and feeling.’ So let them closely focus on this immersion due to mindfulness of breathing.

When immersion due to mindfulness of breathing has been developed and cultivated in this way, if they feel a pleasant feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take pleasure in it. If they feel a painful feeling, they understand that it’s impermanent, that they’re not attached to it, and that they don’t take

pleasure in it. If they feel a neutral feeling, they understand that it's impermanent, that they're not attached to it, and that they don't take pleasure in it.

If they feel a pleasant feeling, they feel it detached. If they feel a painful feeling, they feel it detached. If they feel a neutral feeling, they feel it detached. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'

Suppose an oil lamp depended on oil and a wick to burn. As the oil and the wick are used up, it would be extinguished due to lack of fuel. In the same way, feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, since I no longer take pleasure in it, will become cool right here.'"

SN 54.9

SN 54.9
At Vesālī
Vesālīsutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time the Buddha spoke in many ways to the mendicants about the meditation on ugliness. He praised the meditation on ugliness and its development.

Then the Buddha said to the mendicants, “Mendicants, I wish to go on retreat for a fortnight. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Then those mendicants thought, “The Buddha spoke in many ways about the meditation on ugliness. He praised the meditation on ugliness and its development.” They committed themselves to developing the many different facets of the meditation on ugliness. Becoming horrified, repelled, and disgusted with this body, they looked for someone to slit their wrists. Each day ten, twenty, or thirty mendicants slit their wrists.

Then after a fortnight had passed, the Buddha came out of retreat and addressed Ānanda, “Ānanda, why does the mendicant Saṅgha seem so diminished?”

Ānanda told the Buddha all that had happened, and said, “Sir, please explain another way for the mendicant Saṅgha to get enlightened.”

“Well then, Ānanda, gather all the mendicants staying in the vicinity of Vesālī together in the assembly hall.”

“Yes, sir,” replied Ānanda. He did what the Buddha asked, went up to him, and said, “Sir, the mendicant Saṅgha has assembled. Please, sir, come at your convenience.”

Then the Buddha went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

“Mendicants, when this immersion due to mindfulness of breathing is developed and cultivated it’s peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise.

In the last month of summer, when the dust and dirt is stirred up, a large sudden storm disperses and settles it on the spot.

In the same way, when this immersion due to mindfulness of breathing is developed and cultivated it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise. And how is it so developed and cultivated?

It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. …

They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.'

That's how this immersion due to mindfulness of breathing is developed and cultivated so that it's peaceful and sublime, a deliciously pleasant meditation. And it disperses and settles unskillful qualities on the spot whenever they arise."

SN 54.10

SN 54.10
With Kimbila
Kimilasutta

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then the Buddha said to Venerable Kimbila, “Kimbila, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?”

When he said this, Kimbila kept silent.

For a second time …

And for a third time, the Buddha said to him, “How is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial?” And a second time and a third time Kimbila kept silent.

When he said this, Venerable Ānanda said to the Buddha, “Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak on immersion due to mindfulness of breathing. The mendicants will listen and remember it.”

“Well then, Ānanda, listen and apply your mind well, I will speak.”

“Yes, sir,” Ānanda replied. The Buddha said this:

“Ānanda, how is immersion due to mindfulness of breathing developed and cultivated so that it is very fruitful and beneficial? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence.

Just mindful, they breathe in. Mindful, they breathe out. …

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ That’s how immersion due to mindfulness of breathing, when developed and cultivated, is very fruitful and beneficial.

There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ When breathing in lightly they know: ‘I’m breathing in lightly.’ Breathing out lightly they know: ‘I’m breathing out lightly.’ They practice like this: ‘I’ll breathe in experiencing the whole body.’ They practice like this: ‘I’ll breathe out experiencing the whole body.’ They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the

world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing the mental processes.' They practice like this: 'I'll breathe out experiencing the mental processes.' They practice like this: 'I'll breathe in stilling mental processes.' They practice like this: 'I'll breathe out stilling mental processes.' At such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because careful application of mind to the in-breaths and out-breaths is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They practice like this: 'I'll breathe out gladdening the mind.' They practice like this: 'I'll breathe in immersing the mind in samādhi.' They practice like this: 'I'll breathe out immersing the mind in samādhi.' They practice like this: 'I'll breathe in freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence.' They practice like this: 'I'll breathe out observing impermanence.' They practice like this: 'I'll breathe in observing fading away.' They practice like this: 'I'll breathe out observing fading away.' They practice like this: 'I'll breathe in observing cessation.' They practice like this: 'I'll breathe out observing cessation.' They practice like this: 'I'll breathe in observing letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

Suppose there was a large heap of sand at the crossroads. And a cart or chariot were to come by from the east, west, north, or south and destroy that heap of sand.

In the same way, when a mendicant is meditating by observing an aspect of the body, feelings, mind, or principles, they destroy bad, unskillful qualities."

SN 54.11

SN 54.11
Icchānaṅgala
Icchānaṅgalasutta

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, “Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.”

“Yes, sir,” replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverends, what was the ascetic Gotama’s usual meditation during the rainy season residence?’ You should answer them like this. ‘Reverends, the ascetic Gotama’s usual meditation during the rainy season residence was immersion due to mindfulness of breathing.’

In this regard: mindful, I breathe in. Mindful, I breathe out.

Breathing in heavily I know: ‘I’m breathing in heavily.’ Breathing out heavily I know: ‘I’m breathing out heavily.’ When breathing in lightly I know: ‘I’m breathing in lightly.’ Breathing out lightly I know: ‘I’m breathing out lightly.’ I know: ‘I’ll breathe in experiencing the whole body.’ …

I know: ‘I’ll breathe in observing letting go.’ I know: ‘I’ll breathe out observing letting go.’

For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.

For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring to the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called ‘a noble meditation’, or else ‘a divine meditation’, or else ‘a realized one’s meditation’, it’s immersion due to mindfulness of breathing.”

SN 54.12

SN 54.12
In Doubt
Kaṅkheyyasutta

At one time Venerable Lomasavaṅgīsa was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to Venerable Lomasavaṅgīsa, bowed, sat down to one side, and said to him, "Sir, is the meditation of a trainee just the same as the meditation of a realized one? Or is the meditation of a trainee different from the meditation of a realized one?"

"Reverend Mahānāma, the meditation of a trainee and a realized one are not the same; they are different. Those mendicants who are trainees haven't achieved their heart's desire, but live aspiring for the supreme sanctuary from the yoke. They meditate after giving up the five hindrances. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those who are trainee mendicants … meditate after giving up the five hindrances.

Those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—for them, the five hindrances are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt.

Those mendicants who are perfected—who have ended the defilements … for them, the five hindrances are cut off at the root … and unable to arise in the future. And here's another way to understand how the meditation of a trainee and a realized one are different.

At one time the Buddha was staying in a forest near Icchānaṅgala. There he addressed the mendicants, 'Mendicants, I wish to go on retreat for three months. No-one should approach me, except for the one who brings my almsfood.'

'Yes, sir,' replied those mendicants. And no-one approached him, except for the one who brought the almsfood.

Then after three months had passed, the Buddha came out of retreat and addressed the mendicants:

'Mendicants, if wanderers who follow another religion were to ask you: "Reverends, what was the ascetic Gotama's usual meditation during the rainy season residence?" You should answer them like this: "Reverends, the ascetic Gotama's usual meditation during the rainy season residence was immersion due to mindfulness of breathing."

In this regard: mindful, I breathe in. Mindful, I breathe out.

Breathing in heavily I know: “I’m breathing in heavily.” Breathing out heavily I know: “I’m breathing out heavily.” …

I know: “I’ll breathe in observing letting go.” I know: “I’ll breathe out observing letting go.”

For if anything should be rightly called “noble meditation”, or else “divine meditation’, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.

For those mendicants who are trainees—who haven’t achieved their heart’s desire, but live aspiring for the supreme sanctuary from the yoke—the development and cultivation of immersion due to mindfulness of breathing leads to the ending of defilements.

For those mendicants who are perfected—who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment—the development and cultivation of immersion due to mindfulness of breathing leads to blissful meditation in the present life, and to mindfulness and awareness.

For if anything should be rightly called “noble meditation”, or else “divine meditation’, or else “a realized one’s meditation”, it’s immersion due to mindfulness of breathing.’

This is another way to understand how the meditation of a trainee and a realized one are different.”

SN 54.13

SN 54.13
With Ānanda (1st)
Paṭhamaānandasutta

At Sāvatthī.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“There is, Ānanda.”

“Sir, what is that one thing?”

“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

There’s a time when a mendicant is breathing in heavily, and they know: ‘I’m breathing in heavily.’ Breathing out heavily they know: ‘I’m breathing out heavily.’ … They practice like this: ‘I’ll breathe in stilling physical processes.’ They practice like this: ‘I’ll breathe out stilling physical processes.’ At such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because the breath is a certain aspect of the body, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There’s a time when a mendicant practices like this: ‘I’ll breathe in experiencing rapture … bliss … mind …’ … They practice like this: ‘I’ll breathe in stilling mental processes.’ They practice like this: ‘I’ll breathe out stilling mental processes.’ At such a time a

mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because careful application of mind to the in-breaths and out-breaths is a certain aspect of feelings, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of feelings—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There's a time when a mendicant practices like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind … immersing the mind in samādhi … freeing the mind.' They practice like this: 'I'll breathe out freeing the mind.' At such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world. Why is that? Because there is no development of immersion due to mindfulness of breathing for someone who is unmindful and lacks awareness, I say. Therefore, at such a time a mendicant is meditating by observing an aspect of the mind—keen, aware, and mindful, rid of covetousness and displeasure for the world.

There's a time when a mendicant practices like this: 'I'll breathe in observing impermanence … fading away … cessation … letting go.' They practice like this: 'I'll breathe out observing letting go.' At such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. Having seen with wisdom the giving up of covetousness and displeasure, they watch closely over with equanimity. Therefore, at such a time a mendicant is meditating by observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.

That's how immersion due to mindfulness of breathing is developed and cultivated so as to fulfill the four kinds of mindfulness meditation.

And how are the four kinds of mindfulness meditation developed and cultivated so as to fulfill the seven awakening factors? Whenever a mendicant meditates by observing an aspect of the body, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it.

As they live mindfully in this way they investigate, explore, and inquire into that principle with wisdom. At such a time, a mendicant has activated the awakening factor of investigation of principles; they develop it and perfect it.

As they investigate principles with wisdom in this way their energy is roused up and unflagging. At such a time, a mendicant has activated the awakening factor of energy; they develop it and perfect it.

When you're energetic, rapture not of the flesh arises. At such a time, a mendicant has activated the awakening factor of rapture; they develop it and perfect it.

When the mind is full of rapture, the body and mind become tranquil. At such a time, a mendicant has activated the awakening factor of tranquility; they develop it and perfect it.

When the body is tranquil and one feels bliss, the mind becomes immersed in samādhi. At such a time, a mendicant has activated the awakening factor of immersion; they develop it and perfect it.

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it.

Whenever a mendicant meditates by observing an aspect of feelings … mind … principles, their mindfulness is established and lucid. At such a time, a mendicant has activated the awakening factor of mindfulness; they develop it and perfect it. …

(Tell in full as for the first kind of mindfulness meditation.)

They closely watch over that mind immersed in samādhi. At such a time, a mendicant has activated the awakening factor of equanimity; they develop it and perfect it. That's how the four kinds of mindfulness meditation are developed and cultivated so as to fulfill the seven awakening factors.

And how are the seven awakening factors developed and cultivated so as to fulfill knowledge and freedom? It's when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

SN 54.14

SN 54.14
With Ānanda (2nd)
Dutiyaānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“Our teachings are rooted in the Buddha. …”

“There is, Ānanda.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? …

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

SN 54.15

SN 54.15
Several Mendicants (1st)
Paṭhamabhikkhusutta

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?”

“There is, mendicants.”

“Sir, what is that one thing?”

“Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? …

That’s how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom.”

SN 54.16

SN 54.16
Several Mendicants (2nd)
Dutiyabhikkhusutta

Then several mendicants went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

"Mendicants, is there one thing that, when developed and cultivated, fulfills four things; and those four things, when developed and cultivated, fulfill seven things; and those seven things, when developed and cultivated, fulfill two things?"

"Our teachings are rooted in the Buddha. …"

"There is, mendicants.

And what is that one thing? Immersion due to mindfulness of breathing is one thing that, when developed and cultivated, fulfills the four kinds of mindfulness meditation. And the four kinds of mindfulness meditation, when developed and cultivated, fulfill the seven awakening factors. And the seven awakening factors, when developed and cultivated, fulfill knowledge and freedom.

And how is mindfulness of breathing developed and cultivated so as to fulfill the four kinds of mindfulness meditation? It's when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. …

That's how the seven awakening factors are developed and cultivated so as to fulfill knowledge and freedom."

SN 54.17

SN 54.17
Giving Up the Fetters
Saṁyojanappahānasutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to giving up the fetters …”

SN 54.18

SN 54.18
Uprooting the Tendencies
Anusayasamugghātasutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to uprooting the underlying tendencies …”

SN 54.19

SN 54.19
Completely Understanding the Course of Time
Addhānapariññāsutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to completely understanding the course of time …”

SN 54.20

SN 54.20
The Ending of Defilements
Āsavakkhayasutta

“Mendicants, when immersion due to mindfulness of breathing is developed and cultivated it leads to the ending of defilements. And how is immersion due to mindfulness of breathing developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements?

It’s when a mendicant—gone to a wilderness, or to the root of a tree, or to an empty hut—sits down cross-legged, sets their body straight, and establishes mindfulness in front of them. …

They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’

That’s how immersion due to mindfulness of breathing is developed and cultivated so as to lead to giving up the fetters, uprooting the underlying tendencies, completely understanding the course of time, and ending the defilements.”

The Linked Discourses on Mindfulness of Breathing is the tenth section.

SN 55.1

SN 55.1
A Wheel-Turning Monarch
Cakkavattirājasutta

At Sāvatthī.

There the Buddha … said:

“Mendicants, suppose a wheel-turning monarch were to rule as sovereign lord over these four continents. And when his body breaks up, after death, he’s reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he entertains himself in the Garden of Delight, escorted by a band of nymphs, and supplied and provided with the five kinds of heavenly sensual stimulation. Still, as he’s lacking four things, he’s not exempt from hell, the animal realm, or the ghost realm. He’s not exempt from places of loss, bad places, the underworld.

Now suppose a noble disciple wears rags and feeds on scraps of almsfood. Still, as they have four things, they’re exempt from hell, the animal realm, or the ghost realm. They’re exempt from places of loss, bad places, the underworld.

What four? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

These are the four qualities that they have.

And, mendicants, gaining these four continents is not worth a sixteenth part of gaining these four things.”

SN 55.2

SN 55.2
The Culmination of the Spiritual Life
Brahmacariyogadhasutta

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Those who have faith and ethics, confidence, and vision of the truth, in time arrive at happiness, the culmination of the spiritual life.”

SN 55.3

SN 55.3
With Dīghāvu
Dīghāvuupāsakasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Now at that time the lay follower Dīghāvu was sick, suffering, gravely ill. Then he addressed his father, the householder Jotika, "Please, householder, go to the Buddha, and in my name bow with your head to his feet. Say to him: 'Sir, the lay follower Dīghāvu is sick, suffering, gravely ill. He bows with his head to your feet.' And then say: 'Sir, please visit him at his home out of compassion.'"

"Yes, dear," replied Jotika. He did as Dīghāvu asked. The Buddha consented with silence.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the lay follower Dīghāvu, sat down on the seat spread out, and said to him, "I hope you're keeping well, Dīghāvu; I hope you're getting by. I hope that your pain is fading, not growing, that its fading is evident, not its growing."

"Sir, I'm not keeping well, I'm not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading."

"So, Dīghāvu, you should train like this: 'I will have experiential confidence in the Buddha … the teaching … the Saṅgha … And I will have the ethical conduct loved by the noble ones … leading to immersion.' That's how you should train."

"Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And I have the ethical conduct loved by the noble ones … leading to immersion."

"In that case, Dīghāvu, grounded on these four factors of stream-entry you should further develop these six things that play a part in realization. You should meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation. That's how you should train."

"These six things that play a part in realization that were taught by the Buddha are found in me, and I exhibit them. For I meditate observing the impermanence of all conditions, perceiving suffering in impermanence, perceiving not-self in suffering, perceiving giving up, perceiving fading away, and perceiving cessation.

But still, sir, I think, ‘I hope Jotika doesn’t suffer anguish when I’ve gone.’” Jotika said, “Dear Dīghāvu, don’t focus on that. Come on, dear Dīghāvu, you should closely focus on what the Buddha is saying.”

When the Buddha had given this advice he got up from his seat and left. Not long after the Buddha left, Dīghāvu passed away. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, the lay follower named Dīghāvu, who was advised in brief by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, the lay follower Dīghāvu was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of the five lower fetters, he’s been reborn spontaneously, and will become extinguished there, not liable to return from that world.”

SN 55.4

SN 55.4
With Sāriputta (1st)
Paṭhamasāriputtasutta

At one time Venerable Sāriputta was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat … and said to Sāriputta:

"Reverend, how many things do people have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Reverend, people have to possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. People have to possess these four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening."

SN 55.5

SN 55.5
With Sāriputta (2nd)
Dutiyasāriputtasutta

Then Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Sāriputta, they speak of a ‘factor of stream-entry’. What is a factor of stream-entry?”

“Sir, the factors of stream-entry are associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.”

“Good, good, Sāriputta! For the factors of stream-entry are associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching.

Sāriputta, they speak of ‘the stream’. What is the stream?”

“Sir, the stream is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.”

“Good, good, Sāriputta! For the stream is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

Sāriputta, they speak of ‘a stream-enterer’. What is a stream-enterer?”

“Sir, anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

“Good, good, Sāriputta! For anyone who possesses this noble eightfold path is called a stream-enterer, the venerable of such and such name and clan.”

SN 55.6

SN 55.6
The Chamberlains
Thapatisutta

At Sāvatthī. At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now at that time the chamberlains Isidatta and Purāṇa were residing in Sādhuka on some business. They heard about this.

So they posted someone on the road, saying:

"My good man, let us know when you see the Blessed One coming, the perfected one, the fully awakened Buddha." And that person stood there for two or three days before they saw the Buddha coming off in the distance. When they saw him, they went to the chamberlains and said:

"Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please come at your convenience."

Then the chamberlains went up to the Buddha, bowed, and followed behind him. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out. The master builders Isidatta and Purāṇa bowed, sat down to one side, and said to the Buddha:

"Sir, when we hear that you will be setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from Sāvatthī to wander in the Kosalan lands, we're sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you will be far from us. And when we hear that you are setting out from the Kosalan lands to wander in the Mallian lands, we're sad and upset, thinking that you are far from us.

And when we hear that you will be setting out from the Mallian lands to wander in the Vajjian lands …

you will be setting out from the Vajjian lands to wander in the Kāsian lands …

you will be setting out from the Kāsian lands to wander in the Magadhan lands …

you are setting out from the Kāsian lands to wander in the Magadhan lands, we're sad and upset, thinking that you are far from us.

But when we hear that you will be setting out from the Magadhan lands to wander in the Kāsian lands, we're happy and joyful, thinking that you will be near to us. And when we hear that you are setting out from the Magadhan lands to wander in the Kāsian lands …

you will be setting out from the Kāsian lands to wander in the Vajjian lands …

you will be setting out from the Vajjian lands to wander in the Mallian lands …

you will be setting out from the Mallian lands to wander in the Kosalan lands …

you will be setting out in the Kosalan lands to wander to Sāvatthī, we're happy and joyful, thinking that you will be near to us.

And when we hear that you are staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery we have no little happiness and joy, thinking that you are near to us."

"Well then, chamberlains, life at home is cramped and dirty, life gone forth is wide open. Just this much is enough to be diligent."

"Sir, for us there is something that's even more cramped than that, and is considered as such."

"What is that?"

"Sir, it's when King Pasenadi of Kosala wants to go and visit a park. We have to harness and prepare his royal elephants. Then we have to seat his dear and beloved wives on the elephants, one in front of us, and one behind. Those sisters smell like a freshly opened perfume box; that's how the royal ladies smell with makeup on. The touch of those sisters is like a tuft of cotton-wool or kapok; that's how dainty the royal ladies are. Now at that time we must look after the elephants, the sisters, and ourselves. But we don't recall having a bad thought regarding those sisters. This is that thing that's even more cramped than that, and is considered as such."

"Well then, chamberlains, life at home is cramped and dirty, life gone forth is wide open. Just this much is enough to be diligent. A noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … They live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

And you have experiential confidence in the Buddha … the teaching … the Saṅgha … And whatever there is in your family that's available to give, you share it all with those who are ethical, of good character.

What do you think, chamberlains? How many people among the Kosalans are your equal when it comes to giving and sharing?"

“We’re fortunate, sir, so very fortunate, in that the Buddha understands us like this.”

SN 55.7

SN 55.7
The People of Bamboo Gate
Veḷudvāreyyasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Bamboo Gate. The brahmins and householders of Bamboo Gate heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Bamboo Gate, together with a large Saṅgha of mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then the brahmins and householders of Bamboo Gate went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side they said to the Buddha:

“Mister Gotama, these are our wishes, desires, and hopes. We wish to live at home with our children; to use sandalwood imported from Kāsi; to wear garlands, perfumes, and makeup; and to accept gold and money. And when our body breaks up, after death, we wish to be reborn in a good place, a heavenly realm. Given that we have such wishes, may the Buddha teach us the Dhamma so that we may achieve them.”

“Householders, I will teach you an explanation of the Dhamma that applies to oneself. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is the explanation of the Dhamma that applies to oneself?

It’s when a noble disciple reflects: ‘I want to live and don’t want to die; I want to be happy and recoil from pain. Since this is so, if someone were to take my life, I wouldn’t like that. But others also want to live and don’t want to die; they want to be happy and recoil from pain. So if I were to take the life of someone else, they wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?’ Reflecting in this way, they give up killing living creatures

themselves. And they encourage others to give up killing living creatures, praising the giving up of killing living creatures. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to steal from me, I wouldn’t like that. But if I were to steal from someone else, they wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on someone else?’ Reflecting in this way, they give up stealing themselves. And they encourage others to give up stealing, praising the giving up of stealing. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to have sexual relations with my wives, I wouldn’t like it. But if I were to have sexual relations with someone else’s wives, he wouldn’t like that either. The thing that is disliked by me is also disliked by others. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up sexual misconduct themselves. And they encourage others to give up sexual misconduct, praising the giving up of sexual misconduct. So their bodily behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to distort my meaning by lying, I wouldn’t like it. But if I were to distort someone else’s meaning by lying, they wouldn’t like it either. The thing that is disliked by me is also disliked by someone else. Since I dislike this thing, how can I inflict it on others?’ Reflecting in this way, they give up lying themselves. And they encourage others to give up lying, praising the giving up of lying. So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to break me up from my friends by divisive speech, I wouldn’t like it. But if I were to break someone else from their friends by divisive speech, they wouldn’t like it either. …’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to attack me with harsh speech, I wouldn’t like it. But if I were to attack someone else with harsh speech, they wouldn’t like it either. …’ So their verbal behavior is purified in three points.

Furthermore, a noble disciple reflects: ‘If someone were to annoy me by talking silliness and nonsense, I wouldn’t like it. But if I were to annoy someone else by talking silliness and nonsense, they wouldn’t like it either.’ The thing that is disliked by me is also disliked by another. Since I dislike this thing, how can I inflict it on another?’ Reflecting in this way, they give up talking nonsense themselves. And they encourage others to give up talking nonsense, praising the giving up of talking nonsense. So their verbal behavior is purified in three points.

And they have experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When a noble disciple has these seven good qualities and these four desirable states they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

When he had spoken, the brahmins and householders of Bamboo Gate said to the Buddha, “Excellent, Mister Gotama! … We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

SN 55.8

SN 55.8
In the Brick Hall (1st)
Paṭhamagiñjakāvasathasutta

So I have heard. At one time the Buddha was staying at Ñātika in the brick house. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, the monk named Sāḷha has passed away. Where has he been reborn in his next life? The nun named Nandā, the layman named Sudatta, and the laywoman named Sujātā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Sāḷha passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life, having realized it with his own insight due to the ending of defilements.

The nun Nandā passed away having ended the five lower fetters. She’s been reborn spontaneously, and will be extinguished there, not liable to return from that world.

The layman Sudatta passed away having ended three fetters, and weakened greed, hate, and delusion. He’s a once-returner; he will come back to this world once only, then make an end of suffering.

The laywoman Sujātā passed away having ended three fetters. She’s a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

It’s hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone dies that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called ‘the mirror of the teaching’. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

And what is that mirror of the teaching?

It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

(The following two discourses have the same setting.)

SN 55.9

SN 55.9
At the Brick Hall (2nd)
Dutiyagiñjakāvasathasutta

Ānanda said to the Buddha:

“Sir, the monk named Asoka has passed away. Where has he been reborn in his next life? The nun named Asokā, the layman named Asoka, and the laywoman named Asokā have passed away. Where have they been reborn in the next life?”

“Ānanda, the monk Asoka passed away having realized the undefiled freedom of heart and freedom by wisdom in this very life …

(And all is explained as in SN 55.8.)

This is that mirror of the teaching. A noble disciple who has this may declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 55.10

SN 55.10
At the Brick Hall (3rd)
Tatiyagiñjakāvasathasutta

Ānanda said to the Buddha:

"Sir, the layman named Kakkaṭa has passed away in Ñātika. Where has he been reborn in his next life? The laymen named Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda have passed away in Ñātika. Where have they been reborn in the next life?"

"Ānanda, the laymen Kakkaṭa, Kaḷibha, Nikata, Kaṭissaha, Tuṭṭha, Santuṭṭha, Bhadda, and Subhadda passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

Over fifty laymen in Ñātika have passed away having ended the five lower fetters. They've been reborn spontaneously, and will be extinguished there, not liable to return from that world.

More than ninety laymen in Ñātika have passed away having ended three fetters, and weakened greed, hate, and delusion. They're once-returners, who will come back to this world once only, then make an end of suffering.

In excess of five hundred laymen in Ñātika have passed away having ended three fetters. They're stream-enterers, not liable to be reborn in the underworld, bound for awakening.

It's hardly surprising that a human being should pass away. But if you should come and ask me about it each and every time someone passes away, that would be a bother for me. So Ānanda, I will teach you the explanation of the Dhamma called 'the mirror of the teaching'. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what is that mirror of the teaching?

It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that mirror of the teaching. A noble disciple who has this may declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

SN 55.11

SN 55.11
A Saṅgha of a Thousand Nuns
Sahassabhikkhunisaṁghasutta

At one time the Buddha was staying near Sāvatthī in the Royal Monastery. Then a Saṅgha of a thousand nuns went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

“Nuns, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.12

SN 55.12
The Brahmins
Brāhmaṇasutta

At Sāvatthī. “Mendicants, the brahmins advocate a practice called ‘get up and go’. They encourage their disciples: ‘Please, good people, rising early you should face east and walk. Do not avoid a pit, a cliff, a stump, thorny ground, a swamp, or a sewer. You should await death in the place that you fall. And when your body breaks up, after death, you’ll be reborn in a good place, a heaven realm.’

But this practice of the brahmins is a foolish procedure, a stupid procedure. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, or extinguishment. But in the training of the Noble One I advocate a ‘get up and go’ practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

And what is that ‘get up and go’ practice? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. This is that ‘get up and go’ practice which does lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

SN 55.13

SN 55.13
With the Senior Monk Ānanda
Ānandattherasutta

At one time the venerables Ānanda and Sāriputta were staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Sāriputta came out of retreat, went to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

"Reverend, how many things do people have to give up and how many do they have to possess in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Reverend, people have to give up four things and possess four things in order for the Buddha to declare that they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? They don't have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Buddha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They don't have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the teaching that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They don't have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the experiential confidence in the Saṅgha that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms.'

They don’t have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And they do have the ethical conduct loved by the noble ones that causes a learned noble disciple to be reborn—when their body breaks up, after death—in a good place, a heavenly realm. Their ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. People have to give up these four things and possess these four things in order for the Buddha to declare that they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.14

SN 55.14
Fear of the Bad Place
Duggatibhayasutta

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place.”

SN 55.15

SN 55.15
Fear of the Bad Place, the Underworld
Duggativinipātabhayasutta

“Mendicants, a noble disciple who has four things has gone beyond all fear of being reborn in a bad place, the underworld. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things has gone beyond all fear of being reborn in a bad place, the underworld.”

SN 55.16

SN 55.16
Friends and Colleagues (1st)
Paṭhamamittāmaccasutta

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha … the teaching … the Saṅgha … And the ethical conduct loved by the noble ones … leading to immersion. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

SN 55.17

SN 55.17
Friends and Colleagues (2nd)
Dutiyamittāmaccasutta

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the four factors of stream-entry. What four? Experiential confidence in the Buddha …

There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with experiential confidence in the Buddha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

Experiential confidence in the teaching …

Experiential confidence in the Saṅgha …

The ethical conduct loved by the noble ones … leading to immersion. There might be change in the four primary elements—earth, water, fire, and air—but a noble disciple with the ethical conduct loved by the noble ones would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these four factors of stream-entry.”

SN 55.18

SN 55.18
A Visit to the Gods (1st)
Paṭhamadevacārikasutta

At Sāvatthī. And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

SN 55.19

SN 55.19
A Visit to the Gods (2nd)
Dutiyadevacārikasutta

At Sāvatthī.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to Venerable Mahāmoggallāna, bowed, and stood to one side. Moggallāna said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

"My good Moggallāna, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings, when their body breaks up, after death, have been reborn in a good place, a heavenly realm."

SN 55.20

SN 55.20
A Visit to the Gods (3rd)
Tatiyadevacārikasutta

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three. Then several deities of the company of the Thirty-Three went up to the Buddha, bowed, and stood to one side. The Buddha said to them:

"Reverends, it's good to have experiential confidence in the Buddha. … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

"Good sir, it's good to have experiential confidence in the Buddha … It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening. It's good to have experiential confidence in the teaching. … the Saṅgha … and to have the ethical conduct that's loved by the noble ones … leading to immersion. It's the reason why some sentient beings are stream-enterers, not liable to be reborn in the underworld, bound for awakening."

SN 55.21

SN 55.21
With Mahānāma (1st)
Paṭhamamahānāmasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, this Kapilavatthu is successful and prosperous, populous, full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’”

“Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. Take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

Suppose a person was to sink a pot of ghee or oil into a deep lake and break it open. Its shards and chips would sink down, while the ghee or oil in it would rise up, headed for a higher place.

In the same way, take someone whose mind has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Their body consists of form, made up of the four elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. Right here the crows, vultures, hawks, dogs, jackals, and many kinds of little creatures devour it. But their mind rises up, headed for a higher place.

Your mind, Mahānāma, has for a long time been imbued with faith, ethics, learning, generosity, and wisdom. Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one.”

SN 55.22

SN 55.22
With Mahānāma (2nd)
Dutiyamahānāmasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, this Kapilavatthu is successful and prosperous, populous, full of people, with cramped cul-de-sacs. In the late afternoon, after paying homage to the Buddha or an esteemed mendicant, I enter Kapilavatthu. I encounter a stray elephant, horse, chariot, cart, or person. At that time I lose mindfulness regarding the Buddha, the teaching, and the Saṅgha. I think: ‘If I were to die at this time, where would I be reborn in my next life?’”

“Do not fear, Mahānāma, do not fear! Your death will not be a bad one; your passing will not be a bad one. A noble disciple who has four things slants, slopes, and inclines towards extinguishment. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion.

Suppose there was a tree that slants, slopes, and inclines to the east. If it was cut off at the root where would it fall?”

“Sir, it would fall in the direction that it slants, slopes, and inclines.”

“In the same way, a noble disciple who has four things slants, slopes, and inclines towards extinguishment.”

SN 55.23

SN 55.23
With Godhā the Sakyan
Godhasakkasutta

At Kapilavatthu. Then Mahānāma the Sakyan went up to Godhā the Sakyan, and said to him, "Godhā, how many things must a person have for you to recognize them as a stream-enterer, not liable to be reborn in the underworld, bound for awakening?"

"Mahānāma, a person must have three things for me to recognize them as a stream-enterer. What three? It's when a noble disciple has experiential confidence in the Buddha … the teaching … and the Saṅgha … When a person has these three things I recognize them as a stream-enterer.

But Mahānāma, how many things must a person have for you to recognize them as a stream-enterer?"

"Godhā, a person must have four things for me to recognize them as a stream-enterer. What four? It's when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. When a person has these four things I recognize them as a stream-enterer."

"Hold on, Mahānāma, hold on! Only the Buddha would know whether or not they have these things."

"Come, Godhā, let's go to the Buddha and inform him about this."

Then Mahānāma and Godhā went to the Buddha, bowed, and sat down to one side. Mahānāma told the Buddha all that had happened, and then said:

"Sir, some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks the other. I'd side with the Buddha. May the Buddha remember me as having such confidence. Some issue regarding the teaching might come up. The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen the other. … The Buddha might take one side, and the Saṅgha of monks and the Saṅgha of nuns and the laymen and the laywomen and the world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the other. I'd side with the Buddha. May the Buddha remember me as having such confidence."

"Godhā, what do you have to say to Mahānāma when he speaks like this?"

“Sir, I have nothing to say to Mahānāma when he speaks like this, except what is good and wholesome.”

SN 55.24

SN 55.24
About Sarakāni (1st)
Paṭhamasaraṇānisakkasutta

At Kapilavatthu.

Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

At that, several Sakyans came together complaining, grumbling, and objecting, "Oh, how incredible, how amazing! Who can't become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni was too weak for the training; he used to drink alcohol."

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it's Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha. How could he go to the underworld?

Take a certain person who has experiential confidence in the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, but are not endowed with freedom. With the ending of the five lower fetters they're reborn spontaneously. They are extinguished there, and are not liable to return from that world. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who has experiential confidence in the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who doesn't have experiential confidence in the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who doesn't have experiential confidence in the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

If these great sal trees could understand what was well said and poorly said, I'd declare them to be stream-enterers. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan undertook the training at the time of his death."

SN 55.25

SN 55.25
About Sarakāni the Sakyan (2nd)
Dutiyasaraṇānisakkasutta

At Kapilavatthu.

Now at that time Sarakāni the Sakyan had passed away. The Buddha declared that he was a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

At that, several Sakyans came together complaining, grumbling, and objecting, "Oh, how incredible, how amazing! Who can't become a stream-enterer these days? For the Buddha even declared Sarakāni to be a stream-enterer after he passed away. Sarakāni didn't fulfill the training."

Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and told him what had happened. The Buddha said:

"Mahānāma, when a lay follower has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, how could they go to the underworld? And if anyone should rightly be said to have for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha, it's Sarakāni the Sakyan. Sarakāni the Sakyan has for a long time gone for refuge to the Buddha, the teaching, and the Saṅgha.

Take a certain person who is sure and devoted to the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, and are endowed with freedom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This person is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … They have laughing wisdom and swift wisdom, but are not endowed with freedom. With the ending of the five lower fetters, they're extinguished between one life and the next … they're extinguished upon landing … they're extinguished without extra effort … they're extinguished with extra effort … they head upstream, going to the Akaniṭṭha realm. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of

suffering. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who is sure and devoted to the Buddha … the teaching … the Saṅgha … But they don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. With the ending of three fetters they're a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This person, too, is exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they accept the teachings proclaimed by the Realized One after deliberating them with a degree of wisdom. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Take another person who isn't sure or devoted to the Buddha … the teaching … the Saṅgha … They don't have laughing wisdom or swift wisdom, nor are they endowed with freedom. Still, they have these qualities: the faculties of faith, energy, mindfulness, immersion, and wisdom. And they have a degree of faith and love for the Buddha. This person, too, doesn't go to hell, the animal realm, and the ghost realm. They don't go to places of loss, bad places, the underworld.

Suppose there was a barren field, a barren ground, with uncleared stumps. And you had seeds that were broken, spoiled, weather-damaged, infertile, and ill kept. And the heavens didn't provide enough rain. Would those seeds grow, increase, and mature?"

"No, sir."

"In the same way, take a teaching that's badly explained and badly propounded, not emancipating, not leading to peace, proclaimed by someone who is not a fully awakened Buddha. This is what I call a barren field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a bad seed.

Suppose there was a fertile field, a fertile ground, well-cleared of stumps. And you had seeds that were intact, unspoiled, not weather-damaged, fertile, and well-kept. And there's plenty of rainfall. Would those seeds grow, increase, and mature?"

"Yes, sir."

"In the same way, take a teaching that's well explained and well propounded, emancipating, leading to peace, proclaimed by someone who is a fully awakened Buddha. This is what I call a fertile field. A disciple remains in such a teaching, practicing in line with that teaching, practicing it properly, living in line with that teaching. This is what I call a good seed. Why can't this apply to Sarakāni? Mahānāma, Sarakāni the Sakyan fulfilled the training at the time of his death."

SN 55.26

SN 55.26
Anāthapiṇḍika (1st)
Paṭhamaanāthapiṇḍikasutta

At Sāvatthī.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, mister, go to Venerable Sāriputta, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Sāriputta consented with silence.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, went with Venerable Ānanda as his second monk to Anāthapiṇḍika’s home. He sat down on the seat spread out, and said to Anāthapiṇḍika, “I hope you’re keeping well, householder; I hope you’re getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Householder, you don’t have the distrust in the Buddha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Seeing in yourself that experiential confidence in the Buddha, that pain may die down on the spot.

You don’t have the distrust in the teaching that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ Seeing in yourself that experiential confidence in the teaching, that pain may die down on the spot.

You don’t have the distrust in the Saṅgha that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. And you have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It

consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.' Seeing in yourself that experiential confidence in the Saṅgha, that pain may die down on the spot.

You don't have the unethical conduct that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. Your ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in yourself that ethical conduct loved by the noble ones, that pain may die down on the spot.

You don't have the wrong view that causes an unlearned ordinary person to be reborn—when their body breaks up, after death—in a place of loss, a bad place, the underworld, hell. You have right view. Seeing in yourself that right view, that pain may die down on the spot.

You don't have the wrong thought …

wrong speech …

wrong action …

wrong livelihood …

wrong effort …

wrong mindfulness …

wrong immersion …

wrong knowledge …

wrong freedom … You have right freedom. Seeing in yourself that right freedom, that pain may die down on the spot."

And then Anāthapiṇḍika's pain died down on the spot. Then he served Sāriputta and Ānanda from his own dish. When Sāriputta had eaten and washed his hand and bowl, Anāthapiṇḍika took a low seat and sat to one side. Venerable Sāriputta expressed his appreciation to him with these verses.

"Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they're said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behaviour, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

After expressing his appreciation to Anāthapiṇḍika with these verses, Sāriputta got up from his seat and left.

Then Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “So, Ānanda, where are you coming from in the middle of the day?”

“Sir, Venerable Sāriputta advised the householder Anāthapiṇḍika in this way and that.”

“Sāriputta is astute, Ānanda. He has great wisdom, since he can analyze the four factors of stream-entry in ten respects.”

SN 55.27

SN 55.27
With Anāthapiṇḍika (2nd)
Dutiyaanāthapiṇḍikasutta

At Sāvatthī.

Now at that time the householder Anāthapiṇḍika was sick, suffering, gravely ill. Then he addressed a man, “Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: ‘Sir, the householder Anāthapiṇḍika is sick, suffering, gravely ill. He bows with his head to your feet.’ And then say: ‘Sir, please visit him at his home out of compassion.’”

“Yes, sir,” that man replied. He did as Anāthapiṇḍika asked. Ānanda consented with silence.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika. He sat down on the seat spread out and said to Anāthapiṇḍika, “I hope you’re keeping well, householder; I hope you’re getting by. And I hope the pain is fading, not growing; that its fading, not its growing, is apparent.”

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

“Householder, when an unlearned ordinary person has four things, they’re frightened and terrified, and fear what awaits them after death. What four? Firstly, an unlearned ordinary person distrusts the Buddha. Seeing in themselves that distrust of the Buddha, they’re frightened and terrified, and fear what awaits them after death.

Furthermore, an unlearned ordinary person distrusts the teaching …

Furthermore, an unlearned ordinary person distrusts the Saṅgha …

Furthermore, an unlearned ordinary person has unethical conduct. Seeing in themselves that unethical conduct, they’re frightened and terrified, and fear what awaits them after death. When an unlearned ordinary person has these four things, they’re frightened and terrified, and fear what awaits them after death.

When a learned noble disciple has four things, they’re not frightened or terrified, and don’t fear what awaits them after death. What four? Firstly, a noble disciple has experiential confidence in the Buddha … Seeing in themselves that experiential confidence in the Buddha, they’re not frightened or terrified, and don’t fear what awaits them after death.

Furthermore, a noble disciple has experiential confidence in the teaching …

Furthermore, a noble disciple has experiential confidence in the Saṅgha …

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Seeing in themselves that ethical conduct loved by the noble ones, they're not frightened or terrified, and don't fear what awaits them after death.

When a learned noble disciple has these four things, they're not frightened or terrified, and don't fear what awaits them after death."

"Honorable Ānanda, I am not afraid. What have I to fear? For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And of the training rules appropriate for laypeople taught by the Buddha, I don't see any that I have broken."

"You're fortunate, householder, so very fortunate! You have declared the fruit of stream-entry."

SN 55.28

SN 55.28
Dangers and Threats (1st)
Paṭhamabhayaverūpasantasutta

At Sāvatthī.

Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures. Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies … Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. So that danger and threat is quelled for anyone who refrains from alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble system that they have clearly seen and comprehended with wisdom? A noble disciple rationally applies the mind to dependent origination itself: ‘When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases.' That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are a condition for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six

sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is the noble system that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 55.29

SN 55.29
Dangers and Threats (2nd)
Dutiyabhayaverūpasantasutta

At Sāvatthī. … “Mendicants, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

SN 55.30

SN 55.30
With Nandaka the Licchavi
Nandakalicchavisutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Nandaka the Licchavi minister went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Nandaka, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

A noble disciple who has these four things is guaranteed long life, beauty, happiness, fame, and sovereignty, both human and divine. Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

When he had spoken, a certain person said to Nandaka:

“Sir, it is time to bathe.”

“Enough now, my man, with that exterior bath. This interior bathing will do for me, that is, confidence in the Buddha.”

SN 55.31

SN 55.31
Overflowing Merit (1st)
Paṭhamapuññābhisandasutta

At Sāvatthī.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the teaching … This is the second kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple has experiential confidence in the Saṅgha … This is the third kind of overflowing merit, overflowing goodness that nurtures happiness.

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

SN 55.32

SN 55.32
Overflowing Merit (2nd)
Dutiyapuññābhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

SN 55.33

SN 55.33
Overflowing Merit (3rd)
Tatiyapuññābhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.”

SN 55.34

SN 55.34
Footprints of the Gods (1st)
Paṭhamadevapadasutta

At Sāvatthī.

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha … This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

SN 55.35

SN 55.35
Footprints of the Gods (2nd)
Dutiyadevapadasutta

“Mendicants, these four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.

What four? Firstly, a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the first footprint of the gods in order to purify unpurified beings and cleanse unclean beings.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Then they reflect: ‘What now is the footprint of the gods?’ They understand: ‘I hear that these days the gods consider non-harming to be supreme. But I don’t hurt any creature firm or frail. I definitely live in possession of a footprint of the gods.’ This is the fourth footprint of the gods in order to purify unpurified beings and cleanse unclean beings. These four footprints of the gods are in order to purify unpurified beings and cleanse unclean beings.”

SN 55.36

SN 55.36
In Common With the Gods
Devasabhāgatasutta

“Mendicants, when someone has four things the gods are pleased and speak of what they have in common. What four? Firstly, a noble disciple has experiential confidence in the Buddha … There are deities with experiential confidence in the Buddha who passed away from here and were reborn there. They think: ‘Having such experiential confidence in the Buddha, we passed away from there and were reborn here. That noble disciple has the same kind of experiential confidence in the Buddha, so they will come into the presence of the gods.’

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. There are deities with the ethical conduct loved by the noble ones who passed away from here and were reborn there. They think: ‘Having such ethical conduct loved by the noble ones, we passed away from there and were reborn here. That noble disciple has the same kind of ethical conduct loved by the noble ones, so they will come into the presence of the gods.’ When someone has four things the gods are pleased and speak of what they have in common.”

SN 55.37

SN 55.37
With Mahānāma
Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how is a lay follower defined?”

“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha, you’re considered to be a lay follower.”

“But how is an ethical lay follower defined?”

“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence, they’re considered to be an ethical lay follower.”

“But how is a faithful lay follower defined?”

“It’s when a lay follower has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ Then they’re considered to be a faithful lay follower.”

“But how is a generous lay follower defined?”

“It’s when a lay follower lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. Then they’re considered to be a generous lay follower.”

“But how is a wise lay follower defined?”

“It’s when a lay follower is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Then they’re considered to be a wise lay follower.”

SN 55.38

SN 55.38
Rain
Vassasutta

“Mendicants, suppose it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. In the same way, a noble disciple has experiential confidence in the Buddha, the teaching, and the Saṅgha, and the ethics loved by the noble ones. These things flow onwards; and, after crossing to the far shore, they lead to the ending of defilements.”

SN 55.39

SN 55.39
With Kāḷigodhā
Kāḷigodhasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Kāḷigodhā the Sakyan lady, where he sat on the seat spread out. Then Kāḷigodhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

“Godhā, a female noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. A female noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in me, and I exhibit them. For I have experiential confidence in the Buddha … the teaching … the Saṅgha … And I share without reservation all the gifts available to give in our family with those who are ethical and of good character.”

“You’re fortunate, Godhā, so very fortunate, You have declared the fruit of stream-entry.”

SN 55.40

SN 55.40
Nandiya the Sakyan
Nandiyasakkasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Nandiya the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, if a noble disciple were to totally and utterly lack the four factors of stream-entry, would they live negligently?”

“Nandiya, someone who totally and utterly lacks these four factors of stream-entry is an outsider who belongs with the ordinary persons, I say. Neverthless, Nandiya, as to how a noble disciple lives negligently and how they live diligently, listen and apply your mind well, I will speak.”

“Yes, sir,” Nandiya replied. The Buddha said this:

“And how does a noble disciple live negligently? Firstly, a noble disciple has experiential confidence in the Buddha … They’re content with that confidence, and don’t make a further effort for solitude by day or retreat by night. When they live negligently, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they’re reckoned to live negligently.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. They’re content with that ethical conduct loved by the noble ones, and don’t make a further effort for solitude by day or retreat by night. When they live negligently, there’s no joy. When there’s no joy, there’s no rapture. When there’s no rapture, there’s no tranquility. When there’s no tranquility, there’s suffering. When one is suffering, the mind does not become immersed in samādhi. When the mind is not immersed in samādhi, principles do not become clear. Because principles have not become clear, they’re reckoned to live negligently. That’s how a noble disciple lives negligently.

And how does a noble disciple live diligently? Firstly, a noble disciple has experiential confidence in the Buddha … But they’re not content with that confidence, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind

becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently.

Furthermore, a noble disciple has experiential confidence in the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. But they're not content with that ethical conduct loved by the noble ones, and make a further effort for solitude by day and retreat by night. When they live diligently, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when blissful, the mind becomes immersed in samādhi. When the mind is immersed in samādhi, principles become clear. Because principles have become clear, they're reckoned to live diligently. That's how a noble disciple lives diligently."

SN 55.41

SN 55.41
Overflowing Merit (1st)
Paṭhamaabhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, they have the ethical conduct loved by the noble ones … leading to immersion. … These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

It’s like trying to measure how much water is in the ocean. It’s not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It’s simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Hosts of people use the rivers, and though the rivers are many, all reach the great deep, the boundless ocean, the cruel sea that’s home to precious gems.

So too, when a person gives food, drink, and clothes; and they’re a giver of beds, seats, and mats—the streams of merit reach that astute person, as the rivers bring their waters to the sea.”

SN 55.42

SN 55.42
Overflowing Merit (2nd)
Dutiyaabhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

There are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. It’s not easy measure how much water is in such places by saying how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It’s simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Hosts of people use the rivers, and though the rivers are many, all reach the great deep, the boundless ocean, the cruel sea that’s home to precious gems.

So too, when a person gives food, drink, and clothes; and they’re a giver of beds, seats, and mats—the streams of merit reach that astute person, as the rivers bring their waters to the sea.”

SN 55.43

SN 55.43
Overflowing Merit (3rd)
Tatiyaabhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness that nurture happiness. What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha …

Furthermore, a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fourth kind of overflowing merit, overflowing goodness that nurtures happiness. These are the four kinds of overflowing merit, overflowing goodness that nurture happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to measure how much merit they have by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“One who desires merit, grounded in the skillful, develops the path to realize freedom from death. Once they’ve reached the heart of the teaching, delighting in ending, they don’t tremble at the approach of the King of Death.”

SN 55.44

SN 55.44
Rich (1st)
Paṭhamamahaddhanasutta

“Mendicants, a noble disciple who has four things is said to be rich, affluent, and wealthy.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, and wealthy.”

SN 55.45

SN 55.45
Rich (2nd)
Dutiyamahaddhanasutta

“Mendicants, a noble disciple who has four things is said to be rich, affluent, wealthy, and famous.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is said to be rich, affluent, wealthy, and famous.”

SN 55.46

SN 55.46
Plain Version
Suddhakasutta

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.47

SN 55.47
With Nandiya
Nandiyasutta

At Kapilavatthu. Seated to one side, the Buddha said to Nandiya the Sakyan:

“Nandiya, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

SN 55.48

SN 55.48
With Bhaddiya
Bhaddiyasutta

At Kapilavatthu. Seated to one side, the Buddha said to Bhaddiya the Sakyan:

“Bhaddiya, a noble disciple who has four things is a stream-enterer …”

SN 55.49

SN 55.49
With Mahānāma
Mahānāmasutta

At Kapilavatthu. Seated to one side, the Buddha said to Mahānāma the Sakyan:

“Mahānāma, a noble disciple who has four things is a stream-enterer …”

SN 55.50

SN 55.50
Factors
Aṅgasutta

“Mendicants, there are these four factors of stream-entry. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These are the four factors of stream-entry.”

SN 55.51

SN 55.51
With Verses
Sagāthakasutta

“Mendicants, a noble disciple who has four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

What four? It’s when a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And they have the ethical conduct loved by the noble ones … leading to immersion. A noble disciple who has these four things is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they’re said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behaviour, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

SN 55.52

SN 55.52
One Who Completed the Rains
Vassaṁvutthasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain mendicant who had completed the rainy season residence in Sāvatthī arrived at Kapilavatthu on some business. The Sakyans of Kapilavatthu heard about this.

They went to that mendicant, bowed, sat down to one side, and said to him, "Sir, we hope that the Buddha is healthy and well."

"He is, good sirs."

"And we hope that Sāriputta and Moggallāna are healthy and well."

"They are."

"And we hope that the mendicant Saṅgha is healthy and well."

"It is."

"But sir, during this rains residence did you hear and learn anything in the presence of the Buddha?"

"Good sirs, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. There are more mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world.'

In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, having ended the five lower fetters, are reborn spontaneously, and will be extinguished there, not liable to return from that world. There are more mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering.'

In addition, I heard and learned this in the presence of the Buddha: 'There are fewer mendicants who, with the ending of three fetters, and the weakening of greed, hate, and delusion, are once-returners, who come back to this world once only, then make an end of suffering. There are more mendicants who, with the ending of three fetters are stream-enterers, not liable to be reborn in the underworld, bound for awakening.'"

SN 55.53

SN 55.53
With Dhammadinna
Dhammadinnasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. Then the lay follower Dhammadinna, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and said to him:

“May the Buddha please advise and instruct us. It will be for our lasting welfare and happiness.”

“So, Dhammadinna, you should train like this: ‘From time to time we will undertake and dwell upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness.’ That’s how you should train yourselves.”

“Sir, we live at home with our children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money. It’s not easy for us to undertake and dwell from time to time upon the discourses spoken by the Realized One that are deep, profound, transcendent, dealing with emptiness. Since we are established in the five training rules, please teach us further.”

“So, Dhammadinna, you should train like this: ‘We will have experiential confidence in the Buddha … the teaching … the Saṅgha … And we will have the ethical conduct loved by the noble ones … leading to immersion.’ That’s how you should train yourselves.”

“Sir, these four factors of stream-entry that were taught by the Buddha are found in us, and we embody them. For we have experiential confidence in the Buddha … the teaching … the Saṅgha … And we have the ethical conduct loved by the noble ones … leading to immersion.”

“You’re fortunate, Dhammadinna, so very fortunate! You have all declared the fruit of stream-entry.”

SN 55.54

SN 55.54
Sick
Gilānasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Mahānāma the Sakyan heard about this. Then he went up to the Buddha, bowed, sat down to one side, and told him that he had heard that the Buddha was leaving. He added, "Sir, I haven't heard and learned it in the presence of the Buddha how a wise lay follower should advise another wise lay follower who is sick, suffering, gravely ill."

"Mahānāma, a wise lay follower should put at ease another wise lay follower who is sick, suffering, gravely ill with four consolations. 'Be at ease, sir. You have experiential confidence in the Buddha … the teaching … the Saṅgha … And you have the ethical conduct loved by the noble ones … leading to immersion.'

When a wise lay follower has put at ease another wise lay follower who is sick, suffering, gravely ill with these four consolations, they should say: 'Are you concerned for your mother and father?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your mother and father, you will die anyway. It would be good to give up concern for your mother and father.'

If they reply, 'I have given up concern for my mother and father,' they should say: 'But are you concerned for your partners and children?' If they reply, 'I am,' they should say: 'But sir, it's your nature to die. Whether or not you are concerned for your partners and children, you will die anyway. It would be good to give up concern for your partners and children.'

If they reply, 'I have given up concern for my partners and children,' they should say: 'But are you concerned for the five kinds of human sensual stimulation?' If they reply, 'I am,' they should say: 'Good sir, heavenly sensual pleasures are better than human sensual pleasures. It would be good to turn your mind away from human sensual pleasures and fix it on the gods of the Four Great Kings.'

If they reply, 'I have done so,' they should say: 'Good sir, the gods of the Thirty-Three are better than the gods of the Four Great Kings …

Good sir, the gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others … the Gods of the Brahmā realm are better than the Gods Who Control what is Imagined by Others. It would be good to turn your mind away from the Gods Who Control what is Imagined by Others and fix it on the Gods of the Brahmā realm.' If they reply, 'I have done so,' they should say: 'Good sir, the Brahmā realm is impermanent, not lasting, and included within substantial reality. It would be good to turn your mind away from the Brahmā realm and apply it to the cessation of substantial reality.'

If they reply, 'I have done so,' then there is no difference between a lay follower whose mind is freed in this way and a mendicant whose mind is freed from defilements; that is, between the freedom of one and the other."

SN 55.55

SN 55.55
The Fruit of Stream-Entry
Sotāpattiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of stream-entry. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to the realization of the fruit of stream-entry.”

SN 55.56

SN 55.56
The Fruit of Once-Return
Sakadāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of once-return. …”

SN 55.57

SN 55.57
The Fruit of Non-Return
Anāgāmiphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of non-return. …”

SN 55.58

SN 55.58
The Fruit of Perfection
Arahattaphalasutta

“Mendicants, when four things are developed and cultivated they lead to the realization of the fruit of perfection. …”

SN 55.59

SN 55.59
The Getting of Wisdom
Paññāpaṭilābhasutta

“Mendicants, when four things are developed and cultivated they lead to the getting of wisdom. …”

SN 55.60

SN 55.60
The Growth of Wisdom
Paññāvuddhisutta

“Mendicants, when four things are developed and cultivated they lead to the growth of wisdom. …”

SN 55.61

SN 55.61
The Increase of Wisdom
Paññāvepullasutta

“Mendicants, when four things are developed and cultivated they lead to the increase of wisdom. …”

SN 55.62

SN 55.62
Great Wisdom
Mahāpaññāsutta

“Mendicants, when four things are developed and cultivated they lead to great wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to great wisdom.”

SN 55.63

SN 55.63
Widespread Wisdom
Puthupaññāsutta

“Mendicants, when four things are developed and cultivated they lead to widespread wisdom …”

SN 55.64

SN 55.64
Abundant Wisdom
Vipulapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to abundant wisdom …”

SN 55.65

SN 55.65
Deep Wisdom
Gambhīrapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to deep wisdom …”

SN 55.66

SN 55.66
Extraordinary Wisdom
Appamattapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to extraordinary wisdom …”

SN 55.67

SN 55.67
Vast Wisdom
Bhūripaññāsutta

“Mendicants, when four things are developed and cultivated they lead to vast wisdom …”

SN 55.68

SN 55.68
Much Wisdom
Paññābāhullasutta

“Mendicants, when four things are developed and cultivated they lead to much wisdom …”

SN 55.69

SN 55.69
Fast Wisdom
Sīghapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to fast wisdom …”

SN 55.70

SN 55.70
Light Wisdom
Lahupaññāsutta

“Mendicants, when four things are developed and cultivated they lead to light wisdom …”

SN 55.71

SN 55.71
Laughing Wisdom
Hāsapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to laughing wisdom …”

SN 55.72

SN 55.72
Swift Wisdom
Javanapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to swift wisdom …”

SN 55.73

SN 55.73
Sharp Wisdom
Tikkhapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to sharp wisdom …”

SN 55.74

SN 55.74
Penetrating Wisdom
Nibbedhikapaññāsutta

“Mendicants, when four things are developed and cultivated they lead to penetrating wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. When these four things are developed and cultivated they lead to penetrating wisdom.”

The Linked Discourses on Stream-Entry, the eleventh section.

SN 56.1

SN 56.1
Immersion
Samādhisutta

At Sāvatthī.

“Mendicants, develop immersion. A mendicant who has immersion truly understands. What do they truly understand? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Develop immersion. A mendicant who has immersion truly understands.

That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

SN 56.2

SN 56.2
Retreat
Paṭisallānasutta

“Mendicants, meditate in retreat. A mendicant in retreat truly understands. What do they truly understand? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Meditate in retreat. A mendicant in retreat truly understands.

That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

SN 56.3

SN 56.3
A Gentleman (1st)
Paṭhamakulaputtasutta

“Mendicants, whatever gentlemen—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever gentlemen—past, future, or present—rightly go forth from the lay life to homelessness, all of them do so in order to truly comprehend the four noble truths.

That’s why you should practice meditation to understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.”

SN 56.4

SN 56.4
A Gentleman (2nd)
Dutiyakulaputtasutta

“Mendicants, whatever gentlemen—past, future, or present—truly comprehend after rightly going forth from the lay life to homelessness, all of them truly comprehend the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That’s why you should practice meditation …”

SN 56.5

SN 56.5
Ascetics and Brahmins (1st)
Paṭhamasamaṇabrāhmaṇasutta

“Mendicants, whatever ascetics and brahmins truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That’s why you should practice meditation …”

SN 56.6

SN 56.6
Ascetics and Brahmins (2nd)
Dutiyasamaṇabrāhmaṇasutta

“Mendicants, whatever ascetics and brahmins—past, future, or present—reveal that they are awakened, all of them reveal that they truly awakened to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. …

That’s why you should practice meditation …”

SN 56.7

SN 56.7
Thoughts
Vitakkasutta

“Mendicants, don’t think bad, unskillful thoughts, such as sensual, malicious, and cruel thoughts. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think, you should think: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation …”

SN 56.8

SN 56.8
Thought
Cintasutta

“Mendicants, don’t think up a bad, unskillful idea. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. Why is that? Because those thoughts aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. Why is that? Because those thoughts are beneficial and relevant to the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation …”

SN 56.9

SN 56.9
Arguments
Viggāhikakathāsutta

“Mendicants, don’t get into arguments, such as: ‘You don’t understand this teaching and training. I understand this teaching and training. What, you understand this teaching and training? You’re practicing wrong. I’m practicing right. I stay on topic, you don’t. You said last what you should have said first. You said first what you should have said last. What you’ve thought so much about has been disproved. Your doctrine is refuted. Go on, save your doctrine! You’re trapped; get yourself out of this—if you can!’ Why is that? Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. …

That’s why you should practice meditation …”

SN 56.10

SN 56.10
Low Talk
Tiracchānakathāsutta

“Mendicants, don’t engage in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and talk at the well; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence. Why is that? Because those discussions aren’t beneficial or relevant to the fundamentals of the spiritual life. They don’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you discuss, you should discuss: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. …

That’s why you should practice meditation …”

SN 56.11

SN 56.11
Rolling Forth the Wheel of Dhamma
Dhammacakkappavattanasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the group of five mendicants:

“Mendicants, these two extremes should not be cultivated by one who has gone forth. What two? Indulgence in sensual pleasures, which is low, crude, ordinary, ignoble, and pointless. And indulgence in self-mortification, which is painful, ignoble, and pointless. Avoiding these two extremes, the Realized One woke up by understanding the middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

And what is that middle way of practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is that middle way of practice, which gives vision and knowledge, and leads to peace, direct knowledge, awakening, and extinguishment.

Now this is the noble truth of suffering. Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

Now this is the noble truth of the origin of suffering. It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence.

Now this is the noble truth of the cessation of suffering. It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it.

Now this is the noble truth of the practice that leads to the cessation of suffering. It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ Such was the vision that arose in me … ‘This noble truth of suffering has been completely understood.’ Such was the vision that arose in me …

‘This is the noble truth of the origin of suffering.’ Such was the vision that arose in me … ‘This noble truth of the origin of suffering should be given up.’ Such was the vision that arose in me … ‘This noble truth of the origin of suffering has been given up.’ Such was the vision that arose in me …

‘This is the noble truth of the cessation of suffering.’ Such was the vision that arose in me … ‘This noble truth of the cessation of suffering should be realized.’ Such was the vision that arose in me … ‘This noble truth of the cessation of suffering has been realized.’ Such was the vision that arose in me …

‘This is the noble truth of the practice that leads to the cessation of suffering.’ Such was the vision that arose in me … ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ Such was the vision that arose in me … ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in me regarding teachings not learned before from another.

As long as my true knowledge and vision about these four noble truths was not fully purified in these three perspectives and twelve aspects, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my true knowledge and vision about these four noble truths was fully purified in these three perspectives and twelve aspects, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

That is what the Buddha said. Satisfied, the group of five mendicants was happy with what the Buddha said.

And while this discourse was being spoken, the stainless, immaculate vision of the Dhamma arose in Venerable Koṇḍañña: “Everything that has a beginning has an end.”

And when the Buddha rolled forth the Wheel of Dhamma, the earth gods raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others … the Gods of Brahmā’s Host raised the cry: “Near Varanasi, in the deer park at Isipatana, the Buddha has rolled forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

And so at that moment, in that instant, the cry soared up to the Brahmā realm. And this galaxy shook and rocked and trembled. And an immeasurable, magnificent light appeared in the world, surpassing the glory of the gods.

Then the Buddha expressed this heartfelt sentiment: “Koṇḍañña has really understood! Koṇḍañña has really understood!”

And that’s how Venerable Koṇḍañña came to be known as “Koṇḍañña Who Understood”.

SN 56.12

SN 56.12
The Realized Ones
Tathāgatasutta

“‘This is the noble truth of suffering.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another. ‘This noble truth of suffering should be completely understood.’ … ‘This noble truth of suffering has been completely understood.’ …

‘This is the noble truth of the origin of suffering.’ … ‘This noble truth of the origin of suffering should be given up.’ … ‘This noble truth of the origin of suffering has been given up.’ …

‘This is the noble truth of the cessation of suffering.’ … ‘This noble truth of the cessation of suffering should be realized.’ … ‘This noble truth of the cessation of suffering has been realized.’ …

‘This is the noble truth of the practice that leads to the cessation of suffering.’ … ‘This noble truth of the practice that leads to the cessation of suffering should be developed.’ … ‘This noble truth of the practice that leads to the cessation of suffering has been developed.’ Such was the vision, knowledge, wisdom, realization, and light that arose in the Realized Ones regarding teachings not learned before from another.”

SN 56.13

SN 56.13
Aggregates
Khandhasutta

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The five grasping aggregates’. That is: form, feeling, perception, choices, and consciousness. This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? It’s the craving that leads to future lives, mixed up with relishing and greed, taking pleasure wherever it lands. That is, craving for sensual pleasures, craving to continue existence, and craving to end existence. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? It’s the fading away and cessation of that very same craving with nothing left over; giving it away, letting it go, releasing it, and not clinging to it. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering. These are the four noble truths.

That’s why you should practice meditation …”

SN 56.14

SN 56.14
Interior Sense Fields
Ajjhattikāyatanasutta

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

And what is the noble truth of suffering? You should say: ‘The six interior sense fields’. What six? The sense fields of the eye, ear, nose, tongue, body, and mind. This is called the noble truth of suffering. …”

SN 56.15

SN 56.15
Remembering (1st)
Paṭhamadhāraṇasutta

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha:

“I do, sir.”

“How so, mendicant?”

“Sir, I remember that suffering is the first noble truth you’ve taught; the origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how I remember the four noble truths as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. The origin of suffering is the second; the cessation of suffering is the third; and the practice that leads to the cessation of suffering is the fourth. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation …”

SN 56.16

SN 56.16
Remembering (2nd)
Dutiyadhāraṇasutta

“Mendicants, do you remember the four noble truths that I taught?” When he said this, one of the mendicants said to the Buddha:

“I do, sir.”

“How so, mendicant?”

“Sir, I remember that suffering is the first noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering … The cessation of suffering … The practice that leads to the cessation of suffering is the fourth noble truth you’ve taught. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how I remember the four noble truths as you’ve taught them.”

“Good, good, mendicant! It’s good that you remember the four noble truths as I’ve taught them. Suffering is the first noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the first noble truth of suffering. I’ll reject this first noble truth of suffering and describe another first noble truth of suffering.’ That is not possible. The origin of suffering … The cessation of suffering … The practice that leads to the cessation of suffering is the fourth noble truth I’ve taught, and that’s how you should remember it. For if any ascetic or brahmin should say this: ‘What the ascetic Gotama teaches is not the fourth noble truth of the practice that leads to the cessation of suffering. I’ll reject this fourth noble truth of the practice that leads to the cessation of suffering and describe another fourth noble truth of the practice that leads to the cessation of suffering.’ That is not possible. That’s how you should remember the four noble truths as I’ve taught them.

That’s why you should practice meditation …”

SN 56.17

SN 56.17
Ignorance
Avijjāsutta

Seated to one side, that mendicant said to the Buddha:

“Sir, they speak of this thing called ‘ignorance’. What is ignorance? And how is an ignorant person defined?”

“Not knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called ignorance. And this is how an ignorant person is defined.

That’s why you should practice meditation …”

SN 56.18

SN 56.18
Knowledge
Vijjāsutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘knowledge’. What is knowledge? And how is a knowledgeable person defined?”

“Knowing about suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. This is called knowledge. And this is how a knowledgeable person is defined.

That’s why you should practice meditation …”

SN 56.19

SN 56.19
Expressions
Saṅkāsanasutta

“Mendicants, I’ve declared: ‘This is the noble truth of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of suffering.’ I’ve declared: ‘This is the noble truth of the origin of suffering.’ … I’ve declared: ‘This is the noble truth of the cessation of suffering.’ … I’ve declared: ‘This is the noble truth of the practice that leads to the cessation of suffering.’ And there are limitless explanations, phrases, and expressions about that: ‘This is another way of saying that this is the noble truth of the practice that leads to the cessation of suffering.’

That’s why you should practice meditation …”

SN 56.20

SN 56.20
Real
Tathasutta

“Mendicants, these four things are real, not unreal, not otherwise. What four? ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’ … These four things are real, not unreal, not otherwise.

That’s why you should practice meditation …”

SN 56.21

SN 56.21
At the Village of Koṭi (1st)
Paṭhamakoṭigāmasutta

At one time the Buddha was staying in the land of the Vajjis at the village of Koṭi. There the Buddha addressed the mendicants: “Mendicants, due to not understanding and not penetrating four noble truths, both you and I have wandered and transmigrated for such a very long time.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These noble truths of suffering, origin, cessation, and the path have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there’ll be no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Because of not truly seeing the four noble truths, we have transmigrated for a long time from one rebirth to the next.

But now that these truths have been seen, the conduit to rebirth is eradicated. The root of suffering is cut off, now there’ll be no more future lives.”

SN 56.22

SN 56.22
At the Village of Koṭi (2nd)
Dutiyakoṭigāmasutta

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand about suffering, its origin, its cessation, and the path. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“There are those who don’t understand suffering and suffering’s cause, and where all suffering ceases with nothing left over.

And they do not know the path that leads to the stilling of suffering. They lack the heart’s release, as well as the release by wisdom. Unable to make an end, they continue to be reborn and grow old.

But there are those who understand suffering and suffering’s cause, and where all suffering ceases with nothing left over.

And they understand the path that leads to the stilling of suffering. They’re endowed with the heart’s release, as well as the release by wisdom. Able to make an end, they don’t continue to be reborn and grow old.”

SN 56.23

SN 56.23
The Fully Awakened Buddha
Sammāsambuddhasutta

At Sāvatthī.

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. It is because he has truly woken up to these four noble truths that the Realized One is called ‘the perfected one, the fully awakened Buddha’.

That’s why you should practice meditation …”

SN 56.24

SN 56.24
The Perfected Ones
Arahantasutta

At Sāvatthī.

“Mendicants, whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Whatever perfected ones, fully awakened Buddhas truly wake up—in the past, future, or present—all of them truly wake up to the four noble truths.

That’s why you should practice meditation …”

SN 56.25

SN 56.25
The Ending of Defilements
Āsavakkhayasutta

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.

That’s why you should practice meditation …”

SN 56.26

SN 56.26
Friends
Mittasutta

“Mendicants, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of the four noble truths.

What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in the true comprehension of these four noble truths.

That’s why you should practice meditation …”

SN 56.27

SN 56.27
Real
Tathasutta

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These four noble truths are real, not unreal, not otherwise. That’s why they’re called ‘noble truths’.

That’s why you should practice meditation …”

SN 56.28

SN 56.28
The World
Lokasutta

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. In this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans, the Realized One is the Noble One. That’s why they’re called ‘noble truths’.

That’s why you should practice meditation …”

SN 56.29

SN 56.29
Should Be Completely Understood
Pariññeyyasutta

“Mendicants, there are these four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. These are the four noble truths. Of these four noble truths, there is one to be completely understood, one to be given up, one to be realized, and one to be developed.

And which noble truth should be completely understood? The noble truth of suffering should be completely understood. The noble truth of the origin of suffering should be given up. The noble truth of the cessation of suffering should be realized. The noble truth of the practice that leads to the cessation of suffering should be developed.

That’s why you should practice meditation …”

SN 56.30

SN 56.30
With Gavampati
Gavampatisutta

At one time several mendicants were staying in the land of the Cetīs at Sahajāti. Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them:

“Reverends, does someone who sees suffering also see the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering?”

When they said this, Venerable Gavampati said to those senior mendicants:

“Reverends, I have heard and learned this in the presence of the Buddha: ‘Someone who sees suffering also sees the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the origin of suffering also sees suffering, the cessation of suffering, and the practice that leads to the cessation of suffering. Someone who sees the cessation of suffering also sees suffering, the origin of suffering, and the practice that leads to the cessation of suffering. Someone who sees the practice that leads to the cessation of suffering also sees suffering, the origin of suffering, and the cessation of suffering.’”

SN 56.31

SN 56.31
In a Rosewood Forest
Sīsapāvanasutta

At one time the Buddha was staying near Kosambī in a rosewood forest. Then the Buddha picked up a few rosewood leaves in his hand and addressed the mendicants: “What do you think, mendicants? Which is more: the few leaves in my hand, or those in the forest above me?”

“Sir, the few leaves in your hand are a tiny amount. There are far more leaves in the forest above.”

“In the same way, there is much more that I have directly known but have not explained to you. What I have explained is a tiny amount. And why haven’t I explained it? Because it’s not beneficial or relevant to the fundamentals of the spiritual life. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I haven’t explained it.

And what have I explained? I have explained: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

And why have I explained this? Because it’s beneficial and relevant to the fundamentals of the spiritual life. It leads to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. That’s why I’ve explained it.

That’s why you should practice meditation …”

SN 56.32

SN 56.32
Acacia Leaves
Khadirapattasutta

“Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

It’s as if someone were to say: ‘I’ll make a basket out of acacia leaves or pine needles or myrobalan leaves, and use it to carry water or a palm frond.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘I’ll make a basket out of lotus leaves or flame-of-the-forest leaves or camel’s foot creeper leaves, and use it to carry water or a palm frond.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

That’s why you should practice meditation …”

SN 56.33

SN 56.33
A Stick
Daṇḍasutta

“Mendicants, suppose a stick was tossed up in the air. Sometimes it’d fall on its bottom and sometimes the top. It’s the same for sentient beings roaming and transmigrating, shrouded by ignorance and fettered by craving. Sometimes they go from this world to the other world, and sometimes they come from the other world to this world. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.34

SN 56.34
Clothes
Celasutta

“Mendicants, if your clothes or head were on fire, what would you do about it?”

“Sir, if our clothes or head were on fire, we’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to extinguish it.”

“Mendicants, so long as you have not comprehended the four noble truths, regard your burning head or clothes with equanimity, ignore them, and apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness to truly comprehending the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.35

SN 56.35
A Hundred Spears
Sattisatasutta

“Mendicants, suppose there was a man with a lifespan of a hundred years. And someone might say to him: ‘Come now, my good man, they’ll strike you with a hundred spears in the morning, at midday, and in the late afternoon. And you’ll live for a hundred years being struck with three hundred spears every day. But when a hundred years have passed, you will comprehend the four noble truths for the first time.’

For an earnest gentleman this is sufficient reason to submit.

Why is that? Transmigration has no known beginning. No first point is found of blows by spears, swords, arrows, and axes. Now this may be so. But the comprehension of the four noble truths doesn’t come with pain or sadness, I say. Rather, the comprehension of the four noble truths comes only with pleasure and happiness, I say. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.36

SN 56.36
Living Creatures
Pāṇasutta

“Suppose a person was to strip all the grass, sticks, branches, and leaves in India, gather them together into one pile, and make them into stakes. Then they’d impale the large creatures in the ocean on large stakes; the medium-sized creatures on medium-sized stakes; and the small creatures on small stakes. They wouldn’t run out of sizable creatures in the ocean before using up all the grass, sticks, branches, and leaves in India. There are far more small creatures in the ocean than this, so it wouldn’t be feasible to impale them on stakes. Why is that? Because of the small size of those life-forms. That’s how big the plane of loss is.

A person accomplished in view, exempt from that vast plane of loss, truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

That’s why you should practice meditation …”

SN 56.37

SN 56.37
The Simile of the Sun (1st)
Paṭhamasūriyasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise.

In the same way, right view is the forerunner and precursor of truly comprehending the four noble truths. A mendicant with right view can expect to truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’.

That’s why you should practice meditation …”

SN 56.38

SN 56.38
The Simile of the Sun (2nd)
Dutiyasūriyasutta

“Mendicants, as long as the moon and the sun don’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. Day and night aren’t found, nor months and fortnights, nor seasons and years.

But when the moon and the sun arise in the world, a great light, a great radiance appears. Darkness no longer prevails. Day and night are found, and months and fortnights, and seasons and years.

In the same way, as long as the Realized One doesn’t arise in the world, no great light or great radiance appears. Darkness prevails then, utter darkness. There’s no explanation of the four noble truths, no teaching, advocating, establishing, clarifying, analyzing, and revealing of them.

But when the Realized One arises in the world, a great light, a great radiance appears. Darkness no longer prevails. Then there’s the explanation of the four noble truths, the teaching, advocating, establishing, clarifying, analyzing, and revealing of them. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.39

SN 56.39
A Boundary Pillar
Indakhīlasutta

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’

Suppose there was a light tuft of cotton-wool or kapok which was taken up by the wind and landed on level ground. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. Why is that? It’s because the tuft of cotton-wool is so light.

In the same way, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’ Why is that? It’s because they haven’t seen the four noble truths.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’

Suppose there was an iron pillar or a boundary pillar with deep foundations, firmly embedded, imperturbable and unshakable. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations.

In the same way, there are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t gaze up at the face of another ascetic or brahmin, thinking: ‘Surely this worthy one knows and sees.’ Why is that? It’s because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.40

SN 56.40
Looking For a Debate
Vādatthikasutta

“Mendicants, take any mendicant who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble.

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble. Why is that? It’s because that boundary pillar is firmly embedded, with deep foundations.

In the same way, take any mendicant who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. An ascetic or brahmin might come from the east, west, north, or south wanting to debate, seeking a debate, thinking: ‘I’ll refute their doctrine!’ It’s simply impossible for them to legitimately make that mendicant shake or rock or tremble. Why is that? It’s because they have clearly seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.41

SN 56.41
Speculation About the World
Lokacintāsutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There the Buddha addressed the mendicants:

"Once upon a time, mendicants, a certain person left Rājagaha, thinking 'I'll speculate about the world.' They went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then that person saw an army of four divisions enter a lotus stalk. When he saw this he thought, 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

Then that person entered the city and informed a large crowd, 'I've gone mad, really, I've lost my mind! I'm seeing things that don't exist in the world.'

'But how is it that you're mad? How have you lost your mind? And what have you seen that doesn't exist in the world?'

'Sirs, I left Rājagaha, thinking "I'll speculate about the world." I went to the Sumāgadhā lotus pond and sat down on the bank speculating about the world. Then I saw an army of four divisions enter a lotus stalk. That's why I'm mad, that's why I've lost my mind. And that's what I've seen that doesn't exist in the world.'

'Well, mister, you're definitely mad, you've definitely lost your mind. And you're seeing things that don't exist in the world.'

But what that person saw was in fact real, not unreal. Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. The defeated and terrified titans entered the citadel of the titans through the lotus stalk only to confuse the gods.

So mendicants, don't speculate about the world. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. Why is that? Because those thoughts aren't beneficial or relevant to the fundamentals of the spiritual life. They don't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

When you think something up, you should think: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. Why is that? Because those thoughts are beneficial and relevant to

the fundamentals of the spiritual life. They lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

That’s why you should practice meditation …”

SN 56.42

SN 56.42
A Cliff
Papātasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then the Buddha said to the mendicants, "Come, mendicants, let's go to Inspiration Peak for the day's meditation."

"Yes, sir," they replied. Then the Buddha together with several mendicants went to Inspiration Peak.

A certain mendicant saw the big cliff there and said to the Buddha, "Sir, that big cliff is really huge and scary. Is there any other cliff bigger and scarier than this one?"

"There is, mendicant."

"But sir, what is it?"

"Mendicant, there are ascetics and brahmins who don't truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they take pleasure in such choices, they continue to make them. Having made choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don't take pleasure in choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress. Since they don't take pleasure in such choices, they stop making them. Having stopped making choices that lead to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress, they don't fall down the cliff of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They're freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They're freed from suffering, I say.

That's why you should practice meditation …"

SN 56.43

SN 56.43
The Mighty Fever
Mahāpariḷāhasutta

“Mendicants, there is a hell called ‘The Mighty Fever’. There, whatever sight you see with your eye is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant. Whatever sound you hear … Whatever odor you smell … Whatever flavor you taste … Whatever touch you feel … Whatever idea you know with your mind is unlikable, not likable; undesirable, not desirable; unpleasant, not pleasant.”

When he said this, one of the mendicants said to the Buddha, “Sir, that fever really is mighty, so very mighty. Is there any other fever more mighty and terrifying than this one?”

“There is, mendicant.”

“But sir, what is it?”

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don’t burn with the fever of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

That’s why you should practice meditation …”

SN 56.44

SN 56.44
A Bungalow
Kūṭāgārasutta

“Mendicants, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

It’s as if someone were to say: ‘Before the lower story of a bungalow is built, I will climb up to the upper story.’ That is not possible. In the same way, suppose someone were to say: ‘Without truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is not possible.

But suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

It’s as if someone were to say: ‘After the lower story of a bungalow is built, I will climb up to the upper story.’ That is possible. In the same way, suppose someone were to say: ‘After truly comprehending the noble truths of suffering, its origin, its cessation, and the path, I will completely make an end of suffering.’ That is possible.

That’s why you should practice meditation …”

SN 56.45

SN 56.45
Splitting Hairs
Vālasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. He saw several Licchavi youths practicing archery near the town hall. They were shooting arrows from a distance through a small keyhole, shot after shot without missing.

When he saw this he thought, “These Licchavi youths really are trained, so well trained, in that they shoot arrows from a distance through a small keyhole, shot after shot without missing.”

Then Ānanda wandered for alms in Vesālī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

“What do you think, Ānanda? Which is harder and more challenging: to shoot arrows from a distance through a small keyhole, shot after shot without missing? Or to take a horsehair split into seven strands and penetrate one tip with another tip?”

“It’s more difficult and challenging, sir, to take a horsehair split into seven strands and penetrate one tip with another tip.”

“Still, Ānanda, those who truly penetrate suffering, its origin, its cessation, and the path penetrate something tougher than that.

That’s why you should practice meditation …”

SN 56.46

SN 56.46
Darkness
Andhakārasutta

“Mendicants, the boundless desolation of interstellar space is so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression.”

When he said this, one of the mendicants asked the Buddha, “Sir, that darkness really is mighty, so very mighty. Is there any other darkness more mighty and terrifying than this one?”

“There is, mendicant.”

“But sir, what is it?”

“There are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. They take pleasure in choices that lead to rebirth … They continue to make such choices … Having made such choices, they fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. They don’t take pleasure in choices that lead to rebirth … They stop making such choices … Having stopped making such choices, they don’t fall into the darkness of rebirth, old age, and death, of sorrow, lamentation, pain, sadness, and distress. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say.

That’s why you should practice meditation …”

SN 56.47

SN 56.47
A Yoke With a Hole (1st)
Paṭhamachiggaḷayugasutta

“Mendicants, suppose a person was to throw a yoke with a single hole into the ocean. And there was a one-eyed turtle who popped up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“Only after a very long time, sir, if ever.”

“That one-eyed turtle would poke its neck through the hole in that yoke sooner than a fool who has fallen to the underworld would be reborn as a human being, I say.

Why is that? Because in that place there’s no principled or moral conduct, and no doing what is good and skillful. There they just prey on each other, preying on the weak. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.48

SN 56.48
A Yoke With a Hole (2nd)
Dutiyachiggaḷayugasutta

“Mendicants, suppose the earth was entirely covered with water. And a person threw a yoke with a single hole into it. The east wind wafts it west; the west wind wafts it east; the north wind wafts it south; and the south wind wafts it north. And there was a one-eyed turtle who popped up once every hundred years.

What do you think, mendicants? Would that one-eyed turtle, popping up once every hundred years, still poke its neck through the hole in that yoke?”

“It’s unlikely, sir.”

“That’s how unlikely it is to get reborn as a human being. And that’s how unlikely it is for a Realized One to arise in the world, a perfected one, a fully awakened Buddha. And that’s how unlikely it is for the teaching and training proclaimed by a Realized One to shine in the world. And now, mendicants, you have been reborn as a human being. A Realized One has arisen in the world, a perfected one, a fully awakened Buddha. And the teaching and training proclaimed by a Realized One shines in the world.

That’s why you should practice meditation …”

SN 56.49

SN 56.49
Sineru, King of Mountains (1st)
Paṭhamasinerupabbatarājasutta

“Mendicants, suppose a person was to place down on Sineru, the king of mountains, seven pebbles the size of mung beans.

What do you think, mendicants? Which is more: the seven pebbles the size of mung beans? Or Sineru, the king of mountains?”

“Sir, Sineru, the king of mountains, is certainly more. The seven pebbles the size of mung beans are tiny. Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.50

SN 56.50
Sineru, King of Mountains (2nd)
Dutiyasinerupabbatarājasutta

“Mendicants, suppose Sineru, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

What do you think, mendicants? Which is more: the portion of Sineru, the king of mountains, that has been worn away and eroded? Or the seven pebbles the size of mustard seeds that are left?”

“Sir, the portion of Sineru, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to Sineru, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.51

SN 56.51
A Fingernail
Nakhasikhāsutta

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.52

SN 56.52
A Lotus Pond
Pokkharaṇīsutta

“Mendicants, suppose there was a lotus pond that was fifty leagues long, fifty leagues wide, and fifty leagues deep, full to the brim so a crow could drink from it. Then a person would pick up some water on the tip of a blade of grass.

What do you think, mendicants? Which is more: the water on the tip of the blade of grass, or the water in the lotus pond?”

“Sir, the water in the lotus pond is certainly more. The water on the tip of a blade of grass is tiny. Compared to the water in the lotus pond, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.53

SN 56.53
Where the Waters Flow Together (1st)
Paṭhamasambhejjasutta

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose a person was to draw two or three drops of water from such a place.

What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the confluence?”

“Sir, the water in the confluence is certainly more. The two or three drops drawn out are tiny. Compared to the water in the confluence, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.54

SN 56.54
Where the Waters Flow Together (2nd)
Dutiyasambhejjasutta

“Mendicants, there are places where the great rivers—the Ganges, Yamuna, Aciravatī, Sarabhū, and Mahī—come together and converge. Suppose that water dried up and evaporated except for two or three drops.

What do you think, mendicants? Which is more: the water in the confluence that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the confluence that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the confluence that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.55

SN 56.55
The Earth (1st)
Paṭhamamahāpathavīsutta

“Mendicants, suppose a person was to place seven clay balls the size of jujube seeds on the great earth.

What do you think, mendicants? Which is more: the seven clay balls the size of jujube seeds, or the great earth?”

“Sir, the great earth is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.56

SN 56.56
The Earth (2nd)
Dutiyamahāpathavīsutta

“Mendicants, suppose the great earth was worn away and eroded except for seven clay balls the size of jujube seeds.

What do you think, mendicants? Which is more: the great earth that has been worn away and eroded, or the seven clay balls the size of jujube seeds that are left?”

“Sir, the great earth that has been worn away and eroded is certainly more. The seven clay balls the size of jujube seeds are tiny. Compared to the great earth that has been worn away and eroded, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.57

SN 56.57
The Ocean (1st)
Paṭhamamahāsamuddasutta

“Mendicants, suppose a man was to draw up two or three drops of water from the ocean.

What do you think, mendicants? Which is more: the two or three drops drawn out or the water in the ocean?”

“Sir, the water in the ocean is certainly more. The two or three drops drawn out are tiny. Compared to the water in the ocean, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.58

SN 56.58
The Ocean (2nd)
Dutiyamahāsamuddasutta

“Mendicants, suppose the water in the ocean dried up and evaporated except for two or three drops.

What do you think, mendicants? Which is more: the water in the ocean that has dried up and evaporated, or the two or three drops left?”

“Sir, the water in the ocean that has dried up and evaporated is certainly more. The two or three drops left are tiny. Compared to the water in the ocean that has dried up and evaporated, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.59

SN 56.59
A Mountain (1st)
Paṭhamapabbatūpamasutta

“Mendicants, suppose a person was to place seven pebbles the size of mustard seeds on the Himalayas, the king of mountains.

What do you think, mendicants? Which is more: the seven pebbles the size of mustard seeds, or the Himalayas, the king of mountains?”

“Sir, the Himalayas, the king of mountains, is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a noble disciple …

That’s why you should practice meditation …”

SN 56.60

SN 56.60
A Mountain (2nd)
Dutiyapabbatūpamasutta

“Mendicants, suppose the Himalayas, the king of mountains, was worn away and eroded except for seven pebbles the size of mustard seeds.

What do you think, mendicants? Which is more: the portion of the Himalayas, the king of mountains, that has been worn away and eroded, or the seven pebbles the size of mustard seeds that are left?”

“Sir, the portion of the Himalayas, the king of mountains, that has been worn away and eroded is certainly more. The seven pebbles the size of mustard seeds are tiny. Compared to the Himalayas, they don’t count, there’s no comparison, they’re not worth a fraction.”

“In the same way, for a person with comprehension, a noble disciple accomplished in view, the suffering that’s over and done with is more, what’s left is tiny. Compared to the mass of suffering in the past that’s over and done with, it doesn’t count, there’s no comparison, it’s not worth a fraction, since there are at most seven more lives. Such a person truly understands about suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.61

SN 56.61
Not Human
Aññatrasutta

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, the sentient beings reborn as humans are few, while those not reborn as humans are many. Why is that? It’s because they haven’t seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That’s why you should practice meditation …”

SN 56.62

SN 56.62
In the Borderlands
Paccantasutta

Then the Buddha, picking up a little bit of dirt under his fingernail, addressed the mendicants: “What do you think, mendicants? Which is more: the little bit of dirt under my fingernail, or this great earth?”

“Sir, the great earth is certainly more. The little bit of dirt under your fingernail is tiny. Compared to the great earth, it doesn’t count, there’s no comparison, it’s not worth a fraction.”

“In the same way, the sentient beings reborn in central countries are few, while those reborn in the borderlands, among uneducated foreigners, are many. …”

SN 56.63

SN 56.63
Wisdom
Paññāsutta

"… the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many. …"

SN 56.64

SN 56.64
Alcohol and Drugs
Surāmerayasutta

“… the sentient beings who refrain from alcoholic drinks that cause negligence, are few, while those who don’t refrain are many. …”

SN 56.65

SN 56.65
Born in Water
Odakasutta

"… the sentient beings born on land are few, while those born in water are many. …"

SN 56.66

SN 56.66
Respect Mother
Matteyyasutta

"… the sentient beings who respect their mothers are few, while those who don't are many. …"

SN 56.67

SN 56.67
Respect Father
Petteyyasutta

"… the sentient beings who respect their fathers are few, while those who don't are many. …"

SN 56.68

SN 56.68
Respect Ascetics
Sāmaññasutta

"… the sentient beings who respect ascetics are few, while those who don't are many. …"

SN 56.69

SN 56.69
Respect Brahmins
Brahmañña sutta

"… the sentient beings who respect brahmins are few, while those who don't are many. …"

SN 56.70

SN 56.70
Honor the Elders
Pacāyikasutta

"… the sentient beings who honor the elders in the family are few, while those who don't are many. …"

SN 56.71

SN 56.71
Killing Living Creatures
Pāṇātipātasutta

"… the sentient beings who refrain from killing living creatures are few, while those who don't refrain are many. …"

SN 56.72

SN 56.72
Stealing
Adinnādānasutta

"… the sentient beings who refrain from stealing are few, while those who don't refrain are many. …"

SN 56.73

SN 56.73
Sexual Misconduct
Kāmesumicchācārasutta

"… the sentient beings who refrain from sexual misconduct are few, while those who don't refrain are many. …"

SN 56.74

SN 56.74
Lying
Musāvādasutta

“… the sentient beings who refrain from lying are few, while those who don’t refrain are many. …”

SN 56.75

SN 56.75
Divisive Speech
Pesuññasutta

"… the sentient beings who refrain from divisive speech are few, while those who don't refrain are many. …"

SN 56.76

SN 56.76
Harsh Speech
Pharusavācāsutta

"… the sentient beings who refrain from harsh speech are few, while those who don't refrain are many. …"

SN 56.77

SN 56.77
Nonsense
Samphappalāpasutta

"… the sentient beings who refrain from talking nonsense are few, while those who don't refrain are many. …"

SN 56.78

SN 56.78
Plants
Bījagāmasutta

“… the sentient beings who refrain from injuring plants and seeds are few, while those who don’t refrain are many. …”

SN 56.79

SN 56.79
Food at the Wrong Time
Vikālabhojanasutta

"… the sentient beings who refrain from food at the wrong time are few, while those who don't refrain are many. …"

SN 56.80

SN 56.80
Perfumes and Makeup
Gandhavilepanasutta

"… the sentient beings who refrain from beautifying and adorning themselves with garlands, perfumes, and makeup are few, while those who don't refrain are many …"

SN 56.81

SN 56.81
Dancing and Singing
Naccagītasutta

…. "… the sentient beings who refrain from seeing shows of dancing, singing, and music are few, while those who don't refrain are many …"

SN 56.82

SN 56.82
High Beds
Uccāsayanasutta

"… the sentient beings who refrain from high and luxurious beds are few, while those who don't refrain are many. …"

SN 56.83

SN 56.83
Gold and Money
Jātarūparajatasutta

"… the sentient beings who refrain from receiving gold and money are few, while those who don't refrain are many. …"

SN 56.84

SN 56.84
Raw Grain
Āmakadhaññasutta

"… the sentient beings who refrain from receiving raw grain are few, while those who don't refrain are many. …"

SN 56.85

SN 56.85
Raw Meat
Āmakamaṁsasutta

"… the sentient beings who refrain from receiving raw meat are few, while those who don't refrain are many. …"

SN 56.86

SN 56.86
Women and Girls
Kumārikasutta

"… the sentient beings who refrain from receiving women and girls are few, while those who don't refrain are many. …"

SN 56.87

SN 56.87
Bondservants
Dāsidāsasutta

“… the sentient beings who refrain from receiving male and female bondservants are few, while those who don’t refrain are many. …”

SN 56.88

SN 56.88
Goats and Sheep
Ajeḷakasutta

“… the sentient beings who refrain from receiving goats and sheep are few, while those who don’t refrain are many. …”

SN 56.89

SN 56.89
Chickens and Pigs
Kukkuṭasūkarasutta

“… the sentient beings who refrain from receiving chickens and pigs are few, while those who don’t refrain are many. …”

SN 56.90

SN 56.90
Elephants and Cows
Hatthigavassasutta

"… the sentient beings who refrain from receiving elephants, cows, horses, and mares are few, while those who don't refrain are many. …"

SN 56.91

SN 56.91
Fields and Land
Khettavatthusutta

"… the sentient beings who refrain from receiving fields and land are few, while those who don't refrain are many. …"

SN 56.92

SN 56.92
Buying and Selling
Kayavikkayasutta

"… the sentient beings who refrain from buying and selling are few, while those who don't refrain are many. …"

SN 56.93

SN 56.93
Errands
Dūteyyasutta

"… the sentient beings who refrain from running errands and messages are few, while those who don't refrain are many. …"

SN 56.94

SN 56.94
False Weights
Tulākūṭasutta

“… the sentient beings who refrain from falsifying weights, metals, or measures are few, while those who don’t refrain are many. …”

SN 56.95

SN 56.95
Bribery
Ukkoṭanasutta

“… the sentient beings who refrain from bribery, fraud, cheating, and duplicity are few, while those who don’t refrain are many. …”

SN 56.96-101

SN 56.96–101
Mutilation, Etc.
Chedanādisutta

"… the sentient beings who refrain from mutilation, murder, abduction, banditry, plunder, and violence are few, while those who don't refrain are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, its origin, its cessation, and the path.

That's why you should practice meditation …"

SN 56.102

SN 56.102
Passing Away as Humans and Reborn in Hell
Manussacutinirayasutta

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell are many …"

SN 56.103

SN 56.103
Passing Away as Humans and Reborn as Animals
Manussacutitiracchānasutta

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the animal realm are many …"

SN 56.104

SN 56.104
Passing Away as Humans and Reborn as Ghosts
Manussacutipettivisayasutta

"… the sentient beings who die as humans and are reborn as humans are few, while those who die as humans and are reborn in the ghost realm are many …"

SN 56.105-107

SN 56.105–107
Passing Away as Humans and Reborn as Gods
Manussacutidevanirayādisutta

“… the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.108-110

SN 56.108–110
Passing Away as Gods and Reborn as Gods
Devacutinirayādisutta

"… the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.111-113

SN 56.111–113
Dying as Gods and Reborn as Humans
Devamanussanirayādisutta

"… the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.114-116

SN 56.114–116
Dying in Hell and Reborn as Humans
Nirayamanussanirayādisutta

"… the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.117-119

SN 56.117–119
Dying in Hell and Reborn as Gods
Nirayadevanirayādisutta

"… the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.120-122

SN 56.120–122
Dying as Animals and Reborn as Humans
Tiracchānamanussanirayādisutta

"… the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.123-125

SN 56.123–125
Dying as Animals and Reborn as Gods
Tiracchānadevanirayādisutta

"… the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

SN 56.126-128

SN 56.126–128
Dying as Ghosts and Reborn as Humans
Pettimanussanirayādisutta

“… the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

SN 56.129-130

SN 56.129–130
Dying as Ghosts and Reborn as Gods
Pettidevanirayādisutta

“… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell are many.”

“… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the animal realm are many.”

SN 56.131

SN 56.131
Dying as Ghosts and Reborn as Ghosts
Pettidevapettivisayasutta

"… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in the ghost realm are many. Why is that? It's because they haven't seen the four noble truths. What four? The noble truths of suffering, the origin of suffering, the cessation of suffering, and the practice that leads to the cessation of suffering.

That's why you should practice meditation to understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Linked Discourses on the Truths, the twelfth section.

The Great Book is finished.

The Linked Discourses are completed.

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AN 1.1

AN 1.1

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, I do not see a single sight that occupies a man's mind like the sight of a woman. The sight of a woman occupies a man's mind."

AN 1.2

AN 1.2

“Mendicants, I do not see a single sound that occupies a man’s mind like the sound of a woman. The sound of a woman occupies a man’s mind.”

AN 1.3

AN 1.3

“Mendicants, I do not see a single smell that occupies a man’s mind like the smell of a woman. The smell of a woman occupies a man’s mind.”

AN 1.4

AN 1.4

“Mendicants, I do not see a single taste that occupies a man’s mind like the taste of a woman. The taste of a woman occupies a man’s mind.”

AN 1.5

AN 1.5

“Mendicants, I do not see a single touch that occupies a man’s mind like the touch of a woman. The touch of a woman occupies a man’s mind.”

AN 1.6

AN 1.6

“Mendicants, I do not see a single sight that occupies a woman’s mind like the sight of a man. The sight of a man occupies a woman’s mind.”

AN 1.7

AN 1.7

“Mendicants, I do not see a single sound that occupies a woman’s mind like the sound of a man. The sound of a man occupies a woman’s mind.”

AN 1.8

AN 1.8

“Mendicants, I do not see a single smell that occupies a woman’s mind like the smell of a man. The smell of a man occupies a woman’s mind.”

AN 1.9

AN 1.9

“Mendicants, I do not see a single taste that occupies a woman’s mind like the taste of a man. The taste of a man occupies a woman’s mind.”

AN 1.10

AN 1.10

“Mendicants, I do not see a single touch that occupies a woman’s mind like the touch of a man. The touch of a man occupies a woman’s mind.”

AN 1.11

AN 1.11

“Mendicants, I do not see a single thing that gives rise to sensual desire, or, when it has arisen, makes it increase and grow like the feature of beauty. When you apply the mind irrationally to the feature of beauty, sensual desire arises, and once arisen it increases and grows.”

AN 1.12

AN 1.12

“Mendicants, I do not see a single thing that gives rise to ill will, or, when it has arisen, makes it increase and grow like the feature of harshness. When you apply the mind irrationally to the feature of harshness, ill will arises, and once arisen it increases and grows.”

AN 1.13

AN 1.13

“Mendicants, I do not see a single thing that gives rise to dullness and drowsiness, or, when they have arisen, makes them increase and grow like discontent, sloth, yawning, sleepiness after eating, and mental sluggishness. When you have a sluggish mind, dullness and drowsiness arise, and once arisen they increase and grow.”

AN 1.14

AN 1.14

“Mendicants, I do not see a single thing that gives rise to restlessness and remorse, or, when they have arisen, makes them increase and grow like an unsettled mind. When you have no peace of mind, restlessness and remorse arise, and once arisen they increase and grow.”

AN 1.15

AN 1.15

“Mendicants, I do not see a single thing that gives rise to doubt, or, when it has arisen, makes it increase and grow like irrational application of mind. When you apply the mind irrationally, doubt arises, and once arisen it increases and grows.”

AN 1.16

AN 1.16

“Mendicants, I do not see a single thing that prevents sensual desire from arising, or, when it has arisen, abandons it like the feature of ugliness. When you apply the mind rationally to the feature of ugliness, sensual desire does not arise, or, if it has already arisen, it’s given up.”

AN 1.17

AN 1.17

“Mendicants, I do not see a single thing that prevents ill will from arising, or, when it has arisen, abandons it like the heart’s release by love. When you apply the mind rationally on the heart’s release by love, ill will does not arise, or, if it has already arisen, it’s given up.”

AN 1.18

AN 1.18

“Mendicants, I do not see a single thing that prevents dullness and drowsiness from arising, or, when they have arisen, gives them up like the elements of initiative, persistence, and vigor. When you’re energetic, dullness and drowsiness do not arise, or, if they’ve already arisen, they’re given up.”

AN 1.19

AN 1.19

“Mendicants, I do not see a single thing that prevents restlessness and remorse from arising, or, when they have arisen, gives them up like peace of mind. When your mind is peaceful, restlessness and remorse do not arise, or, if they’ve already arisen, they’re given up.”

AN 1.20

AN 1.20

“Mendicants, I do not see a single thing that prevents doubt from arising, or, when it has arisen, gives it up like rational application of mind. When you apply the mind rationally, doubt does not arise, or, if it’s already arisen, it’s given up.”

AN 1.21

AN 1.21

“Mendicants, I do not see a single thing that, when it’s not developed like this, is as useless as the mind. An undeveloped mind is useless.”

AN 1.22

AN 1.22

“Mendicants, I do not see a single thing that, when it is developed like this, is as workable as the mind. A developed mind is workable.”

AN 1.23

AN 1.23

“Mendicants, I do not see a single thing that, when it’s not developed like this, is so very harmful as the mind. An undeveloped mind is very harmful.”

AN 1.24

AN 1.24

“Mendicants, I do not see a single thing that, when it is developed like this, is so very beneficial as the mind. A developed mind is very beneficial.”

AN 1.25

AN 1.25

“Mendicants, I do not see a single thing that, when it’s not developed, with such untapped potential, is so very harmful as the mind. An undeveloped mind, with untapped potential, is very harmful.”

AN 1.26

AN 1.26

“Mendicants, I do not see a single thing that, when it is developed, with its potential realized, is so very beneficial as the mind. A developed mind, with its potential realized, is very beneficial.”

AN 1.27

AN 1.27

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, is so very harmful as the mind. An undeveloped and uncultivated mind is very harmful.”

AN 1.28

AN 1.28

“Mendicants, I do not see a single thing that, when it is developed and cultivated, is so very beneficial as the mind. A developed and cultivated mind is very beneficial.”

AN 1.29

AN 1.29

“Mendicants, I do not see a single thing that, when it’s not developed and cultivated, brings such suffering as the mind. An undeveloped and uncultivated mind brings suffering.”

AN 1.30

AN 1.30

“Mendicants, I do not see a single thing that, when it is developed and cultivated, brings such happiness as the mind. A developed and cultivated mind brings happiness.”

AN 1.31

AN 1.31

“Mendicants, I do not see a single thing that, when it’s not tamed, is so very harmful as the mind. A wild mind is very harmful.”

AN 1.32

AN 1.32

“Mendicants, I do not see a single thing that, when it is tamed, is so very beneficial as the mind. A tamed mind is very beneficial.”

AN 1.33

AN 1.33

“Mendicants, I do not see a single thing that, when it’s not guarded, is so very harmful as the mind. An unguarded mind is very harmful.”

AN 1.34

AN 1.34

“Mendicants, I do not see a single thing that, when it is guarded, is so very beneficial as the mind. A guarded mind is very beneficial.”

AN 1.35

AN 1.35

“Mendicants, I do not see a single thing that, when it’s not protected, is so very harmful as the mind. An unprotected mind is very harmful.”

AN 1.36

AN 1.36

“Mendicants, I do not see a single thing that, when it is protected, is so very beneficial as the mind. A protected mind is very beneficial.”

AN 1.37

AN 1.37

“Mendicants, I do not see a single thing that, when it’s not restrained, is so very harmful as the mind. An unrestrained mind is very harmful.”

AN 1.38

AN 1.38

“Mendicants, I do not see a single thing that, when it is restrained, is so very beneficial as the mind. A restrained mind is very beneficial.”

AN 1.39

AN 1.39

“Mendicants, I do not see a single thing that, when it is not tamed, guarded, protected, and restrained, is so very harmful as the mind. An untamed, unguarded, unprotected, and unrestrained mind is very harmful.”

AN 1.40

AN 1.40

“Mendicants, I do not see a single thing that, when it is tamed, guarded, protected, and restrained, is so very beneficial as the mind. A tamed, guarded, protected, and restrained mind is very beneficial.”

AN 1.41

AN 1.41

“Mendicants, suppose a spike of rice or barley was pointing the wrong way. If you trod on it with hand or foot, there’s no way it could break the skin and produce blood. Why is that? Because the spike is pointing the wrong way. In the same way, it is quite impossible for a mendicant whose mind is pointing the wrong way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because their mind is pointing the wrong way.”

AN 1.42

AN 1.42

“Mendicants, suppose a spike of rice or barley was pointing the right way. If you trod on it with hand or foot, it may well break the skin and produce blood. Why is that? Because the spike is pointing the right way. In the same way, it is quite possible for a mendicant whose mind is pointing the right way to break ignorance, produce knowledge, and realize extinguishment. Why is that? Because the mind is pointing the right way.”

AN 1.43

AN 1.43

“Mendicants, when I’ve comprehended the mind of a person whose mind is corrupted, I understand: ‘If this person were to die right now, they would be cast down to hell.’ Why is that? Because their mind is corrupted. Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

AN 1.44

AN 1.44

“Mendicants, when I’ve comprehended the mind of a person whose mind is pure, I understand: ‘If this person were to die right now, they would be raised up to heaven.’ Why is that? Because their mind is pure. Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

AN 1.45

AN 1.45

“Suppose, mendicants, there was a lake that was cloudy, murky, and muddy. A person with clear eyes standing on the bank would not see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water is clouded. In the same way, that a mendicant whose mind is clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite impossible. Why is that? Because their mind is clouded.”

AN 1.46

AN 1.46

“Suppose, mendicants, there was a lake that was transparent, clear, and unclouded. A person with clear eyes standing on the bank would see the clams and mussels, and pebbles and gravel, and schools of fish swimming about or staying still. Why is that? Because the water is unclouded. In the same way, that a mendicant whose mind is not clouded would know what’s for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones: this is quite possible. Why is that? Because their mind is unclouded.”

AN 1.47

AN 1.47

“Just as, mendicants, the boxwood is said to be the best kind of tree in terms of its pliability and workability, so too, I do not see a single thing that’s as pliable and workable as the mind, when it is developed and cultivated. A mind that is developed and cultivated is pliable and workable.”

AN 1.48

AN 1.48

“Mendicants, I do not see a single thing that’s as quick to change as the mind. So much so that it’s not easy to give a simile for how quickly the mind changes.”

AN 1.49

AN 1.49

“This mind, mendicants, is radiant. But it’s corrupted by passing corruptions.”

AN 1.50

AN 1.50

“This mind, mendicants, is radiant. And it is freed from passing corruptions.”

AN 1.51

AN 1.51

“This mind, mendicants, is radiant. But it is corrupted by passing corruptions. An unlearned ordinary person does not truly understand this. So I say that the unlearned ordinary person has no development of the mind.”

AN 1.52

AN 1.52

“This mind, mendicants, is radiant. And it is freed from passing corruptions. A learned noble disciple truly understands this. So I say that the learned noble disciple has development of the mind.”

AN 1.53

AN 1.53

“If, mendicants, a mendicant cultivates a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

AN 1.54

AN 1.54

“If, mendicants, a mendicant develops a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

AN 1.55

AN 1.55

“If, mendicants, a mendicant focuses on a mind of love even as long as a finger-snap, they’re called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

AN 1.56

AN 1.56

“Mendicants, intention shapes all phenomena whatsoever that are unskillful, part of the unskillful, on the side of the unskillful. Intention is the first of those phenomena to arise, and unskillful phenomena follow right behind.”

AN 1.57

AN 1.57

“Mendicants, intention shapes all phenomena whatsoever that are skillful, part of the skillful, on the side of the skillful. Intention is the first of those phenomena to arise, and skillful phenomena follow right behind.”

AN 1.58

AN 1.58

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like negligence. When you’re negligent, unskillful qualities arise and skillful qualities decline.”

AN 1.59

AN 1.59

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like diligence. When you’re diligent, skillful qualities arise and unskillful qualities decline.”

AN 1.60

AN 1.60

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like laziness. When you’re lazy, unskillful qualities arise and skillful qualities decline.”

AN 1.61

AN 1.61

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like arousing energy. When you’re energetic, skillful qualities arise and unskillful qualities decline.”

AN 1.62

AN 1.62

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like having many wishes. When you have many wishes, unskillful qualities arise and skillful qualities decline.”

AN 1.63

AN 1.63

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like having few wishes. When you have few wishes, skillful qualities arise and unskillful qualities decline.”

AN 1.64

AN 1.64

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of contentment. When you lack contentment, unskillful qualities arise and skillful qualities decline.”

AN 1.65

AN 1.65

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like contentment. When you’re contented, skillful qualities arise and unskillful qualities decline.”

AN 1.66

AN 1.66

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like irrational application of mind. When you apply the mind irrationally, unskillful qualities arise and skillful qualities decline.”

AN 1.67

AN 1.67

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like rational application of mind. When you apply the mind rationally, skillful qualities arise and unskillful qualities decline.”

AN 1.68

AN 1.68

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like lack of situational awareness. When you lack situational awareness, unskillful qualities arise and skillful qualities decline.”

AN 1.69

AN 1.69

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like situational awareness. When you have situational awareness, skillful qualities arise and unskillful qualities decline.”

AN 1.70

AN 1.70

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like bad friends. When you have bad friends, unskillful qualities arise and skillful qualities decline.”

AN 1.71

AN 1.71

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like good friends. When you have good friends, skillful qualities arise and unskillful qualities decline.”

AN 1.72

AN 1.72

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like pursuing bad habits and not good habits. When you pursue bad habits and not good habits, unskillful qualities arise and skillful qualities decline.”

AN 1.73

AN 1.73

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like pursuing good habits and not bad habits. When you pursue good habits and not bad habits, skillful qualities arise and unskillful qualities decline.”

AN 1.74

AN 1.74

“Mendicants, I do not see a single thing that prevents the awakening factors from arising, or, if they’ve already arisen, prevents them from being fully developed like irrational application of mind. When you apply the mind irrationally, the awakening factors don’t arise, or, if they’ve already arisen, they’re not fully developed.”

AN 1.75

AN 1.75

“Mendicants, I do not see a single thing that gives rise to the awakening factors, or, if they’ve already arisen, fully develops them like rational application of mind. When you apply the mind rationally, the awakening factors arise, or, if they’ve already arisen, they’re fully developed.”

AN 1.76

AN 1.76

“Loss of relatives, mendicants, is a small thing. Wisdom is the worst thing to lose.”

AN 1.77

AN 1.77

“Growth of relatives, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

AN 1.78

AN 1.78

“Loss of wealth, mendicants, is a small thing. Wisdom is the worst thing to lose.”

AN 1.79

AN 1.79

“Growth of wealth, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

AN 1.80

AN 1.80

“Loss of fame, mendicants, is a small thing. Wisdom is the worst thing to lose.”

AN 1.81

AN 1.81

“Growth of fame, mendicants, is a small thing. Wisdom is the best thing to grow.

So you should train like this: ‘We will grow in wisdom.’ That’s how you should train.”

AN 1.82

AN 1.82

“Mendicants, I do not see a single thing that is so very harmful as negligence. Negligence is very harmful.”

AN 1.83

AN 1.83

“Mendicants, I do not see a single thing that is so very beneficial as diligence. Diligence is very beneficial.”

AN 1.84

AN 1.84

“Mendicants, I do not see a single thing that is so very harmful as laziness. Laziness is very harmful.”

AN 1.85

AN 1.85

“Mendicants, I do not see a single thing that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

AN 1.86

AN 1.86

“Mendicants, I do not see a single thing that is so very harmful as having many wishes. Having many wishes is very harmful.”

AN 1.87

AN 1.87

“Mendicants, I do not see a single thing that is so very beneficial as having few wishes. Having few wishes is very beneficial.”

AN 1.88

AN 1.88

“Mendicants, I do not see a single thing that is so very harmful as lack of contentment. Lack of contentment is very harmful.”

AN 1.89

AN 1.89

“Mendicants, I do not see a single thing that is so very beneficial as contentment. Contentment is very beneficial.”

AN 1.90

AN 1.90

“Mendicants, I do not see a single thing that is so very harmful as irrational application of mind. Irrational application of mind is very harmful.”

AN 1.91

AN 1.91

“Mendicants, I do not see a single thing that is so very beneficial as rational application of mind. Rational application of mind is very beneficial.”

AN 1.92

AN 1.92

“Mendicants, I do not see a single thing that is so very harmful as lack of situational awareness. Lack of situational awareness is very harmful.”

AN 1.93

AN 1.93

“Mendicants, I do not see a single thing that is so very beneficial as situational awareness. Situational awareness is very beneficial.”

AN 1.94

AN 1.94

“Mendicants, I do not see a single thing that is so very harmful as bad friends. Bad friends are very harmful.”

AN 1.95

AN 1.95

“Mendicants, I do not see a single thing that is so very beneficial as good friends. Good friends are very beneficial.”

AN 1.96

AN 1.96

“Mendicants, I do not see a single thing that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

AN 1.97

AN 1.97

“Mendicants, I do not see a single thing that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

AN 1.98

AN 1.98

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as negligence. Negligence is very harmful.”

AN 1.99

AN 1.99

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as diligence. Diligence is very beneficial.”

AN 1.100

AN 1.100

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as laziness. Laziness is very harmful.”

AN 1.101

AN 1.101

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as arousing energy. Arousing energy is very beneficial.”

AN 1.102-109

AN 1.102–109

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as having many wishes … having few wishes … lack of contentment … contentment … irrational application of mind … rational application of mind … lack of situational awareness … situational awareness …”

AN 1.110

AN 1.110

“Taking into account exterior factors, mendicants, I do not see a single one that is so very harmful as bad friends. Bad friends are very harmful.”

AN 1.111

AN 1.111

“Taking into account exterior factors, mendicants, I do not see a single one that is so very beneficial as good friends. Good friends are very beneficial.”

AN 1.112

AN 1.112

“Taking into account interior factors, mendicants, I do not see a single one that is so very harmful as pursuing bad habits and not good habits. Pursuing bad habits and not good habits is very harmful.”

AN 1.113

AN 1.113

“Taking into account interior factors, mendicants, I do not see a single one that is so very beneficial as pursuing good habits and not bad habits. Pursuing good habits and not bad habits is very beneficial.”

AN 1.114

AN 1.114

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like negligence. Negligence leads to the decline and disappearance of the true teaching.”

AN 1.115

AN 1.115

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like diligence. Diligence leads to the continuation, persistence, and enduring of the true teaching.”

AN 1.116

AN 1.116

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like laziness. Laziness leads to the decline and disappearance of the true teaching.”

AN 1.117

AN 1.117

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like arousing energy. Arousing energy leads to the continuation, persistence, and enduring of the true teaching.”

AN 1.118-128

AN 1.118–128

“Mendicants, I do not see a single thing that leads to the decline and disappearance of the true teaching like having many wishes … having few wishes … lack of contentment … contentment … irrational application of mind … rational application of mind … lack of situational awareness … situational awareness … bad friends … good friends … pursuing bad habits and not good habits. Pursuing bad habits and not good habits leads to the decline and disappearance of the true teaching.”

AN 1.129

AN 1.129

“Mendicants, I do not see a single thing that leads to the continuation, persistence, and enduring of the true teaching like pursuing good habits and not bad habits. Pursuing good habits and not bad habits leads to the continuation, persistence, and enduring of the true teaching”

AN 1.130

AN 1.130

“Mendicants, those mendicants who explain what is not the teaching as the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They create much wickedness and make the true teaching disappear.”

AN 1.131

AN 1.131

“Mendicants, those mendicants who explain what is the teaching as not the teaching are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They create much wickedness and make the true teaching disappear.”

AN 1.132-139

AN 1.132–139

“Those mendicants who explain what is not found in the monastic law as found in the monastic law … what is found in the the monastic law as not found in the monastic law … what was not spoken and stated by the Realized One as spoken and stated by the Realized One … what was spoken and stated by the Realized One as not spoken and stated by the Realized One … what was not practiced by the Realized One as practiced by the Realized One … what was practiced by the Realized One as not practiced by the Realized One … what was not prescribed by the Realized One as prescribed by the Realized One … what was prescribed by the Realized One as not prescribed by the Realized One are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They create much wickedness and make the true teaching disappear.”

AN 1.140

AN 1.140

“Mendicants, those mendicants who explain what is not the teaching as not the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They create much merit and make the true teaching continue.”

AN 1.141

AN 1.141

“Mendicants, those mendicants who explain what is the teaching as the teaching are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They create much merit and make the true teaching continue.”

AN 1.142-149

AN 1.142–149

“Those mendicants who explain what is not found in the monastic law as not found in the monastic law … what is found in the monastic law as found in the monastic law … what was not spoken and stated by the Realized One as not spoken and stated by the Realized One … what was spoken and stated by the Realized One as spoken and stated by the Realized One … what was not practiced by the Realized One as not practiced by the Realized One … what was practiced by the Realized One as practiced by the Realized One … what was not prescribed by the Realized One as not prescribed by the Realized One … what was prescribed by the Realized One as prescribed by the Realized One … are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They create much merit and make the true teaching continue.”

AN 1.150

AN 1.150

“Mendicants, those mendicants who explain non-offense as an offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. They create much wickedness and make the true teaching disappear.”

AN 1.151

AN 1.151

“Mendicants, those mendicants who explain an offense as non-offense are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. Those mendicants create much wickedness and make the true teaching disappear.”

AN 1.152-159

AN 1.152–159

“Those mendicants who explain a light offense as a serious offense … a serious offense as a light offense … an offense committed with corrupt intention as an offense not committed with corrupt intention … an offense not committed with corrupt intention as an offense committed with corrupt intention … an offense requiring rehabilitation as an offense not requiring rehabilitation … an offense not requiring rehabilitation as an offense requiring rehabilitation … an offense with redress as an offense without redress … an offense without redress as an offense with redress are acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. Those mendicants create much wickedness and make the true teaching disappear.”

AN 1.160

AN 1.160

“Mendicants, those mendicants who explain non-offense as non-offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They create much merit and make the true teaching continue.”

AN 1.161

AN 1.161

“Mendicants, those mendicants who explain an offense as an offense are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. They create much merit and make the true teaching continue.”

AN 1.162-169

AN 1.162–169

“Those mendicants who explain a light offense as a light offense … a serious offense as a serious offense … an offense committed with corrupt intention as an offense committed with corrupt intention … an offense not committed with corrupt intention as an offense not committed with corrupt intention … an offense requiring rehabilitation as an offense requiring rehabilitation … an offense not requiring rehabilitation as an offense not requiring rehabilitation … an offense with redress as an offense with redress … an offense without redress as an offense without redress are acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans. They create much merit and make the true teaching continue.”

AN 1.170

AN 1.170

“One person, mendicants, arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

AN 1.171

AN 1.171

“The appearance of one person, mendicants, is rare in the world. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, whose appearance is rare in the world.”

AN 1.172

AN 1.172

“One person, mendicants, arises in the world who is an incredible human being. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world who is an incredible human being.”

AN 1.173

AN 1.173

“The death of one person, mendicants, is regretted by many people. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, whose death is regretted by many people.”

AN 1.174

AN 1.174

“One person, mendicants, arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of men. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person, mendicants, who arises in the world unique, without peer or counterpart, incomparable, matchless, unrivaled, unequaled, without equal, the best of men.”

AN 1.175-186

AN 1.175–186

“With the appearance of one person, mendicants, there is the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and freedom; the realization of the fruits of stream-entry, once-return, non-return, and perfection. What one person? The Realized One, the perfected one, the fully awakened Buddha. This is the one person whose appearance brings the appearance of a great eye, a great light, a great radiance, and the six unsurpassable things; the realization of the four kinds of textual analysis; the penetration of many and diverse elements; the realization of the fruit of knowledge and release; the realization of the fruits of stream-entry, once-return, non-return, and perfection.”

AN 1.187

AN 1.187

“Mendicants, I do not see a single other person who rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One like Sāriputta. Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One.”

AN 1.188

“The foremost of my monk disciples in seniority is Koṇḍañña Who Understood.

AN 1.189

… with great wisdom is Sāriputta.

AN 1.190

… with psychic power is Mahāmoggallāna.

AN 1.191

… who advocate austerities is Mahākassapa.

AN 1.192

… with clairvoyance is Anuruddha.

AN 1.193

… from eminent families is Bhaddiya son of Kāḷīgodhā.

AN 1.194

… with a charming voice is Bhaddiya the Dwarf.

AN 1.195

… with a lion’s roar is Bhāradvāja the Alms-Gatherer.

AN 1.196

… who speak on the teaching is Puṇṇa son of Mantāṇī.

AN 1.197

… who explain in detail the meaning of a brief statement is Mahākaccāna.”

AN 1.198

“The foremost of my monk disciples in creating a mind-made body is Cūḷapanthaka.

AN 1.199

… who are skilled in the evolution of consciousness is Cūḷapanthaka.

AN 1.200

… who are skilled in the evolution of perception is Mahāpanthaka.

AN 1.201

… who live without conflict is Subhūti.

AN 1.202

… who are worthy of a religious donation is Subhūti.

AN 1.203

… who stay in the wilderness is Revata of the Acacia Wood.

AN 1.204

… who practice absorption is Revata the Doubter.

AN 1.205

… who are energetic is Soṇa Koḷivisa.

AN 1.206

… who are good speakers is Soṇa of the Sharp Ears.

AN 1.207

… who receive many possessions is Sīvali.

AN 1.208

… who are committed to faith is Vakkalī.”

AN 1.209

“The foremost of my monk disciples who want to train is Rāhula.

AN 1.210

… who went forth out of faith is Raṭṭhapāla.

AN 1.211

… who are the first to pick up a ballot slip is Kuṇḍadhāna.

AN 1.212

… who are eloquent poets is Vaṅgīsa.

AN 1.213

… who are impressive all around is Upasena son of Vaṅgantā.

AN 1.214

… who assign lodgings is Dabba Mallaputta.

AN 1.215

… who are beloved of the deities is Pilindavaccha.

AN 1.216

… with swift insight is Bāhiya of the Bark Cloth.

AN 1.217

… with brilliant speech is Kassapa the Prince.

AN 1.218

… who have attained the methods of textual analysis is Mahākoṭṭhita.”

AN 1.219

“The foremost of my monk disciples who are very learned is Ānanda.

AN 1.220

… with a good memory is Ānanda.

AN 1.221

… with an extensive range is Ānanda.

AN 1.222

… in retention is Ānanda.

AN 1.223

… as a personal attendant is Ānanda.

AN 1.224

… with a large congregation is Kassapa of Uruvelā.

AN 1.225

… who inspire lay families is Kāḷudāyī.

AN 1.226

… with good health is Bakkula.

AN 1.227

… who recollect past lives is Sobhita.

AN 1.228

… who have memorized the monastic law is Upāli.

AN 1.229

… who advise the nuns is Nandaka.

AN 1.230

… who guard the sense doors is Nanda.

AN 1.231

… who advise the monks is Mahākappina.

AN 1.232

… who are skilled in the fire element is Sāgata.

AN 1.233

… who inspire eloquent teachings is Rādha.

AN 1.234

… who wear coarse robes is Mogharājā.”

AN 1.235

“The foremost of my nun disciples in seniority is Mahāpajāpatī Gotamī.

AN 1.236

… with great wisdom is Khemā.

AN 1.237

… with psychic power is Uppalavaṇṇā.

AN 1.238

… who have memorized the monastic law is Paṭācārā.

AN 1.239

… who speak on the teaching is Dhammadinnā.

AN 1.240

… who practice absorption is Nandā.

AN 1.241

… who are energetic is Soṇā.

AN 1.242

… with clairvoyance is Sakulā.

AN 1.243

… with swift insight is Bhaddā of the Curly Hair.

AN 1.244

… who recollect past lives is Bhaddā daughter of Kapila.

AN 1.245

… who have attained great insight is Bhaddakaccānā.

AN 1.246

… who wear coarse robes is Kisāgotamī.

AN 1.247

… who are committed to faith is Siṅgāla's Mother."

AN 1.248

“The foremost of my laymen in first going for refuge are the merchants Tapussa and Bhallika.

AN 1.249

… as a donor is the householder Sudatta Anāthapiṇḍika.

AN 1.250

… who speak on the teaching is the householder Citta Macchikāsaṇḍika.

AN 1.251

… who attract a congregation by the four ways of being inclusive is Hatthaka of Āḷavī.

AN 1.252

… who donate fine things is Mahānāma Sakka.

AN 1.253

… who donate nice things is the householder Ugga of Vesālī.

AN 1.254

… who attend on the Saṅgha is the householder Uggata of Elephant Village.

AN 1.255

… who have experiential confidence is Sūrambaṭṭha.

AN 1.256

… who have confidence in a person is Jīvaka Komārabhacca.

AN 1.257

… who are intimate is the householder Nakula's father."

AN 1.258-267

AN 1.

AN 1.258–267
Chapter Seven
Sattamavagga

“The foremost of my laywomen in first going for refuge is Sujātā the general’s daughter.

… as a donor is Visākhā, Migāra’s mother.

… who are very learned is Khujjuttarā.

… who dwell in love is Sāmāvatī.

… who practice absorption is Uttarānanda’s mother.

… who give fine things is Suppavāsā the Koliyan.

… who care for the sick is the laywoman Suppiyā.

… who have experiential confidence is Kātiyānī.

… who are intimate is the householder Nakula’s mother.

… whose confidence is based on oral transmission is the laywoman Kāḷī of Kuraraghara.”

AN 1.268

AN 1.268

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as permanent. That is not possible. But it is possible for an ordinary person to take some condition as permanent. That is possible.”

AN 1.269

AN 1.269

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take any condition as pleasant. But it is possible for an ordinary person to take some condition as pleasant.”

AN 1.270

AN 1.270

“It is impossible, mendicants, it cannot happen for a person accomplished in view to take anything as self. But it is possible for an ordinary person to take something as self.”

AN 1.271

AN 1.271

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their mother. But it is possible for an ordinary person to murder their mother.”

AN 1.272

AN 1.272

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder their father. But it is possible for an ordinary person to murder their father.”

AN 1.273

AN 1.273

“It is impossible, mendicants, it cannot happen for a person accomplished in view to murder a perfected one. But it is possible for an ordinary person to murder a perfected one.”

AN 1.274

AN 1.274

“It is impossible, mendicants, it cannot happen for a person accomplished in view to injure a Realized One with malicious intent. But it is possible for an ordinary person to injure a Realized One with malicious intent.”

AN 1.275

AN 1.275

“It is impossible, mendicants, it cannot happen for a person accomplished in view to cause a schism in the Saṅgha. But it is possible for an ordinary person to cause a schism in the Saṅgha.”

AN 1.276

AN 1.276

“It is impossible, mendicants, it cannot happen for a person accomplished in view to dedicate themselves to another teacher. But it is possible for an ordinary person to dedicate themselves to another teacher.”

AN 1.277

AN 1.277

“It is impossible, mendicants, it cannot happen for two perfected ones, fully awakened Buddhas to arise in the same solar system at the same time. But it is possible for just one perfected one, a fully awakened Buddha, to arise in one solar system.”

AN 1.278

AN 1.278

“It is impossible, mendicants, it cannot happen for two wheel-turning monarchs to arise in the same solar system at the same time. But it is possible for just one wheel-turning monarch to arise in one solar system.”

AN 1.279

AN 1.279

“It is impossible, mendicants, it cannot happen for a woman to be a perfected one, a fully awakened Buddha. But it is possible for a man to be a perfected one, a fully awakened Buddha.”

AN 1.280

AN 1.280

“It is impossible, mendicants, it cannot happen for a woman to be a wheel-turning monarch. But it is possible for a man to be a wheel-turning monarch.”

AN 1.281-283

AN 1.281–283

“It is impossible, mendicants, it cannot happen for a woman to perform the role of Sakka, Māra, or Brahmā. But it is possible for a man to perform the role of Sakka, Māra, or Brahmā.”

AN 1.284

AN 1.284

“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad bodily conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad bodily conduct.”

AN 1.285-286

AN 1.285–286

“It is impossible, mendicants, it cannot happen for a likable, desirable, agreeable result to come from bad verbal … bad mental conduct. But it is possible for an unlikable, undesirable, disagreeable result to come from bad verbal … bad mental conduct.”

AN 1.287

AN 1.287

“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good bodily conduct. But it is possible for a likable, desirable, agreeable result to come from good bodily conduct.”

AN 1.288-289

AN 1.288–289

“It is impossible, mendicants, it cannot happen for an unlikable, undesirable, disagreeable result to come from good verbal … good mental conduct. But it is possible for a likable, desirable, agreeable result to come from good verbal … good mental conduct.”

AN 1.290

AN 1.290

“It is impossible, mendicants, it cannot happen that someone who has engaged in bad bodily conduct, could for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

AN 1.291-292

AN 1.291–292

“It is impossible, mendicants, it cannot happen that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm. But it is possible that someone who has engaged in bad verbal … bad mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell.”

AN 1.293

AN 1.293

“It is impossible, mendicants, it cannot happen that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, the underworld, a lower realm, hell. But it is possible that someone who has engaged in good bodily conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, a heavenly realm.”

AN 1.294-295

AN 1.294–295

“It is impossible, mendicants, it cannot happen that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a place of loss, a bad place, the underworld, hell. But it is possible that someone who has engaged in good verbal … good mental conduct could, for that reason alone, when their body breaks up, after death, be reborn in a good place, heavenly realm.”

AN 1.296

AN 1.296

“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the Buddha. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

AN 1.297-305

AN 1.297–305

“One thing, mendicants, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. What one thing? Recollection of the teaching … Recollection of the Saṅgha … Recollection of ethical conduct … Recollection of generosity … Recollection of the deities … Mindfulness of breathing … Mindfulness of death … Mindfulness of the body … Recollection of peace. This one thing, when developed and cultivated, leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

AN 1.306

AN 1.306

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or, when they have arisen, makes them increase and grow like wrong view. When you have wrong view, unskillful qualities arise or, when they have arisen, they increase and grow.”

AN 1.307

AN 1.307

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or, when they have arisen, makes them increase and grow like right view. When you have right view, unarisen skillful qualities arise or, when they have arisen, they increase and grow.”

AN 1.308

AN 1.308

“Mendicants, I do not see a single thing that gives rise to unskillful qualities, or makes skillful qualities decline like wrong view. When you have wrong view, unskillful qualities arise and skillful qualities decline.”

AN 1.309

AN 1.309

“Mendicants, I do not see a single thing that gives rise to skillful qualities, or makes unskillful qualities decline like right view. When you have right view, skillful qualities arise and unskillful qualities decline.”

AN 1.310

AN 1.310

“Mendicants, I do not see a single thing that gives rise to wrong view, and once arisen, makes it grow like irrational application of mind. When you apply the mind irrationally, wrong view arises, and once arisen it grows.”

AN 1.311

AN 1.311

“Mendicants, I do not see a single thing that gives rise to right view, or, once it has already arisen, makes it grow like rational application of mind. When you apply the mind rationally, right view arises, and once arisen it grows.”

AN 1.312

AN 1.312

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a place of loss, a bad place, the underworld, hell like wrong view. It is because they have wrong view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

AN 1.313

AN 1.313

“Mendicants, I do not see a single thing that causes sentient beings to be reborn, when their body breaks up, after death, in a good place, a heavenly realm like right view. It is because they have right view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

AN 1.314

AN 1.314

“Mendicants, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad. Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad. In the same way, when an individual has wrong view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.”

AN 1.315

AN 1.315

“Mendicants, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good. Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste. Why is that? Because the seed is good. In the same way, when an individual has right view, whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.”

AN 1.316

AN 1.316

“One person, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What one person? Someone with wrong view, whose perspective is distorted. They draw many people away from the true teaching and establish them in false teachings. This is one person who arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.”

AN 1.317

AN 1.317

“One person, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What one person? Someone with right view, whose perspective is undistorted. They draw many people away from false teachings and establish them in the true teaching. This is one person who arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

AN 1.318

AN 1.318

“Mendicants, I do not see a single thing that is so very blameworthy as wrong view. Wrong view is the most blameworthy thing of all.”

AN 1.319

AN 1.319

“Mendicants, I do not see a single other person who acts for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans like that silly man, the bamboo-staffed ascetic. Just as a trap set at the mouth of a river would bring harm, suffering, calamity, and disaster for many fish, so too that silly man, the bamboo-staffed ascetic, is a trap for humans, it seems to me. He has arisen in the world for the harm, suffering, calamity, and disaster of many beings.”

AN 1.320

AN 1.320

“Mendicants, the one who encourages someone in a poorly explained teaching and training, the one who they encourage, and the one who practices accordingly all create much wickedness. Why is that? Because the teaching is poorly explained.”

AN 1.321

AN 1.321

“Mendicants, the one who encourages someone in a well explained teaching and training, the one who they encourage, and the one who practices accordingly all create much merit. Why is that? Because the teaching is well explained.”

AN 1.322

AN 1.322

“Mendicants, in a poorly explained teaching and training, the donor should know moderation, not the recipient. Why is that? Because the teaching is poorly explained.”

AN 1.323

AN 1.323

“Mendicants, in a well explained teaching and training, the recipient should know moderation, not the donor. Why is that? Because the teaching is well explained.”

AN 1.324

AN 1.324

“Mendicants, in a poorly explained teaching and training an energetic person lives in suffering. Why is that? Because the teaching is poorly explained.”

AN 1.325

AN 1.325

“Mendicants, in a well explained teaching and training a lazy person lives in suffering. Why is that? Because the teaching is well explained.”

AN 1.326

AN 1.326

“Mendicants, in a poorly explained teaching and training a lazy person lives happily. Why is that? Because the teaching is poorly explained.”

AN 1.327

AN 1.327

“Mendicants, in a well explained teaching and training an energetic person lives happily. Why is that? Because the teaching is well explained.”

AN 1.328

AN 1.328

“Just as, mendicants, even a tiny bit of fecal matter still stinks, so too I don’t approve of even a tiny bit of continued existence, not even as long as a finger-snap.”

AN 1.329

AN 1.329–332

“Just as even a tiny bit of urine, or spit, or pus, or blood still stinks, so too I don’t approve of even a tiny bit of continued existence, not even as long as a finger-snap.”

AN 1.333

AN 1.333

“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too the sentient beings born on land are few, while those born in water are many.

AN 1.334

AN 1.334

… so too the sentient beings reborn as humans are few, while those not reborn as humans are many.

AN 1.335

AN 1.335

… so too the sentient beings reborn in civilized countries are few, while those reborn in the borderlands, among uneducated foreigners, are many.

AN 1.336

AN 1.336

… so too the sentient beings who are wise, bright, clever, and able to distinguish what is well said from what is poorly said are few, while the sentient beings who are witless, dull, stupid, and unable to distinguish what is well said from what is poorly said are many.

AN 1.337

AN 1.337

… so too the sentient beings who have the noble eye of wisdom are few, while those who are ignorant and confused are many.

AN 1.338

AN 1.338

… so too the sentient beings who get to see a Realized One are few, while those who don’t get to see a Realized One are many.

AN 1.339

AN 1.339

… so too the sentient beings who get to hear the teaching and training proclaimed by a Realized One are few, while those sentient beings who don’t get to hear the teaching and training proclaimed by a Realized One are many.

AN 1.340

AN 1.340

… so too the sentient beings who remember the teachings they hear are few, while those who don’t remember the teachings are many.

AN 1.341

AN 1.341

… so too the sentient beings who examine the meaning of the teachings they have memorized are few, while those who don’t examine the meaning of the teachings are many.

AN 1.342

AN 1.342

… so too the sentient beings who understand the meaning and the teaching and practice accordingly are few, while those who understand the meaning and the teaching but don’t practice accordingly are many.

AN 1.343

AN 1.343

… so too the sentient beings inspired by inspiring places are few, while those who are uninspired are many.

AN 1.344

AN 1.344

… so too the sentient beings who, being inspired, strive effectively are few, while those who, even though inspired, don’t strive effectively are many.

AN 1.345

AN 1.345

… so too the sentient beings who, relying on letting go, gain immersion, gain unification of mind are few, while those who don’t gain immersion, don’t gain unification of mind relying on letting go are many.

AN 1.346

AN 1.346

… so too the sentient beings who get the best food and flavors are few, while those who don’t get the best food and flavors, but get by with scraps in an alms bowl are many.

AN 1.347-349

AN 1.348–350

“Just as, mendicants, in India the delightful parks, woods, meadows, and lotus ponds are few, while the hilly terrain, inaccessible riverlands, stumps and thorns, and rugged mountains are many; so too, those who die as humans and are reborn as humans are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.347

AN 1.347

… so too the sentient beings who get the essence of the meaning, the essence of the teaching, and the essence of freedom are few, while the sentient beings who don't get the essence of the meaning, the essence of the teaching, and the essence of freedom are many.

So you should train like this: 'We will get the essence of the meaning, the essence of the teaching, the essence of freedom.' That's how you should train."

AN 1.350-352

AN 1.351–353

“… the sentient beings who die as humans and are reborn as gods are few, while those who die as humans and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.353-355

AN 1.354–356

“… the sentient beings who die as gods and are reborn as gods are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.356-358

AN 1.357–359

“… the sentient beings who die as gods and are reborn as humans are few, while those who die as gods and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.359-361

AN 1.360–362

"… the sentient beings who die in hell and are reborn as humans are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many."

AN 1.362-364

AN 1.363–365

“… the sentient beings who die in hell and are reborn as gods are few, while those who die in hell and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.365-367

AN 1.366–368

“… the sentient beings who die as animals and are reborn as humans are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.368-370

AN 1.369–371

"… the sentient beings who die as animals and are reborn as gods are few, while those who die as animals and are reborn in hell, or the animal realm, or the ghost realm are many."

AN 1.371-373

AN 1.372–374

“… the sentient beings who die as ghosts and are reborn as humans are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many.”

AN 1.374-377

AN 1.375–377

"… the sentient beings who die as ghosts and are reborn as gods are few, while those who die as ghosts and are reborn in hell, or the animal realm, or the ghost realm are many."

AN 1.394

AN 1.394

“If, mendicants, a mendicant develops the first absorption, even as long as a finger-snap, they are called a mendicant who does not lack absorption, who follows the Teacher’s instructions, who responds to advice, and who does not eat the country’s alms in vain. How much more so those who make much of it!”

AN 1.395-401

AN 1.395–401

“If, mendicants, a mendicant develops the second … third … or fourth absorption … or the heart’s release by love … or the heart’s release by compassion … or the heart’s release by rejoicing … or the heart’s release by equanimity, even as long as a finger-snap …

AN 1.402-405

AN 1.402–405

If a mendicant meditates by observing an aspect of the body … feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world, even for the time of a finger-snap …

AN 1.406-409

AN 1.406–409

If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have not arisen do arise, even for the time of a finger-snap … If they generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development, even for the time of a finger-snap …

AN 1.410-413

AN 1.410–413

If they develop the basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort, even for the time of a finger-snap …

AN 1.414-418

AN 1.414–418

If they develop the faculty of faith … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom, even for the time of a finger-snap …

AN 1.419-423

AN 1.419–423

If they develop the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom, even for the time of a finger-snap …

AN 1.424-430

AN 1.424–430

If they develop the awakening factor of mindfulness … the awakening factor of investigation of principles … the awakening factor of energy … the awakening factor of rapture … the awakening factor of tranquility … the awakening factor of immersion … the awakening factor of equanimity, even for the time of a finger-snap …

AN 1.431-438

AN 1.431–438

If they develop right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion, even for the time of a finger-snap …

AN 1.439-446

AN 1.439–446

Perceiving form internally, they see forms externally, limited, both pretty and ugly. Having mastered this, they are aware that: ‘I know and see.’ … Perceiving form internally, they see forms externally, limitless, both pretty and ugly. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally, limited, both pretty and ugly. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are blue, with blue color and blue appearance. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are yellow, with yellow color and yellow appearance. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are red, with red color and red appearance. Having mastered this, they are aware that: ‘I know and see.’ … Not perceiving form internally, they see forms externally that are white, with white color and white appearance. Having mastered this, they are aware that: ‘I know and see.’ …

AN 1.447-454

AN 1.447–454

Having physical form, they see forms … not perceiving form internally, they see forms externally … they're focused only on beauty … going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling …

AN 1.455-464

AN 1.455–464

They develop the meditation on universal earth … the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … the meditation on universal consciousness …

AN 1.465-474

AN 1.465–474

They develop the perception of ugliness … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of impermanence … the perception of suffering in impermanence … the perception of not-self in suffering … the perception of giving up … the perception of fading away … the perception of cessation …

AN 1.475-484

AN 1.475–484

They develop the perception of impermanence … the perception of not-self … the perception of death … the perception of the repulsiveness of food … the perception of dissatisfaction with the whole world … the perception of a skeleton … the perception of the worm-infested corpse … the perception of the livid corpse … the perception of the split open corpse … the perception of the bloated corpse …

AN 1.485-494

AN 1.485–494

They develop the recollection of the Buddha … the recollection of the teaching … the recollection of the Saṅgha … the recollection of ethical conduct … the recollection of generosity … the recollection of the deities … mindfulness of breathing … the recollection of death … mindfulness of the body … the recollection of peace …

AN 1.495-574

AN 1.495–574

They develop the faculty of faith together with the first absorption … the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom together with the first absorption …

Together with the second absorption …

the third absorption …

the fourth absorption …

love …

compassion …

rejoicing …

They develop the faculty of faith together with equanimity … They develop the faculty of energy … the faculty of mindfulness … the faculty of immersion … the faculty of wisdom … the power of faith … the power of energy … the power of mindfulness … the power of immersion … the power of wisdom.

That mendicant is called a mendicant who does not lack absorption, who follows the Teacher's instructions, who responds to advice, and who does not eat the country's alms in vain. How much more so those who make much of it!"

AN 1.575

AN 1.575

“Mendicants, anyone who brings into their mind the great ocean includes all of the streams that run into it. In the same way, anyone who has developed and cultivated mindfulness of the body includes all of the skillful qualities that play a part in realization.”

AN 1.576-582

AN 1.576–582

“One thing, mendicants, when developed and cultivated leads to great urgency … great benefit … great sanctuary from the yoke … mindfulness and awareness … gaining knowledge and vision … blissful meditation in the present life … the realization of the fruit of knowledge and freedom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to great urgency … great benefit … great sanctuary from the yoke … mindfulness and awareness … gaining knowledge and vision … a happy abiding in the present life … the realization of the fruit of knowledge and freedom.”

AN 1.583

AN 1.583

“When one thing, mendicants, is developed and cultivated the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, the body and mind become tranquil, thinking and considering settle down, and all of the qualities that play a part in realization are fully developed.”

AN 1.584

AN 1.584

“When one thing, mendicants, is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, unskillful qualities do not arise, and, if they’ve already arisen, they are given up.”

AN 1.585

AN 1.585

“When one thing, mendicants, is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, skillful qualities arise, and, once they’ve arisen, they increase and grow.”

AN 1.586-590

AN 1.586–590

“When one thing, mendicants, is developed and cultivated, ignorance is given up … knowledge arises … the conceit ‘I am’ is given up … the underlying tendencies are uprooted … the fetters are given up. What one thing? Mindfulness of the body. When this one thing is developed and cultivated, ignorance is given up … knowledge arises … the conceit ‘I am’ is given up … the underlying tendencies are uprooted … the fetters are given up.”

AN 1.591-592

AN 1.591–592

“One thing, mendicants, when developed and cultivated leads to demolition by wisdom … to extinguishment by not grasping. What one thing? Mindfulness of the body. This one thing, mendicants, when developed and cultivated leads to demolition by wisdom … to extinguishment by not grasping.”

AN 1.593-595

AN 1.593–595

“When one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements. What one thing? Mindfulness of the body. When this one thing is developed and cultivated there is the penetration of many elements … the penetration of diverse elements … the analysis of many elements.”

AN 1.596-599

AN 1.596–599

“One thing, mendicants, when developed and cultivated leads to the realization of the fruit of stream-entry … once-return … non-return … perfection. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the realization of the fruit of stream-entry … once-return … non-return … perfection.”

AN 1.600-615

AN 1.600–615

“One thing, mendicants, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom. What one thing? Mindfulness of the body. This one thing, when developed and cultivated, leads to the getting of wisdom … the growth of wisdom … the increase of wisdom … to great wisdom … to widespread wisdom … to abundant wisdom … to deep wisdom … to extraordinary wisdom … to vast wisdom … to much wisdom … to fast wisdom … to light wisdom … to laughing wisdom … to swift wisdom … to sharp wisdom … to penetrating wisdom.”

AN 1.616

AN 1.616

“Mendicants, those who don’t enjoy mindfulness of the body don’t enjoy freedom from death. Those who enjoy mindfulness of the body enjoy freedom from death.”

AN 1.617

AN 1.617

“Mendicants, those who haven’t enjoyed mindfulness of the body haven’t enjoyed freedom from death. Those who have enjoyed mindfulness of the body have enjoyed freedom from death.”

AN 1.618

AN 1.618

“Mendicants, those who have lost mindfulness of the body have lost freedom from death. Those who haven’t lost mindfulness of the body haven’t lost freedom from death.”

AN 1.619

AN 1.619

“Mendicants, those who have missed out on mindfulness of the body have missed out on freedom from death. Those who have undertaken mindfulness of the body have not missed out on freedom from death.”

AN 1.620

AN 1.620

“Mendicants, those who have neglected mindfulness of the body have neglected freedom from death. Those who have not neglected mindfulness of the body have not neglected freedom from death.”

AN 1.621

AN 1.621

“Mendicants, those who have forgotten mindfulness of the body have forgotten freedom from death. Those who haven’t forgotten mindfulness of the body haven’t forgotten freedom from death.”

AN 1.622

AN 1.622

“Mendicants, those who haven’t cultivated mindfulness of the body haven’t cultivated freedom from death. Those who have cultivated mindfulness of the body have cultivated freedom from death.”

AN 1.623

AN 1.623

“Mendicants, those who haven’t developed mindfulness of the body haven’t developed freedom from death. Those who have developed mindfulness of the body have developed freedom from death.”

AN 1.624

AN 1.624

“Mendicants, those who haven’t practiced mindfulness of the body haven’t practiced freedom from death. Those who have practiced mindfulness of the body have practiced freedom from death.”

AN 1.625

AN 1.625

“Mendicants, those who haven’t had insight into mindfulness of the body haven’t had insight into freedom from death. Those who have had insight into mindfulness of the body have had insight into freedom from death.”

AN 1.626

AN 1.626

“Mendicants, those who haven’t completely understood mindfulness of the body haven’t completely understood freedom from death. Those who have completely understood mindfulness of the body have completely understood freedom from death.”

AN 1.627

AN 1.627

“Mendicants, those who haven’t realized mindfulness of the body haven’t realized freedom from death. Those who have realized mindfulness of the body have realized freedom from death.”

The thousand discourses of the Ones are completed.

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Ones is finished.

AN 2.1

AN 2.1
Faults

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"There are, mendicants, these two faults. What two? The fault apparent in the present life, and the fault to do with lives to come.

What is the fault apparent in the present life? It's when someone sees that kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the 'porridge pot', the 'shell-shave', the 'Rāhu's mouth', the 'garland of fire', the 'burning hand', the 'bulrush twist', the 'bark dress', the 'antelope', the 'meat hook', the 'coins', the 'caustic pickle', the 'twisting bar', the 'straw mat'; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

It occurs to them: 'If I were to commit the kinds of bad deeds for which the kings arrested that bandit, that criminal, the rulers would arrest me and subject me to the same punishments. Afraid of the fault apparent in the present life, they do not steal the belongings of others. This is called the fault apparent in the present life.

What is the fault to do with lives to come? It's when someone reflects: 'Bad conduct of body, speech, or mind has a bad, painful result in the next life. If I conduct myself badly, then, when my body breaks up, after death, won't I be reborn in a place of loss, a bad place, the underworld, hell?' Afraid of the fault to do with lives to come, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fault to do with lives to come.

These are the two faults.

So you should train like this: 'We will fear the fault apparent in the present life, and we will fear the fault to do with lives to come. We will fear faults, seeing the danger in faults.' That's how you should train. If you fear faults, seeing the danger in faults, you can expect to be freed from all faults."

AN 2.2

AN 2.2
Endeavor

“These two endeavors are challenging in the world. What two? The endeavor of laypeople staying in a home to provide robes, almsfood, lodgings, and medicines and supplies for the sick. And the endeavor of those gone forth from the lay life to homelessness to let go of all attachments. These are the two endeavors that are challenging in the world.

The better of these two endeavors is the effort to let go of all attachments.

So you should train like this: ‘We shall endeavor to let go of all attachments.’ That’s how you should train.”

AN 2.3

AN 2.3
Mortifying

“These two things, mendicants, are mortifying. What two? It’s when someone has done bad things and not done good things, by way of body, speech, and mind. Thinking, ‘I’ve done bad things by way of body, speech, and mind’, they’re mortified. Thinking, ‘I haven’t done good things by way of body, speech, and mind’, they’re mortified. These are the two things that are mortifying.”

AN 2.4

AN 2.4
Not Mortifying

“These two things, mendicants, are not mortifying. What two? It’s when someone has done good things and not done bad things, by way of body, speech, and mind. Thinking, ‘I’ve done good things by way of body, speech, and mind’, they’re not mortified. Thinking, ‘I haven’t done bad things by way of body, speech, and mind’, they’re not mortified. These are the two things that are not mortifying.”

AN 2.5

AN 2.5
Learned for Myself

“Mendicants, I have learned these two things for myself—to never be content with skillful qualities, and to never stop trying.

I never stopped trying, thinking: ‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’

It was by diligence that I achieved awakening, and by diligence that I achieved the supreme sanctuary from the yoke.

If you too never stop trying, thinking: ‘Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’ You will soon realize the supreme culmination of the spiritual path in this very life. You will live having achieved with your own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

So you should train like this: ‘We will never stop trying, thinking: “Gladly, let only skin, sinews, and bones remain! Let the flesh and blood waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.”’ That’s how you should train.”

AN 2.6

AN 2.6
Fetters

“There are, mendicants, these two things. What two? Seeing things that are prone to being fettered as gratifying, and seeing things that are prone to being fettered as boring. When you keep seeing things that are prone to being fettered as gratifying, you don’t give up greed, hate, and delusion. When these are not given up, you’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You’re not freed from suffering, I say.

When you keep seeing things that are prone to being fettered as boring, you give up greed, hate, and delusion. When these are given up, you’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. You’re freed from suffering, I say. These are the two things.”

AN 2.7

AN 2.7
Dark

“These two things, mendicants, are dark. What two? Lack of conscience and prudence. These are the two things that are dark.”

AN 2.8

AN 2.8
Bright

“These two things, mendicants, are bright. What two? Conscience and prudence. These are the two things that are bright.”

AN 2.9

AN 2.9
Conduct

“These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world would become dissolute, like goats and sheep, chickens and pigs, and dogs and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of teachers and respected people.”

AN 2.10

AN 2.10
Entering the Rainy Season

“There are, mendicants, these two entries to the rainy season. What two? Earlier and later. These are the two entries to the rainy season.”

AN 2.11

AN 2.11

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? In this context, the power of development is the power of the trainees. For when you rely on the power of a trainee, you give up greed, hate, and delusion. Then you don’t do anything unskillful, or practice anything bad. This is called the power of development. These are the two powers.”

AN 2.12

AN 2.12

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the power of development. These are the two powers.”

AN 2.13

AN 2.13

“There are, mendicants, these two powers. What two? The power of reflection and the power of development. And what, mendicants, is the power of reflection? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad, painful result in both this life and the next.’ Reflecting like this, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the power of reflection.

And what, mendicants, is the power of development? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of development. These are the two powers.”

AN 2.14

AN 2.14

“There are, mendicants, these two ways of teaching the Dhamma. What two? In brief and in detail. These are two ways of teaching the Dhamma.”

AN 2.15

AN 2.15

“Mendicants, in a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully check themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.

And how, mendicants, does an offending mendicant carefully check themselves? An offending mendicant reflects: ‘I have committed a certain unskillful offense with the body. That mendicant saw me do this. If I hadn’t committed that offense, they wouldn’t have seen me. But since I did commit that offense, they did see me. When they saw me, they were upset, and they voiced their unhappiness to me. Then I also got upset, so I told others. So the mistake is mine alone, like someone who owes customs duty on their goods.’ That’s how, mendicants, an offending mendicant carefully checks themselves.

And how, mendicants, does an accusing mendicant carefully check themselves? An accusing mendicant reflects: ‘This mendicant has committed a certain unskillful offense with the body. I saw them do that. If they hadn’t committed that offense, I wouldn’t have seen them. But since they did commit that offense, I did see them. When I saw them, I was upset, and I voiced my unhappiness to them. Then they also got upset, so they told others. So the mistake is mine alone, like someone who owes customs duty on their goods.’ That’s how, mendicants, an accusing mendicant carefully checks themselves.

In a disciplinary issue, if neither the offending mendicant nor the accusing mendicant carefully checks themselves, you can expect that issue will lead to lasting acrimony and enmity, and the mendicants won’t live comfortably. But in a disciplinary issue, if both the offending mendicant and the accusing mendicant carefully checks themselves, you can expect that issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

AN 2.16

AN 2.16

Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Excellent, Mister Gotama! Excellent! As if he was righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 2.17

AN 2.17

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“What they’ve done and what they’ve not done. That’s why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“But what is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“What they’ve done and what they’ve not done. That’s why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“I don’t understand the meaning of what Mister Gotama has said in brief, without explaining the details. Mister Gotama, please teach me this matter in detail so I can understand the meaning.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Jānussoṇi replied. The Buddha said this:

“Firstly, brahmin, someone has done bad things and not done good things by way of body, speech, and mind. So what they’ve done and what they’ve not done is why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. Furthermore, brahmin, someone has done good things and not done bad things by way of body, speech, and mind. So what they’ve done and what they’ve not done is why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 2.18

AN 2.18

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Ānanda, I absolutely say that you should not do bad things by way of body, speech, and mind.”

“But, sir, if someone does these things that should not be done, what drawbacks should they expect?”

“They should expect these drawbacks. They blame themselves. After examination, sensible people criticize them. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. These are the drawbacks they should expect.”

“Ānanda, I absolutely say that you should do good things by way of body, speech, and mind.”

“But, sir, if someone does these things that should be done, what benefits should they expect?”

“They should expect these benefits. They don’t blame themselves. After examination, sensible people praise them. They get a good reputation. They don’t feel lost when they die. And when the body breaks up, after death, they are reborn in a good place, a heavenly realm. These are the benefits they should expect.”

AN 2.19

AN 2.19

“Mendicants, give up the unskillful. It is possible to give up the unskillful. If it wasn’t possible, I wouldn’t say: ‘Give up the unskillful.’ But it is possible, and so I say: ‘Give up the unskillful.’ And if giving up the unskillful led to harm and suffering, I would not say: ‘Give up the unskillful.’ But giving up the unskillful leads to welfare and happiness, so I say: ‘Give up the unskillful.’

Mendicants, develop the skillful. It is possible to develop the skillful. If it wasn’t possible, I wouldn’t say: ‘Develop the skillful.’ But it is possible, and so I say: ‘Develop the skillful.’ If developing the skillful led to harm and suffering I wouldn’t say: ‘Develop the skillful.’ But developing the skillful leads to welfare and happiness, so I say: ‘Develop the skillful.’”

AN 2.20

AN 2.20

“These two things, mendicants, lead to the decline and disappearance of the true teaching. What two? The words and phrases are misplaced, and the meaning is misinterpreted. When the words and phrases are misplaced, the meaning is misinterpreted. These two things lead to the decline and disappearance of the true teaching.

These two things lead to the continuation, persistence, and enduring of the true teaching. What two? The words and phrases are well organized, and the meaning is correctly interpreted. When the words and phrases are well organized, the meaning is correctly interpreted. These two things lead to the continuation, persistence, and enduring of the true teaching.”

AN 2.21

AN 2.21

“Mendicants, there are two fools. What two? One who doesn’t recognize when they’ve made a mistake. And one who doesn’t properly accept the confession of someone who’s made a mistake. These are the two fools.

There are two who are astute. What two? One who recognizes when they’ve made a mistake. And one who properly accepts the confession of someone who’s made a mistake. These are the two who are astute.”

AN 2.22

AN 2.22

“Mendicants, these two misrepresent the Realized One. What two? One who is hateful and hides it, and one whose faith is mistaken. These two misrepresent the Realized One.”

AN 2.23

AN 2.23

“Mendicants, these two misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as spoken by him. And one who explains what was spoken by the Realized One as not spoken by him. These two misrepresent the Realized One.

These two don’t misrepresent the Realized One. What two? One who explains what was not spoken by the Realized One as not spoken by him. And one who explains what was spoken by the Realized One as spoken by him. These two don’t misrepresent the Realized One.”

AN 2.24

AN 2.24

“Mendicants, these two misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse whose meaning is explicit. And one who explains a discourse whose meaning is explicit as a discourse in need of interpretation. These two misrepresent the Realized One.”

AN 2.25

AN 2.25

“These two don’t misrepresent the Realized One. What two? One who explains a discourse in need of interpretation as a discourse in need of interpretation. And one who explains a discourse whose meaning is explicit as a discourse whose meaning is explicit. These two don’t misrepresent the Realized One.”

AN 2.26

AN 2.26

“Mendicants, when you hide your misdeeds, you can expect one of two destinies: hell or the animal realm.

When you don’t hide your misdeeds, you can expect one of two destinies: as a god or a human.”

AN 2.27

AN 2.27

“Mendicants, when you have wrong view, you can expect one of two destinies: hell or the animal realm.”

AN 2.28

AN 2.28

“Mendicants, when you have right view, you can expect one of two destinies: as a god or a human.”

AN 2.29

AN 2.29

“There are two places waiting to receive an unethical person: hell and the animal realm.

There are two places waiting to receive an ethical person: the realms of gods and humans.”

AN 2.30

AN 2.30

“Mendicants, I see two reasons to frequent remote lodgings in the wilderness and the forest. What two? Seeing a happy life for oneself in the present, and having compassion for future generations. I see two reasons to frequent remote lodgings in the wilderness and the forest.”

AN 2.31

AN 2.31

“These two things play a part in realization. What two? Serenity and discernment.

What is the benefit of developing serenity? The mind is developed. What is the benefit of developing the mind? Greed is given up.

What is the benefit of developing discernment? Wisdom is developed. What is the benefit of developing wisdom? Ignorance is given up.

The mind contaminated by greed is not free; and wisdom contaminated by ignorance does not grow. In this way, freedom of heart comes from the fading away of greed, while freedom by wisdom comes from the fading away of ignorance.”

AN 2.32

AN 2.32

“Mendicants, I will teach you the level of the untrue person and the level of the true person. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What is the level of the untrue person? The untrue person is ungrateful and thankless, for the wicked only know how to be ungrateful and thankless. It is totally the level of an untrue person to be ungrateful and thankless. The true person is grateful and thankful, for the virtuous only know how to be grateful and thankful. It is totally the level of a true person to be grateful and thankful.”

AN 2.33

AN 2.33

“Mendicants, I say that these two people cannot easily be repaid. What two? Mother and father.

You would not have done enough to repay your mother and father even if you were to carry your mother around on one shoulder and your father on the other, and if you lived like this for a hundred years, and if you were to anoint, massage, bathe, and rub them; and even if they were to defecate and urinate right there.

Even if you were to establish your mother and father as supreme monarchs of this great earth, abounding in the seven treasures, you would still not have done enough to repay them. Why is that? Parents are very helpful to their children: they raise them, nurture them, and show them the world.

But you have done enough, more than enough, to repay them if you encourage, settle, and ground unfaithful parents in faith, unethical parents in ethical conduct, stingy parents in generosity, or ignorant parents in wisdom.”

AN 2.34

AN 2.34

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “What does Mister Gotama teach? What does he explain?”

“Brahmin, I teach action and inaction.”

“But in what way does Mister Gotama teach action and inaction?”

“I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. This is the kind of action and inaction that I teach.”

“Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 2.35

AN 2.35

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, sat down to one side, and said to the Buddha, “How many kinds of people in the world are worthy of a religious donation? And where should a gift be given?”

“Householder, there are two kinds of people in the world who are worthy of a religious donation: the trainee and the master. These are two kinds of people in the world who are worthy of a religious donation, and that’s where you should give a gift.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“In this world, the trainee and the master, are worthy of offerings dedicated to the gods.
They are upright in body, speech, and mind. This is the field for sponsors of sacrifice—
what’s given here is very fruitful.”

AN 2.36

AN 2.36

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Sāriputta was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"I will teach you about a person fettered internally and one fettered externally. Listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Sāriputta said this:

"Who is a person fettered internally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're a returner, who comes back to this state of existence. This is called a person who is fettered internally, a returner, who comes back to this state of existence.

Who is a person fettered externally? It's a mendicant who is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. They enter and remain in a certain peaceful state of freed mind. When their body breaks up, after death, they're reborn in one of the orders of gods. When they pass away from there, they're a non-returner, not coming back to this state of existence. This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence.

Furthermore, a mendicant is ethical … they keep the rules they've undertaken. They simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures. They simply practice for disillusionment, dispassion, and cessation regarding future lives. They practice for the ending of craving. They practice for the ending of greed. When their body breaks up, after death, they are reborn in one of the orders of gods. When they pass away from there, they are non-returners, not coming back to this state of existence. This is called a person who is fettered externally, a non-returner, who does not come back to this state of existence."

Then several peaceful-minded deities went up to the Buddha, bowed, stood to one side, and said to the Buddha, "Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra's mother, where he is teaching the mendicants about a person with

internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of compassion." The Buddha consented with silence.

Then the Buddha, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in the Eastern Monastery, the stilt longhouse of Migāra's mother, in front of Sāriputta. He sat on the seat spread out. Sāriputta bowed to the Buddha and sat down to one side. The Buddha said to him:

"Just now, Sāriputta, several peaceful-minded deities came up to me, bowed, and stood to one side. Those deities said to me: 'Sir, Venerable Sāriputta is in the Eastern Monastery, the stilt longhouse of Migāra's mother, where he is teaching the mendicants about a person with internal fetters and one with external fetters. The assembly is overjoyed! Sir, please go to Venerable Sāriputta out of compassion.'

Those deities, though they number ten, twenty, thirty, forty, fifty, or sixty, can stand on the point of a needle without bumping up against each other.

Sāriputta, you might think: 'Surely those deities, since so many of them can stand on the point of a needle without bumping up against each other, must have developed their minds in that place.' But you should not see it like this. It was right here that those deities developed their minds.

So you should train like this: 'We shall have peaceful faculties and peaceful minds.' That's how you should train. When your faculties and mind are peaceful, your acts of body, speech, and mind will be peaceful, thinking: 'We shall present the gift of peace to our spiritual companions.' That's how you should train.

Those wanderers of other religions, Sāriputta, who have not heard this exposition of the teaching are lost."

AN 2.37

AN 2.37

So I have heard. At one time Venerable Mahākaccāna was staying at Varaṇā, on the bank of the Kaddama Lake.

Then the brahmin Ārāmadaṇḍa went up to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Mahākaccāna:

“What is the cause, Mister Kaccāna, what is the reason why aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders?”

“It is because of their insistence on sensual desire, their shackles, avarice, and attachment, that aristocrats fight with aristocrats, brahmins fight with brahmins, and householders fight with householders.”

“What is the cause, Mister Kaccāna, what is the reason why ascetics fight with ascetics?”

“It is because of their insistence on views, their shackles, avarice, and attachment, that ascetics fight with ascetics.”

“Mister Kaccāna, is there anyone in the world who has gone beyond the insistence on sensual desire and the insistence on views?”

“There is, brahmin.”

“Who in the world has gone beyond the insistence on sensual desire and the insistence on views?”

“In the eastern lands there is a city called Sāvatthī. There the Blessed One is now staying, the perfected one, the fully awakened Buddha. He, brahmin, has gone beyond the insistence on sensual desire and the insistence on views.”

When this was said, the brahmin Ārāmadaṇḍa got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

“Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

He who has gone beyond the insistence on sensual desire and the insistence on views.

Excellent, Mister Kaccāna! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Kaccāna has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Kaccāna remember me as a lay follower who has gone for refuge for life."

AN 2.38

AN 2.38

At one time Venerable Mahākaccāna was staying near Madhurā, in Gunda's Grove.

Then the brahmin Kandarāyana went up to Mahākaccāna, and exchanged greetings with him … He sat down to one side and said to Mahākaccāna:

"I have heard, Mister Kaccāna, that the ascetic Kaccāna doesn't bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for the ascetic Kaccāna does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Kaccāna."

"There is the stage of an elder and the stage of youth as explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. If an elder, though eighty, ninety, or a hundred years old, still dwells in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as a child, not a senior. If a youth, young, with pristine black hair, blessed with youth, in the prime of life, does not dwell in the midst of sensual pleasures, enjoying them, consumed by thoughts of them, burning with fever for them, and eagerly seeking more, they are reckoned as astute, a senior."

When this was said, the brahmin Kandarāyana got up from his seat, placed his robe over one shoulder, and bowed with his head at the feet of the young mendicants, saying, "The masters are elders, at the stage of the elder; we are youths, at the stage of youth.

Excellent, Mister Kaccāna! … From this day forth, may Mister Kaccāna remember me as a lay follower who has gone for refuge for life."

AN 2.39

AN 2.39

“At a time when bandits are strong, kings are weak. Then the king is not at ease when going out or coming back or when touring the provinces. The brahmins and householders, likewise, are not at ease when going out or coming back, or when inspecting their business activities. In the same way, at a time when bad mendicants are strong, good-hearted mendicants are weak. Then the good-hearted mendicants continually adhere to silence in the midst of the Saṅgha, or they stay in the borderlands. This is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans.

At a time when kings are strong, bandits are weak. Then the king is at ease when going out or coming back or when inspecting the provinces. The brahmins and householders, likewise, are at ease when going out or coming back, or when inspecting their business activities. In the same way, at a time when good-hearted mendicants are strong, bad mendicants are weak. Then the bad mendicants continually adhere to silence in the midst of the Saṅgha, or they leave for some place or other. This is for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

AN 2.40

AN 2.40

“Mendicants, I don’t praise wrong practice for these two, for laypeople and renunciates. Because of wrong practice, neither laypeople nor renunciates succeed in completing the system of the skillful teaching.

I praise right practice for these two, for laypeople and renunciates. Because of right practice, both laypeople and renunciates succeed in completing the system of the skillful teaching.”

AN 2.41

AN 2.41

“Mendicants, by memorizing the discourses incorrectly, taking only a semblance of the phrasing, some mendicants shut out the meaning and the teaching. They act for the hurt and unhappiness of the people, for the harm, hurt, and suffering of many people, of gods and humans. They create much wickedness and make the true teaching disappear.

But by memorizing the discourses well, not taking only a semblance of the phrasing, some mendicants reinforce the meaning and the teaching. They act for the welfare and happiness of the people, for the benefit, welfare, and happiness of the people, of gods and humans. They create much merit and make the true teaching continue.”

AN 2.42

AN 2.42

“There are, mendicants, these two assemblies. What two? A shallow assembly and a deep assembly. And what is a shallow assembly? An assembly where the mendicants are restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. This is called a shallow assembly.

And what is a deep assembly? An assembly where the mendicants are not restless, insolent, fickle, scurrilous, or loose-tongued, but have established mindfulness, situational awareness, immersion, unified minds, and restrained faculties. This is called a deep assembly. These are the two assemblies. The better of these two assemblies is the deep assembly.”

AN 2.43

AN 2.43

“There are, mendicants, these two assemblies. What two? A divided assembly and a harmonious assembly. And what is a divided assembly? An assembly where the mendicants argue, quarrel, and dispute, continually wounding each other with barbed words. This is called a divided assembly.

And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly. These are the two assemblies. The better of these two assemblies is the harmonious assembly.”

AN 2.44

AN 2.44

“There are, mendicants, these two assemblies. What two? An assembly of the worst and an assembly of the best. And what is an assembly of the worst? An assembly where the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the worst.

And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after follow their example. They too are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best. These are the two assemblies. The better of these two assemblies is the assembly of the best.”

AN 2.45

AN 2.45

“There are, mendicants, these two assemblies. What two? An ignoble assembly and a noble assembly. And what is an ignoble assembly? An assembly where the mendicants don’t truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called an ignoble assembly.

And what is a noble assembly? An assembly where the mendicants truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called a noble assembly. These are the two assemblies. The better of these two assemblies is the noble assembly.”

AN 2.46

AN 2.46

“There are, mendicants, these two assemblies. What two? An assembly of the dregs and an assembly of the cream. And what is an assembly of the dregs? An assembly where the mendicants make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the dregs.

And what is an assembly of the cream? An assembly where the mendicants make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. This is called an assembly of the cream. These are the two assemblies. The better of these two assemblies is the assembly of the cream.”

AN 2.47

AN 2.47

“There are, mendicants, these two assemblies. What two? An assembly educated in fancy talk, not in questioning, and an assembly educated in questioning, not in fancy talk. And what is an assembly educated in fancy talk, not in questioning? It is an assembly where, when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do not want to listen. They don’t actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. But when they’ve learned those teachings they don’t question or examine each other, saying: ‘Why does it say this? What does that mean?’ So they don’t clarify what is unclear, or reveal what is obscure, or dispel doubt regarding the many doubtful matters. This is called an assembly educated in fancy talk, not in questioning.

And what is an assembly educated in questioning, not in fancy talk? It is an assembly where, when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited the mendicants do not want to listen. They don’t actively listen or try to understand, nor do they think those teachings are worth learning and memorizing. But when discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited the mendicants do want to listen. They actively listen and try to understand, and they think those teachings are worth learning and memorizing. And when they’ve learned those teachings they question and examine each other, saying: ‘Why does it say this? What does that mean?’ So they clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is called an assembly educated in questioning, not in fancy talk. These are the two assemblies. The better of these two assemblies is the assembly educated in questioning, not in fancy talk.”

AN 2.48

AN 2.48

“There are, mendicants, these two assemblies. What two? An assembly that values things of the flesh, not the true teaching, and an assembly that values the true teaching, not things of the flesh. And what is an assembly that values things of the flesh, not the true teaching? It is an assembly where the mendicants praise each other in front of the white-clothed laypeople, saying: ‘The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.’ In this way they get things of the flesh. And when they get these things, they use them tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is called an assembly that values things of the flesh, not the true teaching.

And what is an assembly that values the true teaching, not things of the flesh? It is an assembly where the mendicants don’t praise each other in front of the white-clothed laypeople, saying: ‘The mendicant so-and-so is freed both ways; so-and-so is freed by wisdom; so-and-so is a direct witness; so-and-so is attained to view; so-and-so is freed by faith; so-and-so is a follower of teachings; so-and-so is a follower by faith; so-and-so is ethical, of good character; so-and-so is unethical, of bad character.’ In this way they get things of the flesh. And when they get these things, they use them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is called an assembly that values the true teaching, not things of the flesh. These are the two assemblies. The better of these two assemblies is the assembly that values the true teaching, not things of the flesh.”

AN 2.49

AN 2.49

“There are, mendicants, these two assemblies. What two? An unjust assembly and a just assembly. And what is an unjust assembly? An assembly where legal acts against the teaching proceed, while legal acts in line with the teaching don’t proceed. Legal acts against the training proceed, while legal acts in line with the training don’t proceed. Legal acts against the teaching are explained, while legal acts in line with the teaching aren’t explained. Legal acts against the training are explained, while legal acts in line with the training aren’t explained. This is called an unjust assembly.

And what is a just assembly? An assembly where legal acts in line with the teaching proceed, while legal acts against the teaching don’t proceed. Legal acts in line with the training proceed, while legal acts against the training don’t proceed. Legal acts in line with the teaching are explained, while legal acts against the teaching aren’t explained. Legal acts in line with the training are explained, while legal acts against the training aren’t explained. This is called a just assembly. These are the two assemblies. The better of these two assemblies is the just assembly.”

AN 2.50

AN 2.50

“There are, mendicants, these two assemblies. What two? An unprincipled assembly and a principled assembly … The better of these two assemblies is the principled assembly.”

AN 2.51

AN 2.51

“There are, mendicants, these two assemblies. What two? An assembly with unprincipled speech, and an assembly with principled speech. And what is an assembly with unprincipled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. But they don’t persuade each other or allow themselves to be persuaded, nor do they convince each other or allow themselves to be convinced. Unable to persuade or convince each other, they can’t let go of their opinions. They obstinately stick to that disciplinary issue, insisting that: ‘This is the only truth, other ideas are silly.’ This is called an assembly with unprincipled speech.

And what is an assembly with principled speech? It is an assembly where the mendicants take up disciplinary issues, whether legitimate or not. Then they persuade each other or allow themselves to be persuaded, and they convince each other or allow themselves to be convinced. Since they are able to persuade and convince each other, they let go of their opinions. They don’t obstinately stick to that disciplinary issue or insist that: ‘This is the only truth, other ideas are silly.’ This is called an assembly with principled speech. These are the two assemblies. The better of these two assemblies is the assembly with principled speech.”

AN 2.52

AN 2.52

“Two people, mendicants, arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These two people arise in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

AN 2.53

AN 2.53

“Two people, mendicants, arise in the world who are incredible human beings. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two people who arise in the world who are incredible human beings.”

AN 2.54

AN 2.54

“There are two people, mendicants, whose death is regretted by many people. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two people, mendicants, whose death is regretted by many people.”

AN 2.55

AN 2.55

“Mendicants, these two are worthy of a monument. What two? The Realized One, the perfected one, the fully awakened Buddha; and the wheel-turning monarch. These are the two who are worthy of a monument.”

AN 2.56

AN 2.56

“Mendicants, there are two kinds of Buddhas. What two? The Realized One, the perfected one, the fully awakened Buddha; and an independent Buddha. These are the two kinds of Buddhas.”

AN 2.57

AN 2.57

“These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred elephant. These are the two who are not startled by a crack of thunder.”

AN 2.58

AN 2.58

“These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a thoroughbred horse. These are the two who are not startled by a crack of thunder.”

AN 2.59

AN 2.59

“These two, mendicants, are not startled by a crack of thunder. What two? A mendicant who has ended defilements; and a lion, king of beasts. These are the two who are not startled by a crack of thunder.”

AN 2.60

AN 2.60

“Aborigines see two reasons not to use regular speech. What two? Thinking: ‘May we not lie, and may we not misrepresent others with falsehoods.’ Aborigines see these two reasons not to use regular speech.”

AN 2.61

AN 2.61

“Mendicants, females die without getting enough of two things. What two? Sexual intercourse and giving birth. Females die without getting enough of these two things.”

AN 2.62

AN 2.62

“Mendicants, I will teach you about living with bad people and living with good people. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What is it like living with bad people? How do bad people live together?

It’s when a senior mendicant thinks: ‘No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn’t be sympathetic, and I’d bother them by saying “No!” And anyway I wouldn’t deal with it even if I saw what I did wrong.’

And a middle or a junior mendicant also thinks: ‘No mendicant, whether senior, middle, or junior, should admonish me; and I shouldn’t admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they wouldn’t be sympathetic, and I’d bother them by saying “No!” And anyway I wouldn’t deal with it even if I saw what I did wrong.’

That’s what it’s like living with bad people; that’s how bad people live together.

What is it like living with good people? How do good people live together? It’s when a senior mendicant thinks:

‘Any mendicant, whether senior, middle, or junior, should admonish me; and I should admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they’d be sympathetic, so I wouldn’t bother them, but say “Thank you!” And I’d deal with it when I saw what I did wrong.’

And a middle or a junior mendicant also thinks: ‘Any mendicant, whether senior, middle, or junior, may admonish me; and I’ll admonish any mendicant, whether senior, middle, or junior. If a mendicant—whether senior, middle, or junior—were to admonish me, they’d be sympathetic, so I wouldn’t bother them, but say “Thank you!” And I’d deal with it when I saw what I did wrong.’

That’s what it’s like living with good people; that’s how good people live together.”

AN 2.63

AN 2.63

“In a disciplinary issue, when both sides continue to bring up settled issues—with contempt for each other’s views, resentful, bitter, and exasperated—is not settled internally, you can expect that this disciplinary issue will be long, fractious, and troublesome, and the mendicants won’t live comfortably.

In a disciplinary issue, when both sides do not continue to bring up settled issues—with contempt for each other’s views, resentful, bitter, and exasperated—is well settled internally, you can expect that this disciplinary issue won’t lead to lasting acrimony and enmity, and the mendicants will live comfortably.”

AN 2.64

AN 2.64

“There are, mendicants, these two kinds of happiness. What two? The happiness of laypeople, and the happiness of renunciates. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciates.”

AN 2.65

AN 2.65

“There are, mendicants, these two kinds of happiness. What two? Sensual happiness and the happiness of renunciation. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of renunciation.”

AN 2.66

AN 2.66

“There are, mendicants, these two kinds of happiness. What two? The happiness of attachments, and the happiness of no attachments. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no attachments.”

AN 2.67

AN 2.67

“There are, mendicants, these two kinds of happiness. What two? Defiled happiness and undefiled happiness. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of no defilements.”

AN 2.68

AN 2.68

“There are, mendicants, these two kinds of happiness. What two? Happiness of the flesh and happiness not of the flesh. These are the two kinds of happiness. The better of these two kinds of happiness is happiness not of the flesh.”

AN 2.69

AN 2.69

“There are, mendicants, these two kinds of happiness. What two? Noble happiness and ignoble happiness. These are the two kinds of happiness. The better of these two kinds of happiness is noble happiness.”

AN 2.70

AN 2.70

“There are, mendicants, these two kinds of happiness. What two? Physical happiness and mental happiness. These are the two kinds of happiness. The better of these two kinds of happiness is mental happiness.”

AN 2.71

AN 2.71

“There are, mendicants, these two kinds of happiness. What two? Happiness with rapture and happiness free of rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness free of rapture.”

AN 2.72

AN 2.72

“There are, mendicants, these two kinds of happiness. What two? Happiness with pleasure and happiness with equanimity. These are the two kinds of happiness. The better of these two kinds of happiness is happiness with equanimity.”

AN 2.73

AN 2.73

“There are, mendicants, these two kinds of happiness. What two? The happiness of immersion and the happiness without immersion. These are the two kinds of happiness. The better of these two kinds of happiness is the happiness of immersion.”

AN 2.74

AN 2.74

“There are, mendicants, these two kinds of happiness. What two? Happiness that relies on rapture and happiness that relies on freedom from rapture. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on freedom from rapture.”

AN 2.75

AN 2.75

“There are, mendicants, these two kinds of happiness. What two? Happiness that relies on pleasure and happiness that relies on equanimity. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on equanimity.”

AN 2.76

AN 2.76

“There are, mendicants, these two kinds of happiness. What two? Happiness that relies on form and happiness that relies on the formless. These are the two kinds of happiness. The better of these two kinds of happiness is happiness that relies on the formless.”

AN 2.77

AN 2.77

“Bad, unskillful qualities, mendicants, arise with a foundation, not without a foundation. By giving up that foundation, those bad, unskillful qualities do not occur.”

AN 2.78

AN 2.78

“Bad, unskillful qualities, mendicants, arise with a source, not without a source. By giving up that source, those bad, unskillful qualities do not occur.”

AN 2.79

AN 2.79

“Bad, unskillful qualities, mendicants, arise with a cause, not without a cause. By giving up that cause, those bad, unskillful qualities do not occur.”

AN 2.80

AN 2.80

“Bad, unskillful qualities, mendicants, arise with conditions, not without conditions. By giving up those conditions, those bad, unskillful qualities do not occur.”

AN 2.81

AN 2.81

“Bad, unskillful qualities, mendicants, arise with a reason, not without a reason. By giving up that reason, those bad, unskillful qualities do not occur.”

AN 2.82

AN 2.82

“Bad, unskillful qualities, mendicants, arise with form, not without form. By giving up that form, those bad, unskillful qualities do not occur.”

AN 2.83

AN 2.83

“Bad, unskillful qualities, mendicants, arise with feeling, not without feeling. By giving up that feeling, those bad, unskillful qualities do not occur.”

AN 2.84

AN 2.84

“Bad, unskillful qualities, mendicants, arise with perception, not without perception. By giving up that perception, those bad, unskillful qualities do not occur.”

AN 2.85

AN 2.85

“Bad, unskillful qualities, mendicants, arise with consciousness, not without consciousness. By giving up that consciousness, those bad, unskillful qualities do not occur.”

AN 2.86

AN 2.86

“Bad, unskillful qualities, mendicants, arise with a conditioned basis, not without a conditioned basis. By giving up that conditioned basis, those bad, unskillful qualities do not occur.”

AN 2.87

AN 2.87

“There are, mendicants, these two things. What two? Freedom of heart and freedom by wisdom. These are the two things.”

AN 2.88

AN 2.88

“There are, mendicants, these two things. What two? Exertion, and not being scattered. These are the two things.”

AN 2.89

AN 2.89

“There are, mendicants, these two things. What two? Name and form. These are the two things.”

AN 2.90

AN 2.90

“There are, mendicants, these two things. What two? Knowledge and freedom. These are the two things.”

AN 2.91

AN 2.91

“There are, mendicants, these two things. What two? Views favoring continued existence and views favoring ending existence. These are the two things.”

AN 2.92

AN 2.92

“There are, mendicants, these two things. What two? Lack of conscience and prudence. These are the two things.”

AN 2.93

AN 2.93

“There are, mendicants, these two things. What two? Conscience and prudence. These are the two things.”

AN 2.94

AN 2.94

“There are, mendicants, these two things. What two? Being hard to admonish and having bad friends. These are the two things.”

AN 2.95

AN 2.95

“There are, mendicants, these two things. What two? Being easy to admonish and having good friends. These are the two things.”

AN 2.96

AN 2.96

“There are, mendicants, these two things. What two? Skill in the elements and skill in application of mind. These are the two things.”

AN 2.97

AN 2.97

“There are, mendicants, these two things. What two? Skill in offenses and skill in resolving offenses. These are the two things.”

AN 2.98

AN 2.98

“Mendicants, there are two fools. What two? One who takes responsibility for what has not come to pass, and one who doesn’t take responsibility for what has come to pass. These are the two fools.”

AN 2.99

AN 2.99

“There are two who are astute. What two? One who doesn’t take responsibility for what has not come to pass, and one who does take responsibility for what has come to pass. These are the two who are astute.”

AN 2.100

AN 2.100

“Mendicants, there are two fools. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two fools.”

AN 2.101

AN 2.101

“There are two who are astute. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two who are astute.”

AN 2.102

AN 2.102

“Mendicants, there are two fools. What two? One who perceives a non-offense as an offense, and one who perceives an offense as a non-offense. These are the two fools.”

AN 2.103

AN 2.103

“There are two who are astute. What two? One who perceives a non-offense as a non-offense, and one who perceives an offense as an offense. These are the two who are astute.”

AN 2.104

AN 2.104

“Mendicants, there are two fools. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two fools.”

AN 2.105

AN 2.105

“There are two who are astute. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two who are astute.”

AN 2.106

AN 2.106

“Mendicants, there are two fools. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two fools.”

AN 2.107

AN 2.107

“There are two who are astute. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two who are astute.”

AN 2.108

AN 2.108

“For these two, defilements grow. What two? One who is remorseful over something they shouldn’t be, and one who isn’t remorseful over something they should be. These are the two whose defilements grow.”

AN 2.109

AN 2.109

“For these two, defilements don’t grow. What two? One who isn’t remorseful over something they shouldn’t be, and one who is remorseful over something they should be. These are the two whose defilements don’t grow.”

AN 2.110

AN 2.110

“For these two, defilements grow. What two? One who perceives what is unallowable as allowable, and one who perceives what is allowable as unallowable. These are the two whose defilements grow.”

AN 2.111

AN 2.111

“For these two, defilements don’t grow. What two? One who perceives what is unallowable as unallowable, and one who perceives what is allowable as allowable. These are the two whose defilements don’t grow.”

AN 2.112

AN 2.112

“For these two, defilements grow. What two? One who perceives an offense as a non-offense, and one who perceives a non-offense as an offense. These are the two whose defilements grow.”

AN 2.113

AN 2.113

“For these two, defilements don’t grow. What two? One who perceives an offense as an offense, and one who perceives a non-offense as a non-offense. These are the two whose defilements don’t grow.”

AN 2.114

AN 2.114

“For these two, defilements grow. What two? One who perceives what is not the teaching as the teaching, and one who perceives the teaching as not the teaching. These are the two whose defilements grow.”

AN 2.115

AN 2.115

“For these two, defilements don’t grow. What two? One who perceives the teaching as the teaching, and one who perceives what is not the teaching as not the teaching. These are the two whose defilements don’t grow.”

AN 2.116

AN 2.116

“For these two, defilements grow. What two? One who perceives what is not the training as the training, and one who perceives what is the training as not the training. These are the two whose defilements grow.”

AN 2.117

AN 2.117

“For these two, defilements don’t grow. What two? One who perceives what is not the training as not the training, and one who perceives what is the training as the training. These are the two whose defilements don’t grow.”

AN 2.118

AN 2.118

“These two hopes are hard to give up. What two? The hope for wealth and the hope for long life. These are two hopes that are hard to give up.”

AN 2.119

AN 2.119

“These two people are rare in the world. What two? One who takes the initiative, and one who is grateful and thankful. These are the two people who are rare in the world.”

AN 2.120

AN 2.120

“These two people are rare in the world. What two? One who is satisfied, and one who satisfies others. These are the two people who are rare in the world.”

AN 2.121

AN 2.121

“These two people are hard to satisfy in the world. What two? One who continually hoards wealth, and one who continually wastes wealth. These are the two people who are hard to satisfy in the world.”

AN 2.122

AN 2.122

“These two people are easy to satisfy in the world. What two? One who does not continually hoard wealth, and one who does not continually waste wealth. These are the two people who are easy to satisfy in the world.”

AN 2.123

AN 2.123

“There are two conditions for the arising of greed. What two? The feature of beauty and irrational application of mind. These are the two conditions for the arising of greed.”

AN 2.124

AN 2.124

“There are two conditions for the arising of hate. What two? The feature of harshness and irrational application of mind. These are the two conditions for the arising of hate.”

AN 2.125

AN 2.125

“There are two conditions for the arising of wrong view. What two? The words of another and irrational application of mind. These are the two conditions for the arising of wrong view.”

AN 2.126

AN 2.126

“There are two conditions for the arising of right view. What two? The words of another and rational application of mind. These are the two conditions for the arising of right view.”

AN 2.127

AN 2.127

“There are these two offenses. What two? A light offense and a serious offense. These are the two offenses.”

AN 2.128

AN 2.128

“There are these two offenses. What two? An offense with corrupt intention and an offense without corrupt intention. These are the two offenses.”

AN 2.129

AN 2.129

“There are these two offenses. What two? An offense requiring rehabilitation and an offense not requiring rehabilitation. These are the two offenses.”

AN 2.130

AN 2.130

“A faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.”

AN 2.131

AN 2.131

“A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.”

AN 2.132

AN 2.132

“A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Ãḷavī!’ These are a standard and a measure for my male lay followers, that is, the householder Citta and Hatthaka of Ãḷavī.”

AN 2.133

AN 2.133

“A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

AN 2.134

AN 2.134

“When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What two? Without examining or scrutinizing, they praise those deserving of criticism and they criticize those deserving of praise. When a foolish, incompetent untrue person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What two? After examining and scrutinizing, they criticize those deserving of criticism and they praise those deserving of praise. When an astute, competent true person has these two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 2.135

AN 2.135

“When a foolish, incompetent untrue person has two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What two? Without examining or scrutinizing, they arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. When a foolish, incompetent untrue person has these two qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What two? After examining or scrutinizing, they don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent true person has these two qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 2.136

AN 2.136

“When a foolish, incompetent untrue person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What two? Mother and father. When a foolish, incompetent untrue person acts wrongly toward these two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What two? Mother and father. When an astute, competent true person acts rightly toward these two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 2.137

AN 2.137

“When a foolish, incompetent untrue person acts wrongly toward two people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What two? The Realized One and a disciple of the Realized One. When a foolish, incompetent untrue person acts wrongly toward these people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person acts rightly toward two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What two? The Realized One and a disciple of the Realized One. When an astute, competent true person acts rightly toward these two people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 2.138

AN 2.138

“There are these two things. What two? Cleaning your own mind, and not grasping at anything in the world. These are the two things.”

AN 2.139

AN 2.139

“There are these two things. What two? Anger and hostility. These are the two things.”

AN 2.140

AN 2.140

“There are these two things. What two? Dispelling anger and dispelling hostility. These are the two things.”

AN 2.141

AN 2.141

“There are these two gifts. What two? A gift of things of the flesh and a gift of the teaching. These are the two gifts. The better of these two gifts is the gift of the teaching.”

AN 2.142

AN 2.142

“There are these two offerings. What two? An offering of things of the flesh and an offering of the teaching. These are the two offerings. The better of these two offerings is an offering of the teaching.”

AN 2.143

AN 2.143

“There are these two acts of generosity. What two? Generosity with things of the flesh and generosity with the teaching. These are the two acts of generosity. The better of these two acts of generosity is generosity with the teaching.”

AN 2.144

AN 2.144

“There are these two kinds of charity. What two? Charity in things of the flesh and charity in the teaching. These are the two kinds of charity. The better of these two kinds of charity is a charity in the teaching.”

AN 2.145

AN 2.145

“There are these two riches. What two? Riches in things of the flesh and riches in the teaching. These are the two riches. The better of these two riches is riches in the teaching.”

AN 2.146

AN 2.146

“There are these two kinds of enjoyment. What two? Enjoyment of things of the flesh and enjoyment of the teaching. These are the two kinds of enjoyment. The better of these two kinds of enjoyment is the enjoyment of the teaching.”

AN 2.147

AN 2.147

“There are these two kinds of sharing. What two? Sharing things of the flesh and sharing the teaching. These are the two kinds of sharing. The better of these two kinds of sharing is sharing the teaching.”

AN 2.148

AN 2.148

“There are these two kinds of inclusion. What two? Inclusion in things of the flesh and inclusion in the teaching. These are the two kinds of inclusion. The better of these two kinds of inclusion is inclusion in the teaching.”

AN 2.149

AN 2.149

“There are these two kinds of support. What two? Support in things of the flesh and support in the teaching. These are the two kinds of support. The better of these two kinds of support is support in the teaching.”

AN 2.150

AN 2.150

“There are these two kinds of sympathy. What two? Sympathy in things of the flesh and sympathy in the teaching. These are the two kinds of sympathy. The better of these two kinds of sympathy is sympathy in the teaching.”

AN 2.151

AN 2.151

“There are these two kinds of welcome. What two? Welcome in things of the flesh and welcome in the teaching. These are the two kinds of welcome. The better of these two kinds of welcome is the welcome in the teaching.”

AN 2.152

AN 2.152

“There are these two kinds of hospitality. What two? Hospitality in things of the flesh and hospitality in the teaching. These are the two kinds of hospitality. The better of these two kinds of hospitality is hospitality in the teaching.”

AN 2.153

AN 2.153

“There are these two quests. What two? The quest for things of the flesh and the quest for the teaching. These are the two quests. The better of these two quests is the quest for the teaching.”

AN 2.154

AN 2.154

“There are these two searches. What two? The search for things of the flesh and the search for the teaching. These are the two searches. The better of these two searches is the search for the teaching.”

AN 2.155

AN 2.155

“There are these two kinds of seeking. What two? Seeking for things of the flesh and seeking for the teaching. These are the two kinds of seeking. The better of these two kinds of seeking is seeking for the teaching.”

AN 2.156

AN 2.156

“There are these two kinds of worship. What two? Worship of things of the flesh and worship of the teaching. These are the two kinds of worship. The better of these two kinds of worship is worship of the teaching.”

AN 2.157

AN 2.157

“There are these two ways of serving guests. What two? Serving guests with things of the flesh and serving guests with the teaching. These are the two ways of serving guests. The better of these two ways of serving guests is to serve them with the teaching.”

AN 2.158

AN 2.158

“There are, mendicants, these two successes. What two? Success in things of the flesh and success in the teaching. These are the two successes. The better of these two successes is success in the teaching.”

AN 2.159

AN 2.159

“There are, mendicants, these two kinds of growth. What two? Growth in things of the flesh and growth in the teaching. These are the two kinds of growth. The better of these two kinds of growth is growth in the teaching.”

AN 2.160

AN 2.160

“There are these two treasures. What two? The treasure of things of the flesh and the treasure of the teaching. These are the two treasures. The better of these two treasures is the treasure of the teaching.”

AN 2.161

AN 2.161

“There are these two kinds of accumulation. What two? Accumulation of things of the flesh and accumulation of the teaching. These are the two kinds of accumulation. The better of these two kinds of accumulation is the accumulation of the teaching.”

AN 2.162

AN 2.162

“There are, mendicants, these two kinds of increase. What two? Increase in things of the flesh and increase in the teaching. These are the two kinds of increase. The better of these two kinds of increase is increase in the teaching.”

AN 2.163

AN 2.163

“There are these two things. What two? Skill in meditative attainments and skill in emerging from those attainments. These are the two things.”

AN 2.164

AN 2.164

“There are these two things. What two? Integrity and gentleness. These are the two things.”

AN 2.165

AN 2.165

“There are these two things. What two? Patience and gentleness. These are the two things.”

AN 2.166

AN 2.166

“There are these two things. What two? Friendliness and hospitality. These are the two things.”

AN 2.167

AN 2.167

“There are these two things. What two? Harmlessness and purity. These are the two things.”

AN 2.168

AN 2.168

“There are these two things. What two? Not guarding the sense doors and eating too much. These are the two things.”

AN 2.169

AN 2.169

“There are these two things. What two? Guarding the sense doors and moderation in eating. These are the two things.”

AN 2.170

AN 2.170

“There are these two things. What two? The power of reflection and the power of development. These are the two things.”

AN 2.171

AN 2.171

“There are these two things. What two? The power of mindfulness and the power of immersion. These are the two things.”

AN 2.172

AN 2.172

“There are these two things. What two? Serenity and discernment. These are the two things.”

AN 2.173

AN 2.173

“There are these two things. What two? Failure in ethical conduct and failure in view. These are the two things.”

AN 2.174

AN 2.174

“There are these two things. What two? Accomplishment in ethical conduct and accomplishment in view. These are the two things.”

AN 2.175

AN 2.175

“There are these two things. What two? Purification of ethics and purification of view. These are the two things.”

AN 2.176

AN 2.176

“There are these two things. What two? Purification of view and making an effort in line with that view. These are the two things.”

AN 2.177

AN 2.177

“There are these two things. What two? To never be content with skillful qualities, and to never stop trying. These are the two things.”

AN 2.178

AN 2.178

“There are these two things. What two? Lack of mindfulness and lack of situational awareness. These are the two things.”

AN 2.179

AN 2.179

“There are these two things. What two? Mindfulness and situational awareness. These are the two things.”

AN 2.180-184

AN 2.180–184

“There are these two things. What two? Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. These are the two things.”

AN 2.185-189

AN 2.185–189

“There are these two things. What two? Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These are the two things.”

AN 2.190-194

AN 2.190–194

“Anyone who has two things lives in suffering. What two? Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. Anyone who has these two things lives in suffering.”

AN 2.195-199

AN 2.195–199

“Anyone who has these two things lives happily. What two? Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things lives happily.”

AN 2.200-204

AN 2.200–204

“These two things lead to the decline of a mendicant trainee. What two? Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. These two things lead to the decline of a mendicant trainee.”

AN 2.205-209

AN 2.205–209

“These two things don’t lead to the decline of a mendicant trainee. What two? Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. These two things don’t lead to the decline of a mendicant trainee.”

AN 2.210-214

AN 2.210–214

“Anyone who has two things is cast down to hell. What two? Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. Anyone who has these two things is cast down to hell.”

AN 2.215-219

AN 2.215–219

“Anyone who has two things is raised up to heaven. What two? Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. Anyone who has these two things is raised up to heaven.”

AN 2.220-224

AN 2.220–224

“When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. What two? Anger and hostility … disdain and contempt … jealousy and stinginess … deceit and deviousness … lack of conscience and prudence. When they have two things, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

AN 2.225-229

AN 2.225–229

“When they have two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm. What two? Freedom from anger and hostility … freedom from disdain and contempt … freedom from jealousy and stinginess … freedom from deceit and deviousness … conscience and prudence. When they have these two things, some people—when their body breaks up, after death—are reborn in a good place, a heavenly realm.”

AN 2.280

AN 2.280

“For two reasons the Realized One laid down training rules for his disciples.

What two? For the well-being and comfort of the Saṅgha … For keeping difficult persons in check and for the comfort of good-hearted mendicants … For restraining defilements that affect the present life and protecting against defilements that affect lives to come … For restraining threats to the present life and protecting against threats to lives to come … For restraining faults that affect the present life and protecting against faults that affect lives to come … For restraining hazards that affect the present life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with corrupt wishes … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training. These are the two reasons why the Realized One laid down training rules for his disciples.”

AN 2.281-309

AN 2.281–309

“For two reasons the Realized One laid down for his disciples the monastic code … the recitation of the monastic code … the suspension of the recitation of the monastic code … the invitation to admonish … the setting aside of the invitation to admonish … the disciplinary act of censure … placing under dependence … banishment … reconciliation … debarment … probation … being sent back to the beginning … penance … reinstatement … restoration … removal … ordination … an act with a motion … an act with a motion and one announcement … an act with a motion and three announcements … laying down what was not previously laid down … amending what was laid down … the settling of a disciplinary matter by the following methods: face-to-face … through recollection … because of past insanity … acting according to what has been admitted … majority decision … further penalty… covering over as if with grass.

What two? For the well-being and comfort of the Saṅgha … For keeping difficult persons in check and for the comfort of good-hearted mendicants … For restraining defilements that affect the present life and protecting against defilements that affect lives to come … For restraining threats to the present life and protecting against threats to lives to come … For restraining faults that affect the present life and protecting against faults that affect lives to come … For restraining hazards that affect the present life and protecting against hazards that affect lives to come … For restraining unskillful qualities that affect the present life and protecting against unskillful qualities that affect lives to come … Out of sympathy for laypeople and for breaking up factions of mendicants with corrupt wishes … For inspiring confidence in those without it, and increasing confidence in those who have it … For the continuation of the true teaching and the support of the training.

These are the two reasons why the Realized One laid down the settlement of a disciplinary matter by covering over with grass for his disciples.”

AN 2.310-319

AN 2.310–319

“For insight into greed, two things should be developed. What two? Serenity and discernment. For insight into greed, these two things should be developed.”

“For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, two things should be developed.”

AN 2.320-479

AN 2.320–479

“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … two things should be developed. What two? Serenity and discernment. For the letting go of negligence, these two things should be developed.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Twos is finished.

AN 3.1

AN 3.1
Perils
Bhayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute. It's like a fire that spreads from a hut made of reeds or grass, and burns down even a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. In the same way, whatever dangers there are, all come from the foolish, not from the astute. Whatever perils there are, all come from the foolish, not from the astute. Whatever hazards there are, all come from the foolish, not from the astute.

So, the fool is dangerous, but the astute person is safe. The fool is perilous, but the astute person is not. The fool is hazardous, but the astute person is not. There's no danger, peril, or hazard that comes from the astute.

So you should train like this: 'We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.' That's how you should train."

AN 3.2

AN 3.2
Characteristics
Lakkhaṇasutta

“A fool is characterized by their deeds, and an astute person is characterized by their deeds, for wisdom shows in its traces. A fool is known by three things. What three? Bad conduct by way of body, speech, and mind.

These are the three things by which a fool is known.

An astute person is known by three things. What three? Good conduct by way of body, speech, and mind.

These are the three things by which an astute person is known.

So you should train like this: ‘We will reject the three things by which a fool is known, and we will undertake and follow the three things by which an astute person is known.’ That’s how you should train.”

AN 3.3

AN 3.3
Thinking
Cintīsutta

“There are these three characteristics, signs, and manifestations of a fool. What three? A fool thinks poorly, speaks poorly, and acts poorly. If a fool didn’t think poorly, speak poorly, and act poorly, then how would the astute know of them: ‘This fellow is a fool, an untrue person’? But since a fool does think poorly, speak poorly, and act poorly, then the astute do know of them: ‘This fellow is a fool, an untrue person’. These are the three characteristics, signs, and manifestations of a fool.

There are these three characteristics, signs, and manifestations of an astute person. What three? An astute person thinks well, speaks well, and acts well. If an astute person didn’t think well, speak well, and act well, then how would the astute know of them: ‘This fellow is astute, a true person’? But since an astute person does think well, speak well, and act well, then the astute do know of them: ‘This fellow is astute, a true person’. These are the three characteristics, signs, and manifestations of an astute person. So you should train …”

AN 3.4

AN 3.4
Mistakes
Accayasutta

“A fool is known by three things. What three? They don’t recognize when they’ve made a mistake. When they do recognize it they don’t deal with it properly. And when someone else confesses a mistake to them, they don’t accept it properly.

These are the three things by which a fool is known.

An astute person is known by three things. What three? They recognize when they’ve made a mistake. When they recognize it they deal with it properly. And when someone else confesses a mistake to them, they accept it properly.

These are the three things by which an astute person is known. So you should train …”

AN 3.5

AN 3.5
Irrational
Ayonisosutta

“A fool is known by three things. What three? They ask a question irrationally. They answer a question irrationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they disagree with it.

These are the three things by which a fool is known.

An astute person is known by three things. What three? They ask a question rationally. They answer a question rationally. And when someone else answers a question rationally—with well-rounded, coherent, and relevant words and phrases—they agree with it.

These are the three things by which an astute person is known. So you should train …”

AN 3.6

AN 3.6
Unskillful
Akusalasutta

“A fool is known by three things. What three? Unskillful deeds by way of body, speech, and mind.

These are the three things by which a fool is known.

An astute person is known by three things. What three? Skillful deeds by way of body, speech, and mind.

These are the three things by which an astute person is known. So you should train …”

AN 3.7

AN 3.7
Blameworthy
Sāvajjasutta

“A fool is known by three things. What three? Blameworthy deeds by way of body, speech, and mind. … An astute person is known by blameless deeds by way of body, speech, and mind. …”

AN 3.8

AN 3.8
Hurtful
Sabyābajjhasutta

“A fool is known by three things. What three? Hurtful deeds by way of body, speech, and mind. … An astute person is known by kind deeds by way of body, speech, and mind. These are the three things by which an astute person is known.

So you should train like this: ‘We will reject the three qualities by which a fool is known, and we will undertake and follow the three qualities by which an astute person is known.’ That’s how you should train.”

AN 3.9

AN 3.9
Broken
Khatasutta

“When a foolish, incompetent, untrue person has three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What three? Bad conduct by way of body, speech, and mind.

When a foolish, incompetent untrue person has these three qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What three? Good conduct by way of body, speech, and mind.

When an astute, competent true person has these three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 3.10

AN 3.10
Stains
Malasutta

“Anyone who has three qualities, and has not given up three stains, is cast down to hell. What three? They’re unethical, and haven’t given up the stain of immorality. They’re jealous, and haven’t given up the stain of jealousy. They’re stingy, and haven’t given up the stain of stinginess.

Anyone who has these three qualities, and has not given up these three stains, is cast down to hell.

Anyone who has three qualities, and has given up three stains, is raised up to heaven. What three? They’re ethical, and have given up the stain of immorality. They’re not jealous, and have given up the stain of jealousy. They’re not stingy, and have given up the stain of stinginess.

Anyone who has these three qualities, and has given up these three stains, is raised up to heaven.”

AN 3.11

AN 3.11
Well-known
Ñātasutta

“Mendicants, a well-known mendicant who has three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that don’t reinforce good qualities.

A well-known mendicant who has these three qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

A well-known mendicant who has three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What three? They encourage deeds of body and speech, as well as principles, that reinforce good qualities.

A well-known mendicant who has these three qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

AN 3.12

AN 3.12
Commemoration
Sāraṇīyasutta

“An anointed aristocratic king should commemorate three places as long as he lives. What three? The place he was born. This is the first place.

The place he was anointed as king. This is the second place.

The place where he won victory in battle, establishing himself as foremost in battle. This is the third place. These are the three places an anointed king should commemorate as long as he lives.

In the same way, a mendicant should commemorate three places as long as they live. What three? The place where the mendicant shaved off their hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. This is the first place.

The place where the mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is the second place.

The place where the mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the third place. These are the three places a mendicant should commemorate as long as they live.”

AN 3.13

AN 3.13
Hopes
Āsaṁsasutta

“These three kinds of people are found in the world. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless person? It’s when some person is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrances, and makeup; or bed, house, and lighting. They hear this: ‘They say the aristocrats have anointed the aristocrat named so-and-so as king.’ It never occurs to them: ‘Oh, when will the aristocrats anoint me too as king?’ This is called a hopeless person.

And what, mendicants, is a hopeful person? It’s when some person is the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. He hears this: ‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’ It occurs to him: ‘Oh, when will the aristocrats anoint me too as king?’ This is called a hopeful person.

And what, mendicants, is a person who has done away with hope? It’s when a king has been anointed. He hears this: ‘They say that the aristocrats have anointed the aristocrat named so-and-so as king.’ It never occurs to him: ‘Oh, when will the aristocrats anoint me too as king?’ Why is that? Because the former hope he had to be anointed has now died down. This is called a person who has done away with hope.

These are the three kinds of people found in the world.

In the same way, these three kinds of people are found among the mendicants. What three? The hopeless, the hopeful, and the one who has done away with hope. And what, mendicants, is a hopeless person? It’s when some person is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. They hear this: ‘They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.’ It never occurs to them: ‘Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ This is called a hopeless person.

And what, mendicants, is a hopeful person? It’s when a mendicant is ethical, of good character. They hear this: ‘They say that the mendicant named so-and-so has realized the

undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' It occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' This is called a hopeful person.

And what, mendicants, is a person who has done away with hope? It's when a mendicant is a perfected one, who has ended all defilements. They hear this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' It never occurs to them: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' Why is that? Because the former hope they had to be freed has now died down. This is called a person who has done away with hope.

These are the three people found among the mendicants."

AN 3.14

AN 3.14
The Wheel-Turning Monarch
Cakkavattisutta

“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.” When he said this, one of the mendicants asked the Buddha:

“But who is the king of the wheel-turning monarch, the just and principled king?”

“It is principle, monk,” said the Buddha.

“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security regarding bodily actions, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated.’

Furthermore, a Realized One … provides just protection and security regarding verbal actions, saying: ‘This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated.’ … And regarding mental actions: ‘This kind of mental action should be cultivated. This kind of mental action should not be cultivated.’

And when a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security regarding actions of body, speech, and mind, he rolls forth the supreme Wheel of Dhamma. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

AN 3.15

AN 3.15
About Pacetana
Sacetanasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Once upon a time there was a king named Pacetana. Then King Pacetana addressed his chariot-maker, ‘In six months’ time, my good chariot-maker, there will be a battle. Are you able to make me a new pair of wheels?’

‘I can, Your Majesty,’ replied the chariot-maker. Then, when it was six days less than six months later, the chariot-maker had finished one wheel.

Then King Pacetana addressed his chariot-maker, ‘In six days’ time there will be a battle. Is my new pair of wheels finished?’

‘Now that it is six days less than six months, Your Majesty, I have finished one wheel.’

‘Are you able to finish the second wheel in these six days?’

Saying, ‘I can, Your Majesty,’ the chariot-maker finished the second wheel in six days. Taking the pair of wheels he went up to King Pacetana, and said this to the king, ‘Your Majesty, these are your two new wheels, finished.’

‘But, my good chariot-maker, what is the difference between the wheel that was finished in six days less than six months, and the wheel finished in just six days? Because I can’t see any difference between them.’

‘But, Your Majesty, there is a difference. See now what it is.’

Then the chariot-maker rolled forth the wheel that had been finished in six days. It rolled as far as the original impetus took it, then wobbled and fell down. Then he rolled forth the wheel that had been finished in six days less than six months. It rolled as far as the original impetus took it, then stood still as if fixed to an axle.

‘But what is the cause, my good chariot-maker, what is the reason why the wheel that was finished in six days wobbled and fell, while the one that was finished in six days less than six months stood still as if fixed to an axle?’

‘The wheel that was finished in six days, Your Majesty, is crooked, flawed, and defective in rim, spoke, and hub. That’s why it wobbled and fell. The wheel that was finished in six

days less than six months, Your Majesty, is not crooked, flawed, and defective in rim, spoke, and hub. That's why it stood still as if fixed to an axle.'

Now, mendicants, you might think: 'Surely that chariot-maker must have been someone else at that time?' But you should not see it like that. I myself was the chariot-maker at that time. Then I was skilled in the crooks, flaws, and defects of wood.

Now that I am a perfected one, a fully awakened Buddha, I am skilled in the crooks, flaws, and defects of actions by body, speech, and mind. Whatever monk or nun has not given up the crooks, flaws, and defects of body, speech, and mind has fallen from the teaching and training, just like the wheel that was finished in six days.

Whatever monk or nun has given up the crooks, flaws, and defects of body, speech, and mind is established in the teaching and training, just like the wheel that was finished in six days less than six months.

So you should train like this: 'We will give up the crooks, flaws, and defects of body, speech, and mind.' That's how you should train."

AN 3.16

AN 3.16
Unfailing
Apaṇṇakasutta

“Mendicants, when a mendicant has three things their practice is unfailing, and they have laid the groundwork for ending the defilements. What three? It’s when a mendicant guards the sense doors, eats in moderation, and is dedicated to wakefulness.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That’s how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It’s when a mendicant reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ That’s how a mendicant eats in moderation.

And how is a mendicant dedicated to wakefulness? It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness.

When a mendicant has these three things their practice is unfailing, and they have laid the groundwork for ending the defilements.”

AN 3.17

AN 3.17
Hurting Yourself
Attabyābādhasutta

“These three things, mendicants, lead to hurting yourself, hurting others, and hurting both. What three? Bad conduct by way of body, speech, and mind.

These are three things that lead to hurting yourself, hurting others, and hurting both.

These three things, mendicants, don’t lead to hurting yourself, hurting others, or hurting both. What three? Good conduct by way of body, speech, and mind.

These are three things that don’t lead to hurting yourself, hurting others, or hurting both.”

AN 3.18

AN 3.18
The Realm of the Gods
Devalokasutta

“Mendicants, if wanderers who follow another religion were to ask you: ‘Reverend, do you lead the spiritual life with the ascetic Gotama so that you can be reborn in the realm of the gods?’ Being questioned like this, wouldn’t you be horrified, repelled, and disgusted?”

“Yes, sir.”

“So it seems that you are horrified, repelled, and disgusted by divine lifespan, beauty, happiness, fame, and sovereignty. How much more then should you be horrified, embarrassed, and disgusted by bad conduct by way of body, speech, and mind.”

AN 3.19

AN 3.19
A Shopkeeper (1st)
Paṭhamapāpaṇikasutta

“Mendicants, a shopkeeper who has three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired. What three? It’s when a shopkeeper doesn’t carefully apply themselves to their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is unable to acquire more wealth or to increase the wealth they’ve already acquired.

In the same way, a mendicant who has three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What three? It’s when a mendicant doesn’t carefully apply themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

A mendicant who has these three qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

A shopkeeper who has three factors is able to acquire more wealth or to increase the wealth they’ve already acquired. What three? It’s when a shopkeeper carefully applies themselves to their work in the morning, at midday, and in the afternoon. A shopkeeper who has these three factors is able to acquire more wealth or to increase the wealth they’ve already acquired.

In the same way, a mendicant who has three qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What three? It’s when a mendicant carefully applies themselves to a meditation subject as a foundation of immersion in the morning, at midday, and in the afternoon.

A mendicant who has these three qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

AN 3.20

AN 3.20
A Shopkeeper (2nd)
Dutiyapāpaṇikasutta

“Mendicants, a shopkeeper who has three factors soon acquires great and abundant wealth. What three? It’s when a shopkeeper sees clearly, is indefatigable, and has supporters.

And how does a shopkeeper see clearly? It’s when a shopkeeper knows of a product: ‘This product is bought at this price and is selling at this price. With this much investment, it’ll bring this much profit.’ That’s how a shopkeeper sees clearly.

And how is a shopkeeper indefatigable? It’s when a shopkeeper is skilled in buying and selling products. That’s how a shopkeeper is indefatigable.

And how does a shopkeeper have supporters? It’s when rich, affluent, and wealthy householders or householders’ children know of him: ‘This good shopkeeper sees clearly and is indefatigable. They are capable of providing for their wives and children, and paying us back from time to time.’ They deposit money with the shopkeeper, saying: ‘With this, friend shopkeeper, earn money to raise your wives and children, and pay us back from time to time.’ That’s how a shopkeeper has supporters.

A shopkeeper who has these three factors soon acquires great and abundant wealth.

In the same way, a mendicant who has three qualities soon acquires great and abundant skillful qualities. What three? It’s when a mendicant sees clearly, is indefatigable, and has supporters.

And how does a mendicant see clearly? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant sees clearly.

And how is a mendicant indefatigable? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is indefatigable.

And how does a mendicant have supporters? It’s when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That’s how a mendicant has supporters.

A mendicant who has these three qualities soon acquires great and abundant skillful qualities.”

AN 3.21

AN 3.21
With Saviṭṭha
Samiddhasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Saviṭṭha and Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him.

When the greetings and polite conversation were over, they sat down to one side and Venerable Sāriputta said to Venerable Saviṭṭha, "Reverend Saviṭṭha, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Sāriputta, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the person freed by faith to be finest. Why is that? Because this person's faculty of faith is outstanding."

Then Sāriputta said to Mahākoṭṭhita, "Reverend Koṭṭhika, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Sāriputta, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the direct witness to be finest. Why is that? Because this person's faculty of immersion is outstanding."

Then Mahākoṭṭhita said to Sāriputta, "Reverend Sāriputta, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, who do you believe to be the finest?"

"Reverend Koṭṭhika, these three people are found in the world. What three? The direct witness, the one attained to view, and the one freed by faith. These are the three people found in the world. Of these three people, I believe the person attained to view to be finest. Why is that? Because this person's faculty of wisdom is outstanding."

Then Sāriputta said to Saviṭṭha and Mahākoṭṭhita, "Each of us has spoken from the heart. Come, reverends, let's go to the Buddha, and tell him about this. As he answers, so we'll

remember it.”

“Yes, reverend,” they replied. Then Sāriputta, Saviṭṭha, and Mahākoṭṭhita went up to the Buddha, bowed, and sat down to one side. Then Sāriputta told the Buddha of all they had discussed.

“In this matter, Sāriputta, it’s not easy to categorically declare that one of these three people is finest. In some cases, a person who is freed by faith is practicing for perfection, while the direct witness and the one attained to view are once-returners or non-returners.

In this matter, it’s not easy to categorically declare that one of these three people is finest. In some cases, a direct witness is practicing for perfection, while the one freed by faith and the one attained to view are once-returners or non-returners.

In this matter, it’s not easy to categorically declare that one of these three people is finest. In some cases, one attained to view is practicing for perfection, while the one freed by faith and the direct witness are once-returners or non-returners.

In this matter, it’s not easy to categorically declare that one of these three people is finest.”

AN 3.22

AN 3.22
Patients
Gilānasutta

“These three patients are found in the world. What three?

In some cases a patient won’t recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

In some cases a patient will recover from an illness, regardless of whether or not they get suitable food and medicines, and a capable carer.

In some cases a patient can recover from an illness, but only if they get suitable food and medicines, and a capable carer, and not if they don’t get these things.

Now, it’s for the sake of the last patient—who will recover only if they get suitable food and medicines, and a capable carer—that food, medicines, and a carer are prescribed. But also, for the sake of this patient, the other patients should be looked after.

These are the three kinds of patients found in the world.

In the same way, these three people similar to patients are found in the world. What three? Some people don’t enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Some people do enter the sure path with regards to skillful qualities, regardless of whether or not they get to see a Realized One, and to hear the teaching and training that he proclaims.

Some people can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims, and not when they don’t get those things.

Now, it’s for the sake of this last person that teaching the Dhamma is prescribed, that is, the one who can enter the sure path with regards to skillful qualities, but only if they get to see a Realized One, and to hear the teaching and training that he proclaims. But also, for the sake of this person, the other people should be taught Dhamma.

These are the three people similar to patients found in the world.”

AN 3.23

AN 3.23
Choices
Saṅkhārasutta

“These three people are found in the world. What three?

Firstly, a certain person makes hurtful choices by way of body, speech, and mind. Having made these choices, they’re reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful —like the beings in hell.

Furthermore, another person makes pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory.

Furthermore, another person makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld.

These are the three people found in the world.”

AN 3.24

AN 3.24
Very Helpful
Bahukārasutta

“Mendicants, these three people are very helpful to another. What three?

The person who has enabled you to go for refuge to the Buddha, the teaching, and the Saṅgha. This person is very helpful to another.

Furthermore, the person who has enabled you to truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This person is very helpful to another.

Furthermore, the person who has enabled you to realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with your own insight due to the ending of defilements. This person is very helpful to another.

These are the three people who are very helpful to another person.

And I say that there is no-one more helpful to another than these three people. And I also say that it’s not easy to repay these three people by bowing down to them, rising up for them, greeting them with joined palms, and observing proper etiquette for them; or by providing them with robes, almsfood, lodgings, and medicines and supplies for the sick.”

AN 3.25

AN 3.25
Like Diamond
Vajirūpamasutta

“These three people are found in the world. What three? A person with a mind like an open sore, a person with a mind like lightning, and a person with a mind like diamond.

And who has a mind like an open sore? It’s someone who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They’re like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. This is called a person with a mind like an open sore.

And who has a mind like lightning? It’s someone who truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. They’re like a person with keen eyes in the dark of the night, who sees by a flash of lightning. In the same way, someone truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called a person with a mind like lightning.

And who has a mind like diamond? It’s someone who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. It’s like a diamond, which can’t be cut by anything at all, not even a gem or a stone. In the same way, someone realizes the undefiled freedom of heart and freedom by wisdom in this very life. … This is called a person with a mind like diamond.

These are the three people found in the world.”

AN 3.26

AN 3.26
Associates
Sevitabbasutta

“These three people are found in the world. What three? There is a person you shouldn’t associate with, accompany, or attend. There is a person you should associate with, accompany, and attend. There is a person you should associate with, accompany, and attend with honor and respect.

Who is the person you shouldn’t associate with, accompany, or attend? It’s someone who is inferior in terms of ethics, immersion, and wisdom. You shouldn’t associate with, accompany, or attend such a person, except out of kindness and compassion.

Who is the person you should associate with, accompany, and attend? It’s someone who is similar in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such a person. Why is that? Thinking, ‘Since our ethical conduct is similar, we can discuss ethics, the conversation will flow, and we’ll both be at ease. Since our immersion is similar, we can discuss immersion, the conversation will flow, and we’ll both be at ease. Since our wisdom is similar, we can discuss wisdom, the conversation will flow, and we’ll both be at ease.’ That’s why you should associate with, accompany, and attend such a person.

Who is the person you should associate with, accompany, and attend with honor and respect? It’s someone who is superior in terms of ethics, immersion, and wisdom. You should associate with, accompany, and attend such a person with honor and respect. Why is that? Thinking, ‘I’ll fulfill the entire spectrum of ethical conduct I haven’t yet fulfilled, or support with wisdom in every situation the ethical conduct I’ve already fulfilled. I’ll fulfill the entire spectrum of immersion I haven’t yet fulfilled, or support with wisdom in every situation the immersion I’ve already fulfilled. I’ll fulfill the entire spectrum of wisdom I haven’t yet fulfilled, or support with wisdom in every situation the wisdom I’ve already fulfilled.’ That’s why you should associate with, accompany, and attend this person with honor and respect.

These are the three people found in the world.

A man who associates with an inferior goes downhill, but associating with an equal, you’ll never decline; following the best, you’ll quickly rise up, so you should keep company with people better than you.”

AN 3.27

AN 3.27
You Should be Disgusted
Jigucchitabbasutta

“These three people are found in the world. What three? There is a person who you should be disgusted by, and you shouldn’t associate with, accompany, or attend them. There is a person you should regard with equanimity, and you shouldn’t associate with, accompany, or attend them. There is a person you should associate with, accompany, and attend.

Who is the person you should be disgusted by, and not associate with, accompany, or attend? It’s a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. You should be disgusted by such a person, and you shouldn’t associate with, accompany, or attend them. Why is that? Even if you don’t follow the example of such a person, you still get a bad reputation: ‘That individual has bad friends, companions, and associates.’ They’re like a snake that’s been living in a pile of dung. Even if it doesn’t bite, it’ll still rub off on you. In the same way, even if you don’t follow the example of such a person, you still get a bad reputation: ‘That individual has bad friends, companions, and associates.’ That’s why you should be disgusted by such a person, and you shouldn’t associate with, accompany, or attend them.

Who is the person you should regard with equanimity, and not associate with, accompany, or attend? It’s a person who is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. They’re like a festering sore, which, when you hit it with a stick or a stone, discharges even more. In the same way, someone is irritable and bad-tempered. They’re like a firebrand of pale-moon ebony, which, when you hit it with a stick or a stone, sizzles and crackles even more. In the same way, someone is irritable and bad-tempered. They’re like a sewer, which, when you stir it with a stick or a stone, stinks even more. In the same way, someone is irritable and bad-tempered. Even when lightly criticized they lose their temper, becoming annoyed, hostile, and hard-hearted, and they display annoyance, hate, and bitterness. You should regard such a person with equanimity, and you shouldn’t associate with, accompany, or attend them. Why is that? Thinking, ‘They might abuse or insult me, or do me harm.’ That’s why you should regard such a person with equanimity, and you shouldn’t associate with, accompany, or attend them.

Who is the person you should associate with, accompany, and attend? It’s someone who is ethical, of good character. You should associate with, accompany, and attend such a person. Why is that? Even if you don’t follow the example of such a person, you still get a good reputation: ‘That individual has good friends, companions, and associates.’ That’s why you should associate with, accompany, and attend such a person.

These are the three people found in the world.

A man who associates with an inferior goes downhill, but associating with an equal, you'll never decline; following the best, you'll quickly rise up, so you should keep company with people better than you."

AN 3.28

AN 3.28
Speech like Dung
Gūthabhāṇīsutta

“These three kinds of people are found in the world. What three? One with speech like dung, one with speech like flowers, and one with speech like honey.

And who has speech like dung? It’s someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called a person with speech like dung.

And who has speech like flowers? It’s someone who is summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason. This is called a person with speech like flowers.

And who has speech like honey? It’s someone who gives up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people. This is called a person with speech like honey.

These are the three people found in the world.”

AN 3.29

AN 3.29
Blind
Andhasutta

“These three kinds of people are found in the world. What three? The blind, the one-eyed, and the two-eyed.

Who is the blind person? It’s someone who doesn’t have the kind of vision that’s needed to acquire more wealth or to increase the wealth they’ve already acquired. Nor do they have the kind of vision that’s needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. This is called a blind person.

Who is the person with one eye? It’s someone who has the kind of vision that’s needed to acquire more wealth and to increase the wealth they’ve already acquired. But they don’t have the kind of vision that’s needed to know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. This is called a one-eyed person.

Who is the person with two eyes? It’s someone who has the kind of vision that’s needed to acquire more wealth and to increase the wealth they’ve already acquired. And they have the kind of vision that’s needed to know the difference between skillful and unskillful, blameworthy and blameless, inferior and superior, or qualities on the side of dark and bright. This is called a two-eyed person.

These are the three people found in the world.

Neither suitable wealth, nor merit do they make. They hold a losing hand on both counts, those who are blind, with ruined eyes.

And now the one-eyed person is explained. By methods good and bad, that devious person seeks wealth.

Both by fraudulent, thieving deeds, and also by lies, the young man’s skilled at piling up money, and enjoying sensual pleasures. From here they go to hell—the one-eyed person is ruined.

And now the two-eyed is explained, the best individual. Their wealth is earned legitimately, money acquired by their own hard work.

They give with best of intentions, that peaceful-hearted person. They go to a good place, where there is no sorrow.

The blind and the one-eyed, you should avoid from afar. But you should keep the two-eyed close, the best individual.”

AN 3.30

AN 3.30
Upside-down
Avakujjasutta

“These three kinds of people are found in the world. What three? One with upside-down wisdom, one with wisdom on their lap, and one with widespread wisdom.

And who is the person with upside-down wisdom? It’s someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. But even while sitting there, that person doesn’t apply the mind to the beginning, middle, or end of the discussion. And when they get up from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. It’s like when a pot full of water is tipped over, so the water drains out and doesn’t stay. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. But even while sitting there, that person doesn’t apply the mind to the discussion in the beginning, middle, or end. And when they get up from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. This is called a person with upside-down wisdom.

And who is the person with wisdom on their lap? It’s someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. But when they get up from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. It’s like a person who has different kinds of food crammed on their lap—such as sesame, rice, sweets, or jujube—so that if they get up from the seat without mindfulness, everything gets scattered. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. But when they get up from their seat, they don’t apply the mind to the beginning, middle, or end of the discussion. This is called a person with wisdom on their lap.

And who is the person with widespread wisdom? It’s someone who often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that’s good in the beginning, good in the middle, and good in the end,

meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. And when they get up from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. It's like when a pot full of water is set straight, so the water stays and doesn't drain out. In the same way, someone often goes to the monastery to hear the teaching in the presence of the mendicants. The mendicants teach them Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. While sitting there, that person applies the mind to the discussion in the beginning, middle, and end. And when they get up from their seat, they continue to apply the mind to the beginning, middle, or end of the discussion. This is called a person with widespread wisdom.

These are the three kinds of people found in the world.

A person with upside-down wisdom, is stupid and cannot see, and even if they frequently go into the mendicants' presence,

such a person can't learn the beginning, middle, or end of the discussion, for their wisdom is lacking.

The person with wisdom on their lap is better than that, it's said; but even if they frequently go into the mendicants' presence,

such a person can only learn the beginning, middle, and end while sitting in that seat; but they've only grasped the phrasing, for when they get up their understanding fails, and what they've learned is lost.

The person with widespread wisdom is better than that, it's said; and if they, too, frequently go into the mendicants' presence,

such a person can learn the beginning, middle, and end while sitting in that seat; and when they've grasped the phrasing,

they remember it with the best of intentions. That peaceful-hearted person, practicing in line with the teaching, would make an end of suffering."

AN 3.31

AN 3.31
With Brahmā
Sabrahmakasutta

“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

‘Brahmā’ is a term for your parents.

‘First teachers’ is a term for your parents.

‘Worthy of offerings dedicated to the gods’ is a term for your parents.

Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Parents are said to be ‘Brahmā’ and ‘first teachers’, it’s said. They’re worthy of offerings dedicated to the gods from their children, for they love their offspring.

Therefore an astute person would revere them and honor them with food and drink, clothes and bedding, anointing and bathing, and by washing their feet.

Because they look after their parents like this, in this life they’re praised by the astute, and they depart to rejoice in heaven.”

AN 3.32

AN 3.32
With Ānanda
Ānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Could it be, sir, that a mendicant might gain a state of immersion such that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for all external stimuli; and that they’d live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more?”

“It could be, Ānanda, that a mendicant gains a state of immersion such that they have no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for all external stimuli; and that they’d live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.”

“But how could this be, sir?”

“Ānanda, it’s when a mendicant thinks: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

That’s how, Ānanda, a mendicant might gain a state of immersion such that there’s no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for all external stimuli; and that they’d live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.

And Ānanda, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Puṇṇaka’ when I said:

‘Having appraised the world high and low, there is nothing in the world that disturbs them.
Peaceful, unclouded, untroubled, with no need for hope—they’ve crossed over rebirth and old age, I declare.’”

AN 3.33

AN 3.33
With Sāriputta
Sāriputtasutta

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Maybe I’ll teach Dhamma in brief, maybe in detail, maybe both in brief and in detail. But it’s hard to find anyone who understands.”

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha teach Dhamma in brief, in detail, and both in brief and in detail. There will be those who understand the teaching!”

“So, Sāriputta, you should train like this: ‘There’ll be no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for all external stimuli; and we’ll live having achieved the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more.’ That’s how you should train.

When a mendicant has no I-making, mine-making, or underlying tendency to conceit for this conscious body; and no I-making, mine-making, or underlying tendency to conceit for all external stimuli; and they live having attained the freedom of heart and freedom by wisdom where I-making, mine-making, and the underlying tendency to conceit are no more—they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.

And Sāriputta, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Udaya’ when I said:

‘The giving up of sensual desires and aversions, both; the dispelling of dullness, and the prevention of remorse.

Pure equanimity and mindfulness, preceded by investigation of principles—this, I declare, is liberation by enlightenment, the smashing of ignorance.’”

AN 3.34

AN 3.34
Sources
Nidānasutta

“Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds.

Any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from hate—born, sourced, and originated from hate—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They’re sown in a well-prepared, productive field, and the heavens provide plenty of rain. Then those seeds would grow, increase, and mature.

In the same way, any deed that emerges from greed—born, sourced, and originated from greed—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period.

Any deed that emerges from hate …

Any deed that emerges from delusion—born, sourced, and originated from delusion—ripens where that new incarnation is born. And wherever that deed ripens, its result is experienced—either in the present life, or in the next life, or in some subsequent period. These are three sources that give rise to deeds.

Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds.

Any deed that emerges from contentment—born, sourced, and originated from contentment—is given up when greed is done away with. It’s cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from love—born, sourced, and originated from love—is abandoned when hate is done away with. It’s cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Suppose some seeds were intact, unspoiled, not damaged by wind and sun, fertile, and well-kept. But someone would burn them with fire, reduce them to ashes, and sweep away the ashes in a strong wind, or float them away down a swift stream. Then those seeds would be cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, any deed that emerges from contentment—born, sourced, and originated from contentment—is abandoned when greed is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

Any deed that emerges from love … Any deed that emerges from understanding—born, sourced, and originated from understanding—is abandoned when delusion is done away with. It's cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

These are three sources that give rise to deeds.

When an ignorant person acts out of greed, hate, or delusion, any deeds they have done, a little or a lot, are to be experienced right here, not in any other place.

So a wise person, a mendicant arousing knowledge of the outcome of greed, hate, and delusion, would cast off all bad destinies."

AN 3.35

AN 3.35
With Hatthaka
Hatthakasutta

So I have heard. At one time the Buddha was staying near Āḷavī, on a mat of leaves by a cow-path in a grove of Indian Rosewood.

Then as Hatthaka of Āḷavī was going for a walk he saw the Buddha sitting on that mat of leaves. He went up to the Buddha, bowed, sat down to one side, and said, “Sir, I trust the Buddha slept well?”

“Yes, prince, I slept well. I am one of those who sleep at ease in the world.”

“The winter nights are cold, sir, and it’s the week of mid-winter, when the snow falls. Rough is the ground trampled under the cows’ hooves, and thin is the mat of leaves. The leaves are sparse on the trees, the ocher robes are cold, and cold blows the north wind. And yet the Buddha says, ‘Yes, prince, I slept well. I am one of those who sleep at ease in the world.’”

“Well then, prince, I’ll ask you about this in return, and you can answer as you like. What do you think? Take the case of a householder or his son, who lives in a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered. His couch is spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide. It has a canopy above and red pillows at both ends. An oil lamp is burning there, while his four wives attend to him in all manner of agreeable ways. What do you think, prince, would he sleep at ease, or not? Or how do you see this?”

“He would sleep at ease, sir. Of those who sleep at ease in the world, he would be one.”

“What do you think, prince? Is it not possible that a fever born of greed—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

“Yes, sir.”

“The greed that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

What do you think, prince? Is it not possible that a fever born of hate … or a fever born of delusion—physical or mental—might arise in that householder or householder’s son, burning him so he sleeps badly?”

“Yes, sir.”

“The delusion that burns that householder or householder’s son, making them sleep badly, has been cut off at the root by the Realized One, made like a palm stump, obliterated, and unable to arise in the future. That’s why I sleep at ease.

A brahmin who is fully extinguished always sleeps at ease. Sensual pleasures slip off them, they’re cooled, free of attachments.

Since they’ve cut off all clinging, and removed the stress from the heart, the peaceful sleep at ease, having found peace of mind.”

AN 3.36

AN 3.36
Messengers of the Gods
Devadūtasutta

“There are, mendicants, these three messengers of the gods. What three?

Firstly, someone does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. Then the wardens of hell take them by the arms and present them to King Yama, saying: ‘Your Majesty, this person did not pay due respect to their mother and father, ascetics and brahmins, or honor the elders in the family. May Your Majesty punish them!’

Then King Yama pursues, presses, and grills them about the first messenger of the gods: ‘Mister, did you not see the first messenger of the gods that appeared among human beings?’

They say, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings an elderly woman or a man—eighty, ninety, or a hundred years old—bent double, crooked, leaning on a staff, trembling as they walk, ailing, past their prime, with teeth broken, hair grey and scanty or bald, skin wrinkled, and limbs blotchy?’

They say, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature—“I, too, am liable to grow old. I’m not exempt from old age. I’d better do good by way of body, speech, and mind”?’

They say, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Indeed, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

Then King Yama grills them about the second messenger of the gods: ‘Mister, did you not see the second messenger of the gods that appeared among human beings?’

They say, ‘I saw nothing, sir.’ Then King Yama says, ‘Mister, did you not see among human beings a woman or a man, sick, suffering, gravely ill, collapsed in their own urine and feces, being picked up by some and put down by others?’

They say, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature—“I, too, am liable to become sick. I’m not exempt from sickness. I’d better do good by way of body, speech, and mind”?’

They say, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

Then King Yama grills them about the third messenger of the gods: ‘Mister, did you not see the third messenger of the gods that appeared among human beings?’

They say, ‘I saw nothing, sir.’

Then King Yama says, ‘Mister, did you not see among human beings a woman or a man, dead for one, two, or three days, bloated, livid, and festering?’

They say, ‘I saw that, sir.’

Then King Yama says, ‘Mister, did it not occur to you—being sensible and mature—“I, too, am liable to die. I’m not exempt from death. I’d better do good by way of body, speech, and mind”?’

They say, ‘I couldn’t, sir. I was negligent.’

Then King Yama says, ‘Mister, because you were negligent, you didn’t do good by way of body, speech, and mind. Well, they’ll definitely punish you to fit your negligence. That bad deed wasn’t done by your mother, father, brother, or sister. It wasn’t done by friends and colleagues, by relatives and kin, by the deities, or by ascetics and brahmins. That bad deed was done by you alone, and you alone will experience the result.’

Then, after grilling them about the third messenger of the gods, King Yama falls silent. Then the wardens of hell punish them with the five-fold crucifixion. They drive red-hot stakes through the hands and feet, and another in the middle of the chest. And there they suffer painful, sharp, severe, acute feelings—but they don’t die until that bad deed is eliminated.

Then the wardens of hell throw them down and hack them with axes. …

They hang them upside-down and hack them with hatchets. …

They harness them to a chariot, and drive them back and forth across burning ground, blazing and glowing. …

They make them climb up and down a huge mountain of burning coals, blazing and glowing. …

Then the wardens of hell turn them upside down and throw them in a red-hot copper pot, burning, blazing, and glowing. There they're seared in boiling scum, and they're swept up and down and round and round. And there they suffer painful, sharp, severe, acute feelings —but they don't die until that bad deed is eliminated. Then the wardens of hell toss them into the Great Hell.

Now, about that Great Hell:

'Four are its corners, four its doors, neatly divided in equal parts. Surrounded by an iron wall, of iron is its roof.

The ground is even made of iron, it burns with fierce fire. The heat forever radiates a hundred leagues around.'

Once upon a time, King Yama thought, 'Those who do such bad deeds in the world receive these many different punishments. Oh, I hope I may be reborn as a human being! And that a Realized One—a perfected one, a fully awakened Buddha—arises in the world! And that I may pay homage to the Buddha! Then the Buddha can teach me Dhamma, so that I may understand his teaching.'

Now, I don't say this because I've heard it from some other ascetic or brahmin. I only say it because I've known, seen, and realized it for myself.

Those people who are negligent, when warned by the gods' messengers: a long time they sorrow, when they go to that wretched place.

But those good and peaceful people, when warned by the god's messengers, never neglect the teaching of the noble ones.

Seeing the peril in grasping, the origin of birth and death, the unattached are freed with the ending of birth and death.

Happy, they've come to a safe place, extinguished in this very life. They've gone beyond all threats and perils, and risen above all suffering."

AN 3.37

AN 3.37
The Four Great Kings (1st)
Catumahārājasutta

“On the eighth day of the fortnight, mendicants, the ministers and counselors of the Four Great Kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents, ascetics and brahmins, honoring the elders in their families, observing and keeping vigil on the sabbath, and making merit.’

And on the fourteenth day of the fortnight, the sons of the Four Great Kings wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

And on the fifteenth day sabbath, the Four Great Kings themselves wander about the world, thinking: ‘Hopefully most humans are paying due respect to their parents … and making merit.’

If only a few humans are paying due respect to their parents … and making merit, then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice: ‘Only a few humans are paying due respect to their parents … and making merit.’ Then the gods of the Thirty-Three are disappointed, thinking, ‘The heavenly hosts will dwindle, while the titan hosts will swell!’

But if many humans are paying due respect to their parents … and making merit, then the Four Great Kings address the gods of the Thirty-Three, seated together in the Hall of Justice: ‘Many humans are paying due respect to their parents … and making merit.’ Then the gods of the Thirty-Three are pleased, thinking, ‘The heavenly hosts will swell, while the titan hosts will dwindle!’

Once upon a time, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Whoever wants to be like me would observe the sabbath complete in all eight factors, on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnightly special displays.’

But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Sakka, lord of gods, is not free of greed, hate, and delusion.

But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true

goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

‘Whoever wants to be like me would observe the sabbath, complete in all eight factors, on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnightly special displays.’

Why is that? Because that mendicant is free of greed, hate, and delusion.”

AN 3.38

AN 3.38
The Four Great Kings (2nd)
Dutiyacatumahārājasutta

“Once upon a time, mendicants, Sakka, lord of gods, guiding the gods of the Thirty-Three, recited this verse:

‘Whoever wants to be like me would observe the sabbath complete in all eight factors, on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnightly special displays.’

But that verse was poorly sung by Sakka, lord of gods, not well sung; poorly spoken, not well spoken. Why is that? Because Sakka, lord of gods, is not exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is not exempt from suffering, I say.

But for a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—it is appropriate to say:

‘Whoever wants to be like me would observe the sabbath, complete in all eight factors, on the fourteenth and the fifteenth days, and the eighth day of the fortnight, as well as on the fortnightly special displays.’

Why is that? Because that mendicant is exempt from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. He is exempt from suffering, I say.”

AN 3.39

AN 3.39
A Delicate Lifestyle
Sukhumālasutta

“My lifestyle was delicate, mendicants, most delicate, extremely delicate.

In my father’s home, lotus ponds were made just for me. In some, blue water lilies blossomed, while in others, there were pink or white lotuses, just for my benefit. I only used sandalwood from Kāsi, and my turbans, jackets, sarongs, and upper robes also came from Kāsi. And a white parasol was held over me night and day, with the thought: ‘Don’t let cold, heat, grass, dust, or damp bother him.’

I had three stilt longhouses—one for the winter, one for the summer, and one for the rainy season. I stayed in a stilt longhouse without coming downstairs for the four months of the rainy season, where I was entertained by musicians—none of them men.

While the bondservants, workers, and staff in other houses are given rough gruel with pickles to eat, in my father’s home they are given fine rice with meat.

Amid such prosperity and such a delicate lifestyle, I thought: ‘When an unlearned ordinary person—who is liable to grow old, not being exempt from old age—sees someone else who is old, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to grow old, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is old.’ Reflecting like this, I entirely gave up the vanity of youth.

‘When an unlearned ordinary person—who is liable to get sick, not being exempt from sickness—sees someone else who is sick, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to get sick, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is sick.’ Reflecting like this, I entirely gave up the vanity of health.

‘When an unlearned ordinary person—who is liable to die, not being exempt from death—sees someone else who is dead, they’re horrified, repelled, and disgusted, overlooking the fact that they themselves are in the same situation. But since I, too, am liable to die, it would not be appropriate for me to be horrified, embarrassed, and disgusted, when I see someone else who is dead.’ Reflecting like this, I entirely gave up the vanity of life.

There are these three vanities. What three? The vanity of youth, of health, and of life.

Intoxicated with the vanity of youth, an unlearned ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a

place of loss, a bad place, the underworld, hell.

Intoxicated with the vanity of health …

Intoxicated with the vanity of life, an unlearned ordinary person does bad things by way of body, speech, and mind. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell.

Intoxicated with the vanity of youth, health, or life, a mendicant rejects the training and returns to a lesser life.

For others, sickness is natural, and so are old age and death. Though this is how their nature is, ordinary people feel disgusted.

If I were to be disgusted with creatures whose nature is such, it would not be appropriate for me, since my life is just the same.

Living in such a way, I understood the truth without attachments. I mastered all vanities—of health, of youth,

and even of life—seeing renunciation as sanctuary. Zeal sprang up in me as I looked to extinguishment.

Now I'm unable to indulge in sensual pleasures; there's no turning back, I'm committed to the spiritual life."

AN 3.40

AN 3.40
In Charge
Ādhipateyyasutta

“There are, mendicants, these three things to put in charge. What three? Putting oneself, the world, or the teaching in charge.

And what, mendicants, is putting oneself in charge? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, “Hopefully I can find an end to this entire mass of suffering.” But it would not be appropriate for me to seek sensual pleasures like those I abandoned when I went forth, or even worse.’ Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’ Putting themselves in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting oneself in charge.

And what, mendicants, is putting the world in charge? It’s when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: ‘I didn’t go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, “Hopefully I can find an end to this entire mass of suffering.” And now, since I’ve now gone forth, I might have sensual, malicious, or cruel thoughts. But the population of the world is large, and there are ascetics and brahmins who have psychic power—they’re clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.” And there are deities, too, who have psychic power—they’re clairvoyant, and can read the minds of others. They see far without being seen, even by those close; and they understand the minds of others. They would know me:

“Look at this gentleman; he’s gone forth out of faith from the lay life to homelessness, but he’s living mixed up with bad, unskillful qualities.”’ Then they reflect: ‘My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.’ Putting the world in charge, they give up the unskillful and develop the skillful, they give up the blameworthy

and develop the blameless, and they keep themselves pure. This is called putting the world in charge.

And what, mendicants, is putting the teaching in charge? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'I didn't go forth from the lay life to homelessness for the sake of a robe, almsfood, lodgings, or rebirth in this or that state. But I was swamped by rebirth, old age, and death, by sorrow, lamentation, pain, sadness, and distress. I was swamped by suffering, mired in suffering. And I thought, "Hopefully I can find an end to this entire mass of suffering." The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. I have spiritual companions who live knowing and seeing. Now that I've gone forth in this well explained teaching and training, it would not be appropriate for me to live lazy and heedless.' Then they reflect: 'My energy shall be roused up and unflagging, mindfulness shall be established and lucid, my body shall be tranquil and undisturbed, and my mind shall be immersed in samādhi.' Putting the teaching in charge, they give up the unskillful and develop the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is called putting the teaching in charge.

These are the three things to put in charge.

There's no privacy in the world, for someone who does bad deeds. You'll know for yourself, whether you've lied or told the truth.

When you witness your good self, you despise it; while you disguise your bad self inside yourself.

The gods and the Realized One see the fool who lives unjustly in the world. So with yourself in charge, live mindfully; with the world in charge, be alert and practice absorption; with the teaching in charge, live in line with that teaching: a sage who tries for the truth doesn't deteriorate.

Māra's conquered; the terminator's overcome: one who strives reaches the end of rebirth. Poised, intelligent, knowing the world—that sage is determined by nothing at all."

AN 3.41

AN 3.41
Present
Sammukhībhāvasutta

“Mendicants, when three things are present, a faithful gentleman creates much merit. What three? When faith is present, when a gift to give is present, and when those worthy of a religious donation are present. When these three things are present, a faithful gentleman creates much merit.”

AN 3.42

AN 3.42
Three Grounds
Tiṭhānasutta

“There are three grounds, mendicants, by which a person with faith and confidence can be known. What three? They like to see ethical people. They like to hear the true teaching. And they live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. These are the three grounds by which a person with faith and confidence can be known.

They like to see ethical people; they want to hear the true teaching; they’ve driven out the stain of stinginess: that’s who’s called a person of faith.”

AN 3.43

AN 3.43
Good Reasons
Atthavasasutta

“Mendicants, taking three reasons into consideration provides quite enough motivation to teach Dhamma to another. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching.

Taking these three reasons into consideration provides quite enough motivation to teach Dhamma to another.”

AN 3.44

AN 3.44
When Conversation Flows
Kathāpavattisutta

“In three situations, mendicants, conversation flows. What three? When the teacher understands the meaning and the teaching. When the audience understands the meaning and the teaching. When both the teacher and the audience understand the meaning and the teaching. These are the three situations in which conversation flows.”

AN 3.45

AN 3.45
Recommended by the Astute
Paṇḍitasutta

“Mendicants, these three things are recommended by astute true persons. What three? Giving, going forth, and taking care of your mother and father. These are the three things recommended by astute true persons.

The virtuous recommend giving, harmlessness, restraint, and self-control; caring for mother and father, and peaceful spiritual practitioners.

These are the things recommended by the good, which the astute should cultivate. A noble one, having vision, will enjoy a world of grace.”

AN 3.46

AN 3.46
Ethical
Sīlavantasutta

“Mendicants, when ethical renunciates are supported by a town or village, the people there create much merit in three ways. What three? By way of body, speech, and mind. When ethical renunciates are supported by a town or village, the people there create much merit in these three ways.”

AN 3.47

AN 3.47
Characteristics of the Conditioned
Saṅkhatalakkhaṇasutta

“Mendicants, the conditioned has these three characteristics. What three? Arising is evident, vanishing is evident, and change while persisting is evident. These are the three characteristics of the conditioned.”

Characteristics of the Unconditioned

“The unconditioned has these three characteristics. What three? No arising is evident, no vanishing is evident, and no change while persisting is evident. These are the three characteristics of the unconditioned.”

AN 3.48

AN 3.48
The King of Mountains
Pabbatarājasutta

“Mendicants, great sal trees grow in three ways supported by the Himalayas, the king of mountains. What three? The branches, leaves, and foliage; the bark and shoots; and the softwood and heartwood. Great sal trees grow in these three ways supported by the Himalayas, the king of mountains.

In the same way, a family grows in three ways supported by a family head with faith. What three? Faith, ethics, and wisdom. A family grows in these three ways supported by a family head with faith.

Supported by the rocky mountain in the wilds, the formidable forest, the tree grows to become lord of the forest.

So too, when the family head is ethical and faithful, supported by them, they grow: children, partners, and kin, colleagues, relatives, and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous, the generosity and good deeds, those who see clearly do likewise.

Having practiced the teaching here, the path that goes to a good place, they delight in the heavenly realm, enjoying all the pleasures they desire.”

AN 3.49

AN 3.49
Keen
Ātappakaraṇīyasutta

“In three situations, mendicants, you should be keen. What three? You should be keen to prevent bad, unskillful qualities from arising. You should be keen to give rise to skillful qualities. And you should be keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. In these three situations, you should be keen.

It’s a mendicant who is keen to prevent bad, unskillful qualities from arising. They’re keen to give rise to skillful qualities. And they’re keen to endure physical pain—sharp, severe, acute, unpleasant, disagreeable, life-threatening. This is called a mendicant who is keen, alert, and mindful so as to rightly make an end of suffering.”

AN 3.50

AN 3.50
A Master Thief
Mahācorasutta

“Mendicants, a master thief with three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What three?

A master thief relies on uneven ground, on thick cover, and on powerful individuals. And how does a master thief rely on uneven ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on uneven ground.

And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a ridge, or a large dense wood. That’s how a master thief relies on thick cover.

And how does a master thief rely on powerful individuals? It’s when a master thief relies on rulers or their ministers. They think: ‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a master thief relies on powerful individuals.

A master thief with these three factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

In the same way, when a bad mendicant has three factors, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What three?

A bad mendicant relies on uneven ground, on thick cover, and on powerful individuals.

And how does a bad mendicant rely on uneven ground? It’s when a bad mendicant has unethical conduct by way of body, speech, and mind. That’s how a bad mendicant relies on uneven ground.

And how does a bad mendicant rely on thick cover? It’s when a bad mendicant has wrong view, he’s attached to an extremist view. That’s how a bad mendicant relies on thick cover.

And how does a bad mendicant rely on powerful individuals? It’s when a bad mendicant relies on rulers or their ministers. They think: ‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a bad mendicant relies on powerful individuals.

When a bad mendicant has these three qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create

much wickedness.”

AN 3.51

AN 3.51
Two Brahmins (1st)
Paṭhamadvebrāhmaṇasutta

Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, a hundred and twenty years old—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and said to the Buddha:

“We brahmins, Mister Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old. And we haven’t done what is good and skillful, nor have we made a shelter from fear. Advise us, Mister Gotama, instruct us! It will be for our lasting welfare and happiness.”

“Indeed, brahmins, you’re old, elderly and senior. And you haven’t done what is good and skillful, nor have you made a shelter from fear. This world is led on by old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

This life, so very short, is led onward. There’s no shelter for someone who’s been led on by old age. Seeing this peril in death, you should do good deeds that bring happiness.

The restraint practiced here—of body, speech, and mind—leads the departed to happiness, as the good deeds done while living.”

AN 3.52

AN 3.52
Two Brahmins (2nd)
Dutiyadvebrāhmaṇasutta

Then two old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life, being a hundred and twenty years old—went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“We brahmins, Mister Gotama, are old, elderly and senior, we’re advanced in years and have reached the final stage of life; we’re a hundred and twenty years old. And we haven’t done what is good and skillful, nor have we made a shelter from fear. Advise us, Mister Gotama, instruct us! It will be for our lasting welfare and happiness.”

“Indeed, brahmins, you’re old, elderly and senior. And you haven’t done what is good and skillful, nor have you made a shelter from fear. This world is burning with old age, sickness, and death. But restraint here by way of body, speech, and mind is the shelter, protection, island, refuge, and haven for the departed.

When your house is on fire, you rescue the pot that’s useful, not the one that’s burnt.

And as the world is on fire with old age and death, you should rescue by giving, for what’s given is rescued.

The restraint practiced here—of body, speech, and mind—leads the departed to happiness, as the good deeds done while living.”

AN 3.53

AN 3.53
A Certain Brahmin
Aññatarabrāhmaṇasutta

Then a brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Mister Gotama, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“A greedy person, overcome and overwhelmed by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When hate has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.54

AN 3.54
A Wanderer
Paribbājakasutta

Then a brahmin wanderer went up to the Buddha … Seated to one side he said to the Buddha:

“Mister Gotama, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.

A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don’t do bad things by way of body, speech, and mind.

A greedy person doesn’t truly understand what’s for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what’s for their own good, the good of another, or the good of both. This is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

A hateful person … A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness.

A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don’t do bad things by way of body, speech, and mind.

A deluded person doesn’t truly understand what’s for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what’s for their own good, the good of another, or the good of both. This, too, is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.55

AN 3.55
Extinguished
Nibbutasutta

Then the brahmin Jānussoṇi went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Mister Gotama, they say that ‘extinguishment is apparent in the present life’. In what way is extinguishment apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This is how extinguishment is apparent in the present life.

A hateful person …

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don’t intend to hurt themselves, hurt others, and hurt both. They don’t experience mental pain and sadness. This, too, is how extinguishment is apparent in the present life.

When you experience the ending of greed, hate, and delusion without anything left over, that’s how extinguishment is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.56

AN 3.56
Falling Apart
Palokasutta

Then a well-to-do Brahmin went up to the Buddha, and seated to one side he said to him:

“Mister Gotama, I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said: ‘In the old days this world was as crowded as hell with people. The villages, towns and capital cities were no more than a chicken’s flight apart.’ What is the cause, sir, what is the reason why these days human numbers have dwindled, a decline in population is evident, and whole villages, towns, cities, and countries have disappeared?”

“These days, brahmin, humans just love illicit desire. They’re overcome by immoral greed, and mired in wrong custom. Taking up sharp knives, they murder each other. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire … the heavens don’t provide enough rain, so there’s famine, a bad harvest, with blighted crops that turn to straw. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.

Furthermore, because these days humans just love illicit desire … native spirits let vicious monsters loose. And so many people perish. This is the cause, this is the reason why these days human numbers have dwindled.”

“Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.57

AN 3.57
With Vacchagotta
Vacchagottasutta

Then the wanderer Vacchagotta went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“I have heard, Mister Gotama, that the ascetic Gotama says this: ‘Gifts should only be given to me, not to others. Gifts should only be given to my disciples, not to the disciples of others. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very fruitful, not what is given to the disciples of others.’

I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don’t want to misrepresent Mister Gotama.”

“Vaccha, those who say this do not repeat what I have said. They misrepresent me with what is false and untrue.

Anyone who prevents another from giving makes an obstacle and a barrier for three people. What three? The giver is obstructed from making merit. The receiver is obstructed from getting what is offered. And they’ve already broken and damaged themselves. Anyone who prevents another from giving makes an obstacle and a barrier for these three people.

Vaccha, this is what I say: ‘You even make merit by tipping out dish-washing water in a cesspool or a sump with living creatures in it, thinking, “May any creatures here be nourished!”’ How much more then for human beings!

However, I also say that a gift to an ethical person is more fruitful than one to an unethical person. They’ve given up five factors, and possess five factors.

What are the five factors they’ve given up? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five factors they’ve given up.

What are the five factors they possess? The entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. These are the five factors they possess.

I say that a gift to anyone who has given up these five factors and possesses these five factors is very fruitful.

Cows may be black or white, red or tawny, mottled or uniform, or pigeon-colored.

But when one is born among them, the bull that's tamed—a behemoth, powerful, well-paced in pulling forward—they yoke the load just to him, regardless of his color.

So it is for humans, wherever they may be born—among aristocrats, brahmins, peasants, menials, or corpse-workers and scavengers—

one is born among them, tamed, true to their vows. Firm in principle, accomplished in ethical conduct, truthful, conscientious,

they've given up birth and death. Complete in the spiritual journey, with burden put down, detached, they've completed the task and are free of defilements.

Gone beyond all things, they're extinguished by not grasping. In that flawless field, a religious donation is abundant.

Fools who don't understand—stupid, unlearned—give their gifts to those outside, and don't attend the peaceful ones.

But those who do attend the peaceful ones—wise, esteemed as sages—and whose faith in the Holy One has roots planted deep,

they go to the realm of the gods, or are born here in a good family. Gradually those astute ones reach extinguishment."

AN 3.58

AN 3.58
With Tikaṇṇa
Tikaṇṇasutta

Then Tikaṇṇa the brahmin went up to the Buddha, and exchanged greetings with him. Seated to one side, in front of the Buddha, Tikaṇṇa praised the brahmins who were proficient in the three Vedas, “Such are the brahmins, masters of the three Vedic knowledges! Thus are the brahmins, masters of the three Vedic knowledges!”

“But brahmin, how do the brahmins describe a brahmin who is master of the three Vedic knowledges?”

“Mister Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. That’s how the brahmins describe a brahmin who is master of the three Vedic knowledges.”

“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One.”

“But Mister Gotama, how is one a master of the three knowledges in the training of the Noble One? Mister Gotama, please teach me this.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Tikaṇṇa replied. The Buddha said this:

“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This is the second knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the third knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

For someone whose ethical conduct doesn’t waver, who is alert, practicing absorption; whose mind is mastered, unified, serene.

That wise one dispels the darkness, master of the three knowledges, conqueror of death. For the welfare of gods and humans, he has given up everything, they say.

Accomplished in the three knowledges, living without confusion, bearing the final body, they revere the awakened Gotama.

Who knows their past lives, and sees heaven and places of loss, and has attained the ending of rebirth, that sage has perfect insight.

It’s because of these three knowledges that a brahmin is a master of the three knowledges. That’s who I call a three-knowledge master, and not some mere reciter.

This, brahmin, is a master of the three knowledges in the training of the Noble One.”

“Mister Gotama, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, Mister Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.59

AN 3.59
With Jānussoṇi
Jāṇussoṇisutta

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. Seated to one side he said to the Buddha:

“Mister Gotama, whoever has a sacrifice, an offering of food for ancestors, a dish of milk-rice prepared for an auspicious ceremony, or a gift to give, should give it to the brahmins who have mastered the three Vedic knowledges.”

“But brahmin, how do the brahmins describe a brahmin who is proficient in the three Vedic knowledges?”

“Mister Gotama, it’s when a brahmin is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. He recites and remembers the hymns, and has mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. He knows philology and grammar, and is well versed in cosmology and the marks of a great man. That’s how the brahmins describe a brahmin who is proficient in the three Vedic knowledges.”

“Brahmin, a master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One.”

“But Mister Gotama, how is one a master of the three knowledges in the training of the Noble One? Mister Gotama, please teach me this.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Jānussoṇi replied. The Buddha said this:

“Brahmin, it’s when a mendicant, quite secluded from sensual pleasures … enters and remains in the fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives. They recollect many kinds of past lives, with features and details. This is the first knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward

knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds. This is the second knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is the third knowledge that they attain. Ignorance is destroyed and knowledge has arisen; darkness is destroyed, and light has arisen, as happens for a meditator who is diligent, keen, and resolute.

One who is perfect in precepts and observances, resolute and serene, whose mind is mastered, unified, serene;

who knows their past lives, and sees heaven and places of loss, and has attained the end of rebirth, that sage has perfect insight.

Because of these three knowledges a brahmin is a master of the three knowledges. That's who I call a three-knowledge master, and not some mere reciter.

This, brahmin, is a master of the three knowledges in the training of the Noble One."

"Mister Gotama, the master of three knowledges according to the brahmins is quite different from a master of the three knowledges in the training of the Noble One. And, Mister Gotama, a master of three knowledges according to the brahmins is not worth a sixteenth part of a master of the three knowledges in the training of the Noble One.

Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 3.60

AN 3.60
With Saṅgārava
Saṅgāravasutta

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, we who are called brahmins make sacrifices and encourage others to make sacrifices. Now, Mister Gotama, both of these people—the one who sacrifices and the one who encourages others to sacrifice—are doing good for many people on account of that sacrifice. But, Mister Gotama, when someone has gone forth from the lay life to homelessness, they tame, calm, and extinguish themselves alone. That being so, they are doing good for just one person on account of that going forth.”

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like. What do you think, brahmin? A Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He says, ‘Come, this is the path, this is the practice. Practicing like this, I realized the supreme culmination of the spiritual life with my own insight, and I make it known. Please, all of you, practice like this, and you too will realize the supreme culmination of the spiritual life, and will live having realized it with your own insight.’ So the teacher teaches Dhamma, and others practice accordingly, in their hundreds and thousands, and hundreds of thousands.

What do you think, brahmin? This being so, are they doing good for just one person or for many people on account of going forth?”

“This being so, Mister Gotama, they are doing good for many people on account of going forth.”

When he said this, Venerable Ānanda said to Saṅgārava, “Brahmin, which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

For a second time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

For a second time Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

For a third time, Ānanda said to Saṅgārava, “Brahmin, I didn’t ask you who you honor and praise. I asked you which of these two practices do you believe has fewer requirements and undertakings, yet is more fruitful and beneficial?”

For a third time Saṅgārava said to Ānanda, “Those such as the masters Gotama and Ānanda are honored and praised by me!”

Then it occurred to the Buddha, “Though Ānanda asked him a sensible question three times, Saṅgārava falters without answering. Why don’t I give him a way out?”

So the Buddha said to Saṅgārava, “Brahmin, what came up in the conversation among the king’s retinue today, sitting together in the royal compound?”

“Mister Gotama, this came up: ‘Formerly, it seems, there were fewer mendicants, but more of them displayed superhuman demonstrations of psychic power; while these days, there are more mendicants, but fewer display superhuman demonstrations of psychic power.’ This is what came up in the conversation among the king’s retinue today, while sitting together in the royal compound.”

“Brahmin, there are three kinds of demonstration. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

And what is the demonstration of psychic power? It’s when someone wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm. This is called the demonstration of psychic power.

And what is the demonstration of revealing? In one case, someone reveals by means of a sign: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone reveals after hearing it from humans or non-humans or deities: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone reveals by hearing the sound of thought spreading as someone thinks and considers: ‘This is what you’re thinking, such is your thought, and thus is your state of mind.’ And even if they reveal this many times, it turns out exactly so, not otherwise.

In another case, someone comprehends the mind of a person who has attained the immersion that’s free of placing the mind and keeping it connected. They understand: ‘Judging by the way this person’s intentions are directed, immediately after this mind

state, they'll think this thought.' And even if they reveal this many times, it turns out exactly so, not otherwise. This is called the demonstration of revealing.

And what is a demonstration of instruction? It's when someone instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' This is called a demonstration of instruction.

These are the three kinds of demonstration. Of these three kinds of demonstration, which do you consider to be the finest?"

"Regarding this, Mister Gotama, a demonstration of psychic power is experienced only by the one who performs it, occurring only to them. This seems to me like a magic trick.

And the demonstration where someone reveals something by means of a sign, or after hearing it from humans, non-humans, or deities, or by hearing the sound of thought spreading as someone thinks and considers, or by comprehending the mind of another person, is also experienced only by the one who performs it, occurring only to them. This also seems to me like a magic trick.

But as to the demonstration where someone instructs others: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.' I prefer this demonstration, Mister Gotama. It's the finest of the three kinds of demonstration.

It's incredible, Mister Gotama, it's amazing, how well this was said by Mister Gotama. We regard Mister Gotama as someone who possesses these three kinds of demonstration. For Mister Gotama wields the many kinds of psychic power … controlling the body as far as the Brahmā realm. And Mister Gotama comprehends the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. He understands: 'Judging by the way this person's intentions are directed, immediately after this mind state they'll think this thought.' And Mister Gotama instructs others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

"Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do wield the many kinds of psychic power … controlling the body as far as the Brahmā realm. And I do comprehend the mind of another person who has attained the immersion that is free of placing the mind and keeping it connected. I understand: 'Judging by the way this person's intentions are directed, immediately after this mind state they'll think this thought.' And I do instruct others like this: 'Think like this, not like that. Focus your mind like this, not like that. Give up this, and live having achieved that.'"

"But Mister Gotama, is there even one other mendicant who possesses these three kinds of demonstration, apart from Mister Gotama?"

"There's not just one hundred mendicants, brahmin, who possess these three kinds of demonstration, nor two, three, four, or five hundred, but many more than that."

"But where are these mendicants now staying?"

“Right here, brahmin, in this Saṅgha of mendicants.”

“Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 3.61

AN 3.61
Sectarian Tenets
Titthāyatanasutta

“Mendicants, these three sectarian tenets—as pursued, pressed, and grilled by the astute—when taken to their conclusion, end with inaction. What three?

There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual experiences—pleasurable, painful, or neutral—is because of past deeds.’

There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual experiences—pleasurable, painful, or neutral—is because of God Almighty’s creation.’

There are some ascetics and brahmins who have this doctrine and view: ‘Everything this individual experiences—pleasurable, painful, or neutral—has no cause or reason.’

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced is because of past deeds, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of past deeds.’

Those who believe that past deeds are the most important thing have no enthusiasm or effort, no idea that there are things that should and should not be done. Since they don’t actually find that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics. This is my first legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced is because of God Almighty’s creation, and I said to them: ‘Is it really true that this is the venerables’ view?’ And they answered, ‘Yes’. I said to them: ‘In that case, you might kill living creatures, steal, be unchaste; use speech that’s false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all because of God Almighty’s creation.’

Those who believe that God Almighty’s creative power is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Since they don’t actually find that there are things that should and should not be done, they’re unmindful and careless, and can’t rightly be called ascetics. This is my second legitimate refutation of the ascetics and brahmins who have this doctrine and view.

Regarding this, I went up to the ascetics and brahmins whose view is that everything that is experienced has no cause or reason, and I said to them: 'Is it really true that this is the venerables' view?' And they answered, 'Yes'. I said to them: 'In that case, you might kill living creatures, steal, be unchaste; use speech that's false, divisive, harsh, or nonsensical; be covetous, malicious, or have wrong view, all without cause or reason.'

Those who believe that the absence of cause or reason is the most important thing have no enthusiasm, no effort, no idea that there are things that should and should not be done. Since they don't actually find that there are things that should and should not be done, they're unmindful and careless, and can't rightly be called ascetics. This is my third legitimate refutation of the ascetics and brahmins who have this doctrine and view.

These are the three sectarian tenets—as pursued, pressed, and grilled by the astute—which, when taken to their conclusion, end with inaction.

But the Dhamma that I've taught is irrefutable, uncorrupted, beyond reproach, and not scorned by sensible ascetics and brahmins. What is the Dhamma that I've taught?

'These are the six elements': this is the Dhamma I've taught …

'These are the six fields of contact': this is the Dhamma I've taught …

'These are the eighteen mental preoccupations': this is the Dhamma I've taught …

'These are the four noble truths': this is the Dhamma I've taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.

'"These are the six elements": this is the Dhamma I've taught …' That's what I said, but why did I say it?

There are these six elements: the elements of earth, water, fire, air, space, and consciousness.

'"These are the six elements": this is the Dhamma I've taught …' That's what I said, and this is why I said it.

'"These are the six fields of contact": this is the Dhamma I've taught …' That's what I said, but why did I say it?

There are these six fields of contact: eye, ear, nose, tongue, body, and mind contact.

'"These are the six fields of contact": this is the Dhamma I've taught …' That's what I said, and this is why I said it.

'"These are the eighteen mental preoccupations": this is the Dhamma I've taught …' This is what I said, but why did I say it?

Seeing a sight with the eye, one is preoccupied with a sight that's a basis for happiness or sadness or equanimity.

Hearing a sound with the ear …

Smelling an odor with the nose …

Tasting a flavor with the tongue …

Feeling a touch with the body …

Becoming conscious of an idea with the mind, one is preoccupied with an idea that's a basis for happiness or sadness or equanimity.

'"These are the eighteen mental preoccupations": this is the Dhamma I've taught …' That's what I said, and this is why I said it.

'"These are the four noble truths": this is the Dhamma I've taught …' That's what I said, but why did I say it?

Supported by the six elements, an embryo is conceived. When it is conceived, there are name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. It's for one who feels that I declare: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

And what is the noble truth of suffering? Rebirth is suffering; old age is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; association with the disliked is suffering; separation from the liked is suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering. This is called the noble truth of suffering.

And what is the noble truth of the origin of suffering? Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. This is called the noble truth of the origin of suffering.

And what is the noble truth of the cessation of suffering? When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases. This is called the noble truth of the cessation of suffering.

And what is the noble truth of the practice that leads to the cessation of suffering? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called the noble truth of the practice that leads to the cessation of suffering.

‘“These are the four noble truths”: this is the Dhamma I’ve taught that is irrefutable, uncorrupted, beyond reproach, and is not scorned by sensible ascetics and brahmins.’ That’s what I said, and this is why I said it.”

AN 3.62

AN 3.62
Perils
Bhayasutta

“Mendicants, an unlearned ordinary person speaks of three perils that tear mothers and children apart. What three?

There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the first peril that tears mothers and children apart.

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the second peril that tears mothers and children apart.

Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, a mother can’t find her child, and a child can’t find their mother. This is the third peril that tears mothers and children apart.

These are the three perils an unlearned ordinary person speaks of that tear mothers and children apart.

Mendicants, an unlearned ordinary person speaks of three perils that don’t tear mothers and children apart. What three?

There comes a time when a great fire flares up, and it burns villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the first peril that doesn’t tear mothers and children apart.

Furthermore, there comes a time when a great storm gathers, and it unleashes a mighty flood that sweeps away villages, towns, and cities. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the second peril that doesn’t tear mothers and children apart.

Furthermore, there comes a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. When this happens, sometimes a mother can find her child, and a child can find their mother. This is the third peril that doesn’t tear mothers and children apart.

These are the three perils an unlearned ordinary person speaks of that don’t tear mothers and children apart.

There are three perils that tear mothers and children apart. What three?

The perils of old age, sickness, and death. When a child is growing old, a mother doesn't get her wish: 'Let me grow old, may my child not grow old!' When a mother is growing old, a child doesn't get their wish: 'Let me grow old, may my mother not grow old!'

When a child is sick, a mother doesn't get her wish: 'Let me be sick, may my child not be sick!' When a mother is sick, a child doesn't get their wish: 'Let me be sick, may my mother not be sick!'

When a child is dying, a mother doesn't get her wish: 'Let me die, may my child not die!' When a mother is dying, a child doesn't get their wish: 'Let me die, may my mother not die!' These are the three perils that tear mothers and children apart.

There is a path and a practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart. What is that path and practice? It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice that leads to giving up and going beyond the three perils that don't tear mothers and children apart, and the three perils that do tear mothers and children apart."

AN 3.63

AN 3.63
At Venāgapura
Venāgapurasutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Venāgapura. The brahmins and householders of Venāgapura heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Venāgapura. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then the brahmins and householders of Venāgapura went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Then the brahmin Vacchagotta of Venāgapura said to the Buddha:

“It’s incredible, Mister Gotama, it’s amazing, how your faculties are so very clear, and the complexion of your skin is pure and bright. It’s like a golden brown jujube in the autumn, or a palm fruit freshly plucked from the stalk, or a pendant of river gold, fashioned by a deft smith, well-wrought in the forge, and placed on a cream rug where it shines and glows and radiates. In the same way, your faculties are so very clear, and the complexion of your skin is pure and bright.

Surely Mister Gotama gets when he wants, without trouble or difficulty, various kinds of high and luxurious bedding, such as: sofas, couches, woolen covers—shag-piled, colorful, white, embroidered with flowers, quilted, embroidered with animals, double-or single-fringed—and silk covers studded with gems, as well as silken sheets, woven carpets, rugs for elephants, horses, or chariots, antelope hide rugs, and spreads of fine deer hide, with a canopy above and red cushions at both ends.”

“Brahmin, these various kinds of high and luxurious bedding are hard for renunciates to find. And even if they do get them, they’re not allowed.

There are, brahmin, these three high and luxurious beds that I get these days when I want, without trouble or difficulty. What three? The heavenly high and luxurious bed, the divine

high and luxurious bed, and the noble high and luxurious bed. These are the three high and luxurious beds that I get these days when I want, without trouble or difficulty."

"But what, Mister Gotama, is the heavenly high and luxurious bed?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and establishing mindfulness in my presence. Quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When I'm practicing like this, if I walk, at that time my walking is heavenly. When I'm practicing like this, if I stand, at that time my standing is heavenly. When I'm practicing like this, if I sit, at that time my sitting is heavenly. When I'm practicing like this, if I lie down, at that time my lying is heavenly. This is the heavenly high and luxurious bed that I get these days when I want, without trouble or difficulty."

"It's incredible, Mister Gotama, it's amazing! Who but Mister Gotama could get such a heavenly high and luxurious bed when he wants, without trouble or difficulty?

But what, Mister Gotama, is the divine high and luxurious bed?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and establishing mindfulness in my presence. I meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will. I meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, I spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. When I'm practicing like this, if I walk, at that time my walking is

divine. … my standing is divine. … my sitting is divine. When I'm practicing like this, if I lie down, at that time my lying is divine. This is the divine high and luxurious bed that I get these days when I want, without trouble or difficulty."

"It's incredible, Mister Gotama, it's amazing! Who but Mister Gotama could get such a divine high and luxurious bed when he wants, without trouble or difficulty?

"But what, Mister Gotama, is the noble high and luxurious bed?"

"Brahmin, when I am living supported by a village or town, I robe up in the morning and, taking my bowl and robe, enter the town or village for alms. After the meal, on my return from almsround, I enter within a forest. I gather up some grass or leaves into a pile and sit down cross-legged, setting my body straight, and establishing mindfulness in his presence. I know this: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' When I'm practicing like this, if I walk, at that time my walking is noble. … my standing is noble. … my sitting is noble. When I'm practicing like this, if I lie down, at that time my lying is noble. This is the noble high and luxurious bed that I get these days when I want, without trouble or difficulty."

"It's incredible, Mister Gotama, it's amazing! Who but Mister Gotama could get such a noble high and luxurious bed when he wants, without trouble or difficulty?

Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life."

AN 3.64

AN 3.64
With Sarabha
Sarabhasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time a wanderer called Sarabha had recently left this teaching and training. He was telling a crowd in Rājagaha, "I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training."

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. They heard what Sarabha was saying.

Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and said to him, "The wanderer called Sarabha has recently left this teaching and training. He was telling a crowd in Rājagaha: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.' Sir, please go to the wanderers' monastery on the banks of the Sappinī river to see Sarabha the wanderer out of compassion." The Buddha consented with silence.

Then in the late afternoon, the Buddha came out of retreat and went to the wanderers' monastery on the banks of the Sappinī river to visit Sarabha the wanderer. He sat on the seat spread out, and said to the wanderer Sarabha, "Is it really true, Sarabha, that you've been saying: 'I learned the teaching of the ascetics who follow the Sakyan, then I left their teaching and training.'" When he said this, Sarabha kept silent.

For a second time, the Buddha said to Sarabha, "Tell me, Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, I'll fill you in. But if you have learned it fully, I'll agree." For a second time, Sarabha kept silent.

For a third time, the Buddha said to Sarabha, "Sarabha, the teachings of the ascetics who follow the Sakyan are clear to me. What exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, I'll fill you in. But if you have learned it fully, I'll agree." For a third time, Sarabha kept silent.

Then those wanderers said to Sarabha, "The ascetic Gotama has offered to tell you anything you ask for. Speak, reverend Sarabha, what exactly have you learned of the teachings of the ascetics who follow the Sakyan? If you've not learned it fully, he'll fill you in. But if you have learned it fully, he'll agree." When this was said, Sarabha sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to the wanderers:

“Wanderers, someone might say to me: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Wanderers, someone might say to me: ‘You claim to have ended all defilements, but you still have these defilements.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.

Wanderers, someone might say to me: ‘Your teaching does not lead someone who practices it to the complete ending of suffering, the goal for which it is taught.’ Then I’d carefully pursue, press, and grill them on that point. When grilled by me, they would, without a doubt, fall into one of these three categories. They’d dodge the issue, distracting the discussion with irrelevant points. They’d display annoyance, hate, and bitterness. Or they’d sit silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say, like Sarabha.”

Then the Buddha, having roared his lion’s roar three times in the wanderers’ monastery on the bank of the Sappinī river, rose into the sky and flew away.

Soon after the Buddha left, those wanderers beset Sarabha on all sides with sneering and jeering. “Reverend Sarabha, you’re just like an old jackal in the formidable wilderness who thinks, ‘I’ll roar a lion’s roar!’ but they still only manage to squeal and yelp like a jackal. In the same way, when the ascetic Gotama wasn’t here you said ‘I’ll roar a lion’s roar!’ but you only managed to squeal and yelp like a jackal.

You’re just like a golden oriole who thinks, ‘I’ll cry like a cuckoo!’ but they still only manage to cry like a golden oriole. In the same way, when the ascetic Gotama wasn’t here you said ‘I’ll cry like a cuckoo!’ but you still only managed to cry like a golden oriole.

You’re just like a bull that thinks to bellow only when the cowstall is empty. In the same way, you only thought to bellow when the ascetic Gotama wasn’t here.” That’s how those wanderers beset Sarabha on all sides with sneering and jeering.

AN 3.65

AN 3.65
With the Kālāmas of Kesamutta
Kesamuttisutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kālāmas named Kesamutta. The Kālāmas of Kesamutta heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Kesamutta. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha …’ It’s good to see such perfected ones.”

Then the Kālāmas went up to the Buddha. Before sitting down to one side, some bowed, some exchanged greetings and polite conversation, some held up their joined palms toward the Buddha, some announced their name and clan, while some kept silent. Seated to one side the Kālāmas said to the Buddha:

“There are, sir, some ascetics and brahmins who come to Kesamutta. They explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. Then some other ascetics and brahmins come to Kesamutta. They too explain and promote only their own doctrine, while they attack, badmouth, disparage, and smear the doctrines of others. So, sir, we’re doubting and uncertain: ‘I wonder who of these respected ascetics and brahmins speaks the truth, and who speaks falsehood?’”

“It is enough, Kālāmas, for you to be doubting and uncertain. Doubt has come up in you about an uncertain matter.

Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

What do you think, Kālāmas? Does greed come up in a person for their welfare or harm?”

“Harm, sir.”

“A greedy individual, overcome by greed, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Kālāmas? Does hate come up in a person for their welfare or harm?”

“Harm, sir.”

“A hateful individual, overcome by hate, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Kālāmas? Does delusion come up in a person for their welfare or harm?”

“Harm, sir.”

“A deluded individual, overcome by delusion, kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Kālāmas, are these things skillful or unskillful?”

“Unskillful, sir.”

“Blameworthy or blameless?”

“Blameworthy, sir.”

“Criticized or praised by sensible people?”

“Criticized by sensible people, sir.”

“When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

“When you undertake them, they lead to harm and suffering. That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

Please, Kālāmas, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’

But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

What do you think, Kālāmas? Does contentment come up in a person for their welfare or harm?”

“Welfare, sir.”

“An individual who is content, not overcome by greed, doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Kālāmas? Does love come up in a person for their welfare or harm? … Does understanding come up in a person for their welfare or harm? … Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Kālāmas, are these things skillful or unskillful?”

“Skillful, sir.”

“Blameworthy or blameless?”

“Blameless, sir.”

“Criticized or praised by sensible people?”

“Praised by sensible people, sir.”

“When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. That’s how we see it.”

“So, Kālāmas, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves:

“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the

third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of compassion to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of compassion to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of rejoicing to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of rejoicing to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

When that noble disciple has a mind that's free of enmity and ill will, uncorrupted and purified, they've won four consolations in the present life. 'If it turns out there is another world, and good and bad deeds have a result, then—when the body breaks up, after death—I'll be reborn in a good place, a heavenly realm.' This is the first consolation they've won.

'If it turns out there is no other world, and good and bad deeds don't have a result, then in the present life I'll keep myself free of enmity and ill will, untroubled and happy.' This is the second consolation they've won.

'If it turns out that bad things happen to people who do bad things, then since I have no bad intentions, and since I'm not doing anything bad, how can suffering touch me?' This is the third consolation they've won.

'If it turns out that bad things don't happen to people who do bad things, then I still see myself pure on both sides.' This is the fourth consolation they've won.

When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified, they've won these four consolations in the present life."

"That's so true, Blessed One! That's so true, Holy One! When that noble disciple has a mind that's free of enmity and ill will, undefiled and purified, they've won these four consolations in the present life. …

Excellent, sir! Excellent! … We go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember us as lay followers who have gone for refuge for life."

AN 3.66

AN 3.66
With Sāḷha and His Friend
Sāḷhasutta

So I have heard. Now at that time Venerable Nandaka was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Sāḷha, Migāra's grandson, and Rohaṇa, Pekhuṇiya's grandson went up to Venerable Nandaka, bowed, and sat down to one side. Then Venerable Nandaka said to Sāḷha:

"Please, Sāḷha and friend, don't go by oral transmission, don't go by lineage, don't go by testament, don't go by canonical authority, don't rely on logic, don't rely on inference, don't go by reasoned train of thought, don't go by the acceptance of a view after deliberation, don't go by the appearance of competence, and don't think 'The ascetic is our respected teacher.' But when you know for yourselves: 'These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering', then you should give them up.

What do you think, Sāḷha? Is greed real?"

"Yes, sir."

"'Covetousness' is what I mean by this. A person who is greedy and covetous kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Sāḷha? Is hate real?"

"Yes, sir."

"'Malice' is what I mean by this. A hateful and malicious person kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

"Yes, sir."

"What do you think, Sāḷha? Is delusion real?"

"Yes, sir."

"'Ignorance' is what I mean by this. A person who is deluded and ignorant kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?"

“Yes, sir.”

“What do you think, Sāḷha, are these things skillful or unskillful?”

“Unskillful, sir.”

“Blameworthy or blameless?”

“Blameworthy, sir.”

“Criticized or praised by sensible people?”

“Criticized by sensible people, sir.”

“When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

“When you undertake them, they lead to harm and suffering. That’s how we see it.”

“So, Sāḷha and friend, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

Please, Sāḷha and friend, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

What do you think? Is contentment real?”

“Yes, sir.”

“‘Satisfaction’ is what I mean by this. A person who is content and satisfied doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

What do you think? Is love real?”

“Yes, sir.”

“‘Kindness’ is what I mean by this. A loving and kind-hearted person doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Sāḷha? Is understanding real?”

“Yes, sir.”

“‘Knowledge’ is what I mean by this. A person who understands and knows doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Sāḷha, are these things skillful or unskillful?”

“Skillful, sir.”

“Blameworthy or blameless?”

“Blameless, sir.”

“Criticized or praised by sensible people?”

“Praised by sensible people, sir.”

“When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. That’s how we see it.”

“So, Sāḷha and friend, when I said: ‘Please, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves:

“These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

Then that noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love … compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: ‘There is this, there is what is worse than this, there is what is better than this, and there is an escape beyond the scope of perception.’ Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they’re freed, they know they’re freed.

They understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

They understand: ‘Formerly there was greed, which was unskillful. Now there is none, so that’s skillful. Formerly there was hate, which was unskillful. Now there is none, so that’s skillful. Formerly there was delusion, which was unskillful. Now there is none, so that’s skillful.’ So they live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.”

AN 3.67

AN 3.67
Topics of Discussion
Kathāvatthusutta

“There are, mendicants, these three topics of discussion. What three? You might discuss the past: ‘That is how it was in the past.’ You might discuss the future: ‘That is how it will be in the future.’ Or you might discuss the present: ‘This is how it is at present.’

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if it needs to be answered categorically and they don’t answer it categorically; or if it needs analysis and they answer without analyzing it; or if it needs a counter-question and they answer without a counter-question; or if it should be set aside and they don’t set it aside, then that person is not competent to hold a discussion. When a person is asked a question, if it needs to be answered categorically and they answer it categorically; or if it needs analysis and they answer after analyzing it; or if it needs a counter-question and they answer with a counter-question; or if it should be set aside and they set it aside, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they’re not consistent about what their position is and what it isn’t; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is not competent to hold a discussion. When a person is asked a question, if they are consistent about what their position is and what it isn’t; about what they propose; about speaking from what they know; and about the appropriate procedure, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is not competent to hold a discussion. When a person is asked a question, if they don’t dodge the issue; distract the discussion with irrelevant points; or display annoyance, hate, and bitterness, then that person is competent to hold a discussion.

You can know whether or not a person is competent to hold a discussion by seeing how they take part in a discussion. When a person is asked a question, if they intimidate, crush, mock, or seize on trivial mistakes, then that person is not competent to hold a discussion. When a person is asked a question, if they don’t intimidate, crush, mock, or seize on trivial mistakes, then that person is competent to hold a discussion.

You can know whether or not a person has what’s required by seeing how they take part in a discussion. If they actively listen they have what’s required; if they don’t actively listen

they don’t have what’s required. Someone who has what’s required directly knows one thing, completely understands one thing, gives up one thing, and realizes one thing—and then they experience complete freedom. This is the purpose of discussion, consultation, the requirements, and listening well, that is, the liberation of the mind by not grasping.

Those who converse with hostility, too sure of themselves, arrogant, ignoble, attacking virtues, they look for flaws in each other.

They rejoice together when their opponent speaks poorly and makes a mistake, becoming confused and defeated—but the noble ones don’t discuss like this.

If an astute person wants to hold a discussion connected with the teaching and its meaning —the kind of discussion that noble ones hold—then that wise one should start the discussion,

knowing when the time is right, neither hostile nor arrogant. Not over-excited, contemptuous, or aggressive,

or with a mind full of jealousy, they’d speak from what they rightly know. They agree with what was well spoken, without criticizing what was poorly said.

They’d not persist in finding faults, nor seize on trivial mistakes, neither intimidating nor crushing the other, nor would they speak suggestively.

Good people consult for the sake of knowledge and clarity. That’s how the noble ones consult, this is a noble consultation. Knowing this, an intelligent person would consult without arrogance.”

AN 3.68

AN 3.68
Followers of Other Religions
Aññatitthiyasutta

“Mendicants, if wanderers of other religions were to ask: ‘There are these three things. What three? Greed, hate, and delusion. These are the three things. What’s the difference between them?’ How would you answer them?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, if wanderers of other religions were to ask: ‘There are these three things. What three? Greed, hate, and delusion. These are the three things. What’s the difference between them?’ You should answer them: ‘Greed, reverends, is mildly blameworthy, but slow to fade away. Hate is very blameworthy, but quick to fade away. Delusion is very blameworthy, and slow to fade away.’

And if they ask: ‘What is the cause, what is the reason why greed arises, and once arisen it increases and grows?’ You should say: ‘The beautiful feature of things. When you apply the mind irrationally to the beautiful feature of things, greed arises, and once arisen it increases and grows. This is the cause, this is the reason why greed arises, and once arisen it increases and grows.’

And if they ask: ‘What is the cause, what is the reason why hate arises, and once arisen it increases and grows?’ You should say: ‘The feature of harshness. When you apply the mind irrationally to the feature of harshness, hate arises, and once arisen it increases and grows. This is the cause, this is the reason why hate arises, and once arisen it increases and grows.’

And if they ask: ‘What is the cause, what is the reason why delusion arises, and once arisen it increases and grows?’ You should say: ‘Irrational application of mind. When you apply the mind irrationally, delusion arises, and once arisen it increases and grows. This is the cause, this is the reason why delusion arises, and once arisen it increases and grows.’

And if they ask, ‘What is the cause, what is the reason why greed doesn’t arise, or if it’s already arisen it’s given up?’ You should say: ‘The ugly feature of things. When you apply the mind rationally on the ugly feature of things, greed doesn’t arise, or if it’s already

arisen it's given up. This is the cause, this is the reason why greed doesn't arise, or if it's already arisen it's given up.'

And if they ask, 'What is the cause, what is the reason why hate doesn't arise, or if it's already arisen it's given up?' You should say: 'The heart's release by love.' When you apply the mind rationally on the heart's release by love, hate doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why hate doesn't arise, or if it's already arisen it's given up.'

And if they ask, 'What is the cause, what is the reason why delusion doesn't arise, or if it's already arisen it's given up?' You should say: 'Rational application of mind. When you apply the mind rationally, delusion doesn't arise, or if it's already arisen it's given up. This is the cause, this is the reason why delusion doesn't arise, or if it's already arisen it's given up.'"

AN 3.69

AN 3.69
Unskillful Roots
Akusalamūlasutta

“Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion.

Greed is a root of the unskillful. When a greedy person chooses to act by way of body, speech, or mind, that too is unskillful. When a greedy person, overcome by greed, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by greed.

Hate is a root of the unskillful. When a hateful person chooses to act by way of body, speech, or mind, that too is unskillful. When a hateful person, overcome by hate, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by hate.

Delusion is a root of the unskillful. When a deluded person chooses to act by way of body, speech, or mind, that too is unskillful. When a deluded person, overcome by delusion, causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’, that too is unskillful. And so these many bad, unskillful things are produced in them, born, sourced, originated, and conditioned by delusion. Such a person is said to have speech that’s ill-timed, false, meaningless, not in line with the teaching and training.

Why is this? This person causes another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking ‘I’m powerful, I want power’. So when someone makes a valid criticism, they’re scornful and admit nothing. When someone makes a baseless criticism, they make no effort to explain, ‘This is why that’s untrue, this is why that’s false.’ That’s why such a person is said to have speech that’s ill-timed, false, meaningless, not in line with the teaching and training.

Such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life, with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

Suppose a sal, axlewood, or boxwood tree was choked and engulfed by three camel’s foot creepers. It would fall to ruin and disaster. In the same way, such a person—overcome with bad, unskillful qualities born of greed, hate, and delusion—suffers in the present life,

with anguish, distress, and fever. And when the body breaks up, after death, they can expect to be reborn in a bad place.

These are the three unskillful roots.

There are these three skillful roots. What three? Contentment, love, and understanding.

Contentment is a root of the skillful. When a contented person chooses to act by way of body, speech, or mind, that too is skillful. When a contented person, not overcome by greed, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by contentment.

Love is a root of the skillful. When a loving person chooses to act by way of body, speech, or mind, that too is skillful. When a loving person, not overcome by hate, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by love.

Understanding is a root of the skillful. When an understanding person chooses to act by way of body, speech, or mind, that too is skillful. When an understanding person, not overcome by delusion, doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power', that too is skillful. And so these many skillful things are produced in them, born, sourced, originated, and conditioned by understanding. Such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

Why is this? This person doesn't cause another to suffer under a false pretext—by execution or imprisonment or confiscation or condemnation or banishment—thinking 'I'm powerful, I want power'. So when someone makes a valid criticism, they admit it and aren't scornful. When someone makes a baseless criticism, they make an effort to explain, 'This is why that's untrue, this is why that's false.' That's why such a person is said to have speech that's well-timed, true, meaningful, in line with the teaching and training.

For such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the present life they're happy, free of anguish, distress, and fever, and they're also extinguished in the present life.

Suppose a sal, axlewood, or boxwood tree was choked and engulfed by three camel's foot creepers. Then along comes a person with a spade and basket. They'd cut the creeper out by the roots, dig them up, and pull them out, down to the fibers and stems. Then they'd split the creeper apart, cut up the parts, and chop it into splinters. They'd dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they'd sweep away the ashes in a strong wind, or float them away down a swift stream. In the same way, for such a person, bad unskillful qualities born of greed, hate, and delusion are cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In the

present life they’re happy, free of anguish, distress, and fever, and they’re also extinguished in the present life.

These are the three skillful roots.”

AN 3.70

AN 3.70
Sabbath
Uposathasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her, "So, Visākhā, where are you coming from in the middle of the day?"

"Today, sir, I'm observing the sabbath."

"There are, Visākhā, these three sabbaths. What three? The sabbath of the cowherds, the sabbath of the Jains, and the sabbath of the noble ones.

And what is the sabbath of the cowherds? It's just like a cowherd who, in the late afternoon, takes the cows back to their owners. They reflect: 'Today the cows grazed in this place and that, and they drank in this place and that. Tomorrow the cows will graze in this place and that, and drink in this place and that.' In the same way, someone keeping the sabbath reflects: 'Today I ate this and that, and had a meal of this and that. Tomorrow I'll eat this and that, and have a meal of this and that.' And so they spend their day with a mind full of covetousness. That's the sabbath of the cowherds. When the cowherd's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

And what is the sabbath of the Jains? There's a kind of ascetic belonging to a group called the Jains. They encourage their disciples: 'Please, good people, don't hurt any living creatures more than a hundred leagues away to the east. Don't hurt any living creatures more than a hundred leagues away to the west. Don't hurt any living creatures more than a hundred leagues away to the north. Don't hurt any living creatures more than a hundred leagues away to the south.' So they encourage kindness and compassion for some creatures and not others. On the sabbath, they encourage their disciples: 'Please, good people, take off all your clothes and say: "I don't belong to anyone anywhere! And nothing belongs to me anywhere!"' But their mother and father still know, 'This is our child.' And they know, 'This is my mother and father.' Partner and child still know, 'This is our supporter.' And they know, 'This is my partner and child.' Bondservants, workers, and staff still know: 'This is our master.' And they know, 'These are my bondservants, workers, and staff.' So, at a time when they should be encouraged to speak the truth, the Jains encourage them to lie. This, I say, is lying. When the night has passed they use their possessions once more, though they've not been given back to them. This, I say, is stealing. That's the sabbath of the Jains. When the Jain's sabbath is observed like this it's not very fruitful or beneficial or splendid or bountiful.

And what is the sabbath of the noble ones? A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty head by applying effort.

And how is a dirty head cleaned by applying effort? With cleansing paste, clay, and water, and by applying the appropriate effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' As they recollect the Realized One, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Brahmā, living together with Brahmā. And because they think of Brahmā their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty body by applying effort.

And how is a dirty body cleaned by applying effort? With cleanser and powder, water, and by applying the appropriate effort. That's how a dirty body is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' As they recollect the teaching, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of Dhamma, living together with Dhamma. And because they think of the Dhamma their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty cloth by applying effort.

And how is a dirty cloth cleaned by applying effort? With salt, lye, cow dung, and water, and by applying the appropriate effort. That's how a dirty cloth is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This Saṅgha of the Buddha's disciples is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, and worthy of veneration with joined palms. It is the supreme field of merit for the world.' As they recollect the Saṅgha, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the Saṅgha, living together with the Saṅgha. And because they think of the Saṅgha their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning a dirty mirror by applying effort.

And how is a dirty mirror cleaned by applying effort? With oil, ash, a rolled-up cloth, and by applying the appropriate effort. That's how a dirty mirror is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. As they recollect their ethical conduct, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of ethical conduct, living together with ethics. And because they think of their ethical conduct their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

A corrupt mind is cleaned by applying effort. And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. It's just like cleaning dirty gold by applying effort.

And how is dirty gold cleaned by applying effort? With a furnace, flux, a blowpipe, and tongs, and by applying the appropriate effort. That's how dirty gold is cleaned by applying effort. In the same way, a corrupt mind is cleaned by applying effort.

And how is a corrupt mind cleaned by applying effort? It's when a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' As they recollect the faith, ethics, learning, generosity, and wisdom of both themselves and those deities, their mind becomes clear, joy arises, and mental corruptions are given up. This is called: 'A noble disciple who observes the sabbath of the deities, living together with the deities. And because they think of the deities their mind becomes clear, joy arises, and mental corruptions are given up.' That's how a corrupt mind is cleaned by applying effort.

Then that noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the vulgar act of sex. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up alcoholic drinks that cause negligence. I, too, for this day and night will give up alcoholic drinks that cause negligence. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones avoid seeing shows of dancing, singing, and music ; and beautifying and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will avoid seeing shows of dancing, singing, and music ; and

beautifying and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.

As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a cot or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a cot or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.'

That's the sabbath of the noble ones. When the sabbath of the noble ones is observed like this it's very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven treasures. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Two hundred years in the human realm is one day and night for the Gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of Yama is two thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night for the Joyful Gods. Thirty such days make up a month. Twelve such months make up a year. The life span of the Joyful Gods is four thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Eight hundred years in the human realm is one day and night for the Gods Who Love to Imagine. Thirty such days make up a month. Twelve such months make up a year. The life

span of the Gods Who Love to Imagine is eight thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Imagine. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Sixteen hundred years in the human realm is one day and night for the Gods Who Control what is Imagined by Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Control what is Imagined by Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control what is Imagined by Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

You shouldn't kill living creatures, or steal, or lie, or drink alcohol. Be celibate, refraining from sex, and don't eat at night, the wrong time.

Not wearing garlands or applying fragrance, you should sleep on a low bed, or a mat on the ground. This is the eight-factored sabbath, they say, explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see, radiating as far as they revolve. Those shining ones in the sky light up the quarters, dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—pearls, gems, fine beryl too, rose-gold or pure gold, or natural gold dug up by marmots—

they're not worth a sixteenth part of the sabbath with its eight factors, as starlight cannot rival the moon.

So an ethical woman or man, who has observed the eight-factored sabbath, having made merit whose outcome is happiness, blameless, they go to a heavenly place."

AN 3.71

AN 3.71
With Channa
Channasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the wanderer Channa went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda:

"Reverend Ānanda, do you advocate giving up greed, hate, and delusion?"

"We do, reverend."

"But what drawbacks have you seen, Reverend Ānanda, that you advocate giving up greed, hate, and delusion?"

"A greedy person, overcome by greed, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When greed has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A greedy person does bad things by way of body, speech, and mind. When greed has been given up, they don't do bad things by way of body, speech, and mind. A greedy person doesn't truly understand what's for their own good, the good of another, or the good of both. When greed has been given up, they truly understand what's for their own good, the good of another, or the good of both. Greed is a destroyer of sight, vision, and knowledge. It blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

A hateful person, overcome by hate, intends to hurt themselves, hurt others, and hurt both. …

A deluded person, overcome by delusion, intends to hurt themselves, hurt others, and hurt both. They experience mental pain and sadness. When delusion has been given up, they don't intend to hurt themselves, hurt others, and hurt both. They don't experience mental pain and sadness. A deluded person does bad things by way of body, speech, and mind. When delusion has been given up, they don't do bad things by way of body, speech, and mind. A deluded person doesn't truly understand what's for their own good, the good of another, or the good of both. When delusion has been given up, they truly understand what's for their own good, the good of another, or the good of both. Delusion is a destroyer of sight, vision, and knowledge; it blocks wisdom, it's on the side of anguish, and it doesn't lead to extinguishment.

This is the drawback we've seen in greed, hate, and delusion, and this is why we advocate giving them up."

“But, reverend, is there a path and a practice for giving up that greed, hate, and delusion?”

“There is, reverend, a path and a practice for giving up that greed, hate, and delusion.”

“Well, what is it?”

“It is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is the path, this is the practice for giving up that greed, hate, and delusion.”

“This is a fine path, a fine practice, for giving up that greed, hate, and delusion. Just this much is enough to be diligent.”

AN 3.72

AN 3.72
A Disciple of the Ājīvakas
Ājīvakasutta

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. Then a householder who was a disciple of the Ājīvaka ascetics went up to Venerable Ānanda, bowed, sat down to one side, and said to Ānanda:

"Honorable Ānanda, whose teaching is well explained? Who in the world is practicing well? Who in the world has done well?"

"Well then, householder, I'll ask you about this in return, and you can answer as you like. What do you think, householder? Is the teaching of those who teach for giving up greed, hate, and delusion well explained or not? Or how do you see this?"

"The teaching of those who teach for giving up greed, hate, and delusion is well explained. That's how I see it."

"What do you think, householder? Are those who practice for giving up greed, hate, and delusion practicing well or not? Or how do you see this?"

"Those who practice for giving up greed, hate, and delusion are practicing well. That's how I see it."

"What do you think, householder? Have those who've given up greed, hate, and delusion —so they're cut off at the root, made like a palm stump, obliterated, and unable to arise in the future—done well in the world, or not? Or how do you see this?"

"Those who've given up greed, hate, and delusion have done well in the world. That's how I see it."

"So, householder, you've declared: 'The teaching of those who teach for giving up greed, hate, and delusion is well explained.' And you've declared: 'Those who practice for giving up greed, hate, and delusion are practicing well.' And you've declared: 'Those who've given up greed, hate, and delusion have done well in the world.'"

"It's incredible, sir, it's amazing! There's no acclaiming your own teaching or disrespecting someone else's, just teaching what's relevant in that context. The goal is spoken of, but the self is not involved. You, sir, teach Dhamma for giving up greed, hate, and delusion. Your teaching is well explained. You, sir, practice for giving up greed, hate, and delusion. You in the world are practicing well. You've given up greed, hate, and delusion. You in the world have done well.

Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Venerable Ānanda has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may Venerable Ānanda remember me as a lay follower who has gone for refuge for life."

AN 3.73

AN 3.73
With Mahānāma the Sakyan
Mahānāmasakkasutta

So I have heard. At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time the Buddha had recently recovered from an illness. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

"For a long time, sir, I have understood your teaching like this: 'Knowledge is for those with immersion, not those without immersion.' But, sir, does immersion come first, then knowledge? Or does knowledge come first, then immersion?"

Then Venerable Ānanda thought, "The Buddha has recently recovered from an illness, and this Mahānāma asks him a question that's too deep. Why don't I take him off to one side and teach him the Dhamma?"

Then Ānanda took Mahānāma by the arm, led him off to one side, and said to him, "Mahānāma, the Buddha has spoken of the ethics, immersion, and wisdom of a trainee; and the ethics, immersion, and wisdom of an adept. What is the ethics of a trainee? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called the ethics of a trainee.

And what is the immersion of a trainee? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the immersion of a trainee.

And what is the wisdom of a trainee? They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called the wisdom of a trainee.

Then a noble disciple—accomplished in ethics, immersion, and wisdom—realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

In this way the Buddha has spoken of the ethics, immersion, and wisdom of both a trainee and an adept."

AN 3.74

AN 3.74
Jains
Niganṭhasutta

At one time Venerable Ānanda was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Licchavis Abhaya and Paṇḍitakumāra went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

“Sir, the Jain ascetic of the Ñātika clan claims to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He advocates the elimination of past deeds by fervent mortification, and breaking the bridge by not doing any new deeds. So with the ending of karma, suffering ends; with the ending of suffering, feeling ends; and with the ending of feeling, all suffering will have been worn away. This is how to go beyond suffering by means of this purification by wearing away in this very life. What, sir, does the Buddha say about this?”

“Abhaya, these three kinds of purification by wearing away have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What three?

It’s when, Abhaya, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Then a mendicant accomplished in ethics, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

Then a mendicant accomplished in immersion realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

These are the three kinds of purification by wearing away that have been rightly explained by the Buddha … in order to realize extinguishment.”

When he said this, Paṇḍitakumāra said to Abhaya, “Dear Abhaya, is there anything in what Ānanda has said so well that you would disagree with?”

“How could I not agree with what was said so well by Ānanda? If anyone didn’t agree with him, their head would explode!”

AN 3.75

AN 3.75
Support
Nivesakasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ānanda, those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in three things. What three?

Experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

Experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’

Experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

There might be change in the four primary elements—earth, water, air, and fire—but a noble disciple with experiential confidence in the Buddha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

There might be change in the four primary elements—earth, water, air, and fire—but a noble disciple with experiential confidence in the teaching … or the Saṅgha would never change. In this context, ‘change’ means that such a noble disciple will be reborn in hell, the animal realm, or the ghost realm: this is quite impossible.

Those who you have sympathy for, and those worth listening to—friends and colleagues, relatives and family—should be encouraged, supported, and established in these three things.”

AN 3.76

AN 3.76
Continued Existence (1st)
Paṭhamabhavasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘continued existence’. How is continued existence defined?”

“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”

“No, sir.”

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?”

“No, sir.”

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?”

“No, sir.”

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The consciousness of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That’s how there is rebirth into a new state of existence in the future. That’s how continued existence is defined.”

AN 3.77

AN 3.77
Continued Existence (2nd)
Dutiyabhavasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this thing called ‘continued existence’. How is continued existence defined?”

“If, Ānanda, there were no deeds to result in the sensual realm, would continued existence in the sensual realm still come about?”

“No, sir.”

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a lower realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the realm of luminous form, would continued existence in the realm of luminous form still come about?”

“No, sir.”

“So, Ānanda, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a middle realm. That’s how there is rebirth into a new state of existence in the future.

If there were no deeds to result in the formless realm, would continued existence in the formless realm still come about?”

“No, sir.”

“So, deeds are the field, consciousness is the seed, and craving is the moisture. The intention and aim of sentient beings—shrouded by ignorance and fettered by craving—is established in a higher realm. That’s how there is rebirth into a new state of existence in the future. That’s how continued existence is defined.”

AN 3.78

AN 3.78
Precepts and Observances
Sīlabbatasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him: “Ānanda, are all precepts and observances, lifestyles, and spiritual paths fruitful when taken as the essence?”

“This matter is not categorical, sir.”

“Well then, Ānanda, break it down.”

“Take the case of someone who cultivates precepts and observances, a lifestyle, and a spiritual path, taking this as the essence. If unskillful qualities grow while skillful qualities decline, that’s not fruitful. However, if unskillful qualities decline while skillful qualities grow, that is fruitful.”

That’s what Ānanda said, and the teacher approved.

Then Ānanda, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then, not long after Ānanda had left, the Buddha addressed the mendicants: “Mendicants, Ānanda is a trainee, but it’s not easy to find his equal in wisdom.”

AN 3.79

AN 3.79
Fragrances
Gandhajātasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, there are these three kinds of fragrance that spread only with the wind, not against it. What three? The fragrance of roots, heartwood, and flowers. These are the three kinds of fragrance that spread only with the wind, not against it. Is there a kind of fragrance that spreads with the wind, and against it, and both ways?”

“There is, Ānanda, such a kind of fragrance.”

“So what, sir, is that kind of fragrance?”

“It’s when, Ānanda, in some village or town, a woman or man has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. They live at home with a heart rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

Ascetics and brahmins everywhere praise them for these good qualities; even the deities praise them. This is the kind of fragrance that spreads with the wind, and against it, and both.

The fragrance of flowers doesn’t spread against the wind, nor sandalwood, pinwheel flowers, or jasmine; but the fragrance of the good spreads against the wind; a true person’s virtue spreads in every direction.”

AN 3.80

AN 3.80
Lesser
Cūḷanikāsutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard and learned this in the presence of the Buddha: ‘Ānanda, the Buddha Sikhī had a disciple called Abhibhū. Standing in the Brahmā realm, he could make his voice heard throughout the galaxy.’ I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”

“He was a disciple, Ānanda. Realized Ones are immeasurable.”

For a second time …

For a third time, Ānanda said to the Buddha: “… I wonder how far a Blessed One, a perfected one, a fully awakened Buddha can make their voice heard?”

“Ānanda, have you heard of a thousandfold lesser world system, a galaxy?”

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak. The mendicants will listen and remember it.”

“Well then, Ānanda, listen and apply your mind well, I will speak.”

“Yes, sir,” Ānanda replied. The Buddha said this:

“Ānanda, a galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Imagine, of the Gods who Control what is Imagined by Others, and a thousand Brahmā realms. This is called a thousandfold lesser world system, a ‘galaxy’.

A world system that extends for a thousand galaxies is called a millionfold middling world system, a ‘galactic cluster’.

A world system that extends for a thousand galactic clusters is called a billionfold great world system, a ‘galactic supercluster’.

If he wished, Ānanda, a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

“But how would the Buddha make his voice heard so far?”

“First, Ānanda, a Realized One would fill the galactic supercluster with light. When sentient beings saw the light, the Realized One would project his call so that they’d hear the sound. That’s how a Realized One could make his voice heard throughout a galactic supercluster, or as far as he wants.”

When he said this, Venerable Ānanda said, “I’m so fortunate, so very fortunate, to have a teacher with such power and might!”

When he said this, Venerable Udāyī said to Venerable Ānanda, “What is it to you, Reverend Ānanda, if your teacher has such power and might?”

When he said this, the Buddha said to Venerable Udāyī, “Not so, Udāyī, not so! If Ānanda were to die while still not free of greed, he would rule as king of the gods for seven lifetimes, and as king of all India for seven lifetimes, because of the confidence of his heart. However, Ānanda will be extinguished in the present life.”

AN 3.81

AN 3.81
Ascetics
Samaṇasutta

“Mendicants, there are three duties of an ascetic. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three duties of an ascetic.

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.82

AN 3.82
The Donkey
Gadrabhasutta

“Suppose, mendicants, a donkey followed behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’ But it doesn’t look like a cow, or sound like a cow, or leave a footprint like a cow. Still it follows behind a herd of cattle, thinking: ‘I can moo too! I can moo too!’

In the same way, some mendicant follows behind the mendicant Saṅgha, thinking: ‘I’m a monk too! I’m a monk too!’ But they don’t have the same enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom as the other mendicants. Still they follow behind the mendicant Saṇgha, thinking: ‘I’m a monk too! I’m a monk too!’

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.83

AN 3.83
Fields
Khettasutta

“Mendicants, a farmer has three primary duties. What three? A farmer first of all makes sure the field is well ploughed and tilled. Next they plant seeds in season. When the time is right, they irrigate the field and then drain it. These are the three primary duties of a farmer.

In the same way, a mendicant has three primary duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three primary duties of a mendicant.

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.84

AN 3.84
The Vajji
Vajjiputtasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then a certain Vajji monk went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, each fortnight over a hundred and fifty training rules are recited. I’m not able to train in them.”

“But monk, are you able to train in three trainings: the higher ethics, the higher mind, and the higher wisdom?”

“I am, sir.”

“So, monk, you should train in these three trainings: the higher ethics, the higher mind, and the higher wisdom.

As you train in these, you will give up greed, hate, and delusion. Then you won’t do anything unskillful, or practice anything bad.”

After some time that monk trained in the higher ethics, the higher mind, and the higher wisdom. He gave up greed, hate, and delusion. Then he didn’t do anything unskillful, or practice anything bad.

AN 3.85

AN 3.85
A Trainee
Sekkhasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this person called ‘a trainee’. How is a trainee defined?”

“They train, mendicant, that’s why they’re called ‘a trainee’. What is their training? They train in the higher ethics, the higher mind, and the higher wisdom. They train, that’s why they’re called ‘a trainee’.

As a trainee trains, following the straight road, first they know about ending;
enlightenment follows in the same lifetime.

Then the knowledge comes such a one, freed through enlightenment, with the end of the fetters of rebirth: ‘My freedom is unshakable.’”

AN 3.86

AN 3.86
Training (1st)
Paṭhamasikkhāsutta

“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who care for their own welfare train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening.

Take another case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say.”

AN 3.87

AN 3.87
Training (2nd)
Dutiyasikkhāsutta

“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who care for their own welfare train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, but has limited immersion and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual life. They keep the rules they’ve undertaken. With the ending of three fetters they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering. With the ending of three fetters, they’re a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

Take another case of a mendicant who has fulfilled their ethics and immersion, but has limited wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. With the ending of the five lower fetters they’re extinguished with extra effort. With the ending of the five lower fetters they’re extinguished without extra effort. With the ending of the five lower fetters they’re extinguished upon landing. With the ending of the five lower fetters they’re extinguished between one life and the next.

Take another case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

So, mendicants, if you practice partially you succeed partially. If you practice fully you succeed fully. These training rules are not a waste, I say.”

AN 3.88

AN 3.88
Training (3rd)
Tatiyasikkhāsutta

“Mendicants, each fortnight over a hundred and fifty training rules come up for recitation, in which gentlemen who care for their own welfare train. These are all included in the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings that include them all.

Take the case of a mendicant who has fulfilled their ethics, immersion, and wisdom. They break some lesser and minor training rules, but are restored. Why is that? Because I don’t say they’re incapable of that. But they’re constant and steady in their precepts regarding the training rules that are fundamental, befitting the spiritual path. They keep the rules they’ve undertaken.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished between one life and the next.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished upon landing.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished without extra effort.

If they don’t penetrate so far, with the ending of the five lower fetters they’re extinguished with extra effort.

If they don’t penetrate so far, with the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm.

If they don’t penetrate so far, with the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering.

If they don’t penetrate so far, with the ending of three fetters, they’re a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering.

If they don’t penetrate so far, with the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering.

If they don’t penetrate so far, with the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering.

So, mendicants, if you practice fully you succeed fully. If you practice partially you succeed partially. These training rules are not a waste, I say.”

AN 3.89

AN 3.89
Three Trainings (1st)
Paṭhamasikkhattayasutta

“Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

And what is the training in the higher ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is called the training in the higher ethics.

And what is the training in the higher mind? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the training in the higher mind.

And what is the training in the higher wisdom? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is called the training in the higher wisdom. These are the three trainings.”

AN 3.90

AN 3.90
Three Trainings (2nd)
Dutiyasikkhattayasutta

“Mendicants, these are the three trainings. What three? The training in the higher ethics, the higher mind, and the higher wisdom.

And what is the training in the higher ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is called the training in the higher ethics.

And what is the training in the higher mind? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the training in the higher mind.

And what is the training in the higher wisdom? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called the training in the higher wisdom. These are the three trainings.

The higher ethics, the higher mind, and the higher wisdom should be practiced by those energetic, steadfast, and resolute, practicing absorption, mindful, with guarded senses.

As before, so after; as after, so before. As below, so above; as above, so below.

As by day, so by night; as by night, so by day. Having mastered every direction with limitless immersion,

they call them a ‘trainee on the path’, and ‘one living a pure life’. But a wise one who has gone to the end of the path they call a ‘Buddha’ in the world.

With the cessation of consciousness, freed by the ending of craving, the liberation of their heart is like a lamp going out.”

AN 3.91

AN 3.91
At Paṅkadhā
Saṅkavāsutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. He arrived at a town of the Kosalans named Paṅkadhā, and stayed there.

Now, at that time a monk called Kassapagotta was resident at Paṅkadhā. There the Buddha educated, encouraged, fired up, and inspired the mendicants with a Dhamma talk about the training rules. Kassapagotta became quite impatient and bitter, thinking, "This ascetic is much too strict."

When the Buddha had stayed in Paṅkadhā as long as he pleased, he set out for Rājagaha. Traveling stage by stage, he arrived at Rājagaha, and stayed there.

Soon after the Buddha left, Kassapagotta became quite remorseful and regretful, thinking, "It's my loss, my misfortune, that when the Buddha was talking about the training rules I became quite impatient and bitter, thinking he was much too strict. Why don't I go to the Buddha and confess my mistake to him?"

Then Kassapagotta set his lodgings in order and, taking his bowl and robe, set out for Rājagaha. Eventually he came to Rājagaha and the Vulture's Peak. He went up to the Buddha, bowed, sat down to one side, and told him what had happened, saying:

"I have made a mistake, sir. It was foolish, stupid, and unskillful of me to become impatient and bitter when the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about the training rules, and to think, 'This ascetic is much too strict.' Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, Kassapa, you made a mistake. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future.

Kassapa, take the case of a senior mendicant who doesn't want to train and doesn't praise taking up the training. They don't encourage other mendicants who don't want to train to take up the training. And they don't truthfully and correctly praise at the right time those mendicants who do want to train. I don't praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting harm and suffering. That's why I don't praise that kind of senior mendicant.

Take the case of a middle mendicant who doesn't want to train …

Take the case of a junior mendicant who doesn't want to train … That's why I don't praise that kind of junior mendicant.

Kassapa, take the case of a senior mendicant who does want to train and praises taking up the training. They encourage other mendicants who don't want to train to take up the training. And they truthfully and correctly praise at the right time those mendicants who do want to train. I praise that kind of senior mendicant. Why is that? Because, hearing that I praised that mendicant, other mendicants might want to keep company with them. Then they might follow their example, which would be for their lasting welfare and happiness. That's why I praise that kind of senior mendicant.

Take the case of a middle mendicant who wants to train …

Take the case of a junior mendicant who wants to train … That's why I praise that kind of junior mendicant."

AN 3.92

AN 3.92
Urgent
Accāyikasutta

“Mendicants, a farmer has three urgent duties. What three? A farmer swiftly makes sure the field is well ploughed and tilled. Next they swiftly plant seeds in season. When the time is right, they swiftly irrigate or drain the field. These are the three urgent duties of a farmer. That farmer has no special power or ability to say: ‘Let the crops germinate today! Let them flower tomorrow! Let them ripen the day after!’ But there comes a time when that farmer’s crops germinate, flower, and ripen as the seasons change.

In the same way, a mendicant has three urgent duties. What three? Undertaking the training in the higher ethics, the higher mind, and the higher wisdom. These are the three urgent duties of a mendicant. That mendicant has no special power or ability to say: ‘Let my mind be freed from defilements by not grasping today! Or tomorrow! Or the day after!’ But there comes a time—as that mendicant trains in the higher ethics, the higher mind, and the higher wisdom—that their mind is freed from defilements by not grasping.

So you should train like this: ‘We will have keen enthusiasm for undertaking the training in the higher ethics, the higher mind, and the higher wisdom.’ That’s how you should train.”

AN 3.93

AN 3.93
Seclusion
Pavivekasutta

“Mendicants, wanderers of other religions advocate three kinds of seclusion. What three? Seclusion in robes, almsfood, and lodgings.

Wanderers of other religions advocate this kind of seclusion in robes. They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. This is what wanderers of other religions advocate for seclusion in robes.

Wanderers of other religions advocate this kind of seclusion in almsfood. They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit. This is what the wanderers of other religions advocate for seclusion in almsfood.

Wanderers of other religions advocate this kind of seclusion in lodgings. They stay in a wilderness, at the root of a tree, in a charnel ground, a forest, the open air, a heap of straw, or a threshing-hut. This is what wanderers of other religions advocate for seclusion in lodgings. These are the three kinds of seclusion that wanderers of other religions advocate.

In this teaching and training, there are three kinds of seclusion for a mendicant. What three? Firstly, a mendicant is ethical, giving up unethical conduct, being secluded from it. They have right view, giving up wrong view, being secluded from it. They’ve ended defilements, giving up defilements, being secluded from them. When a mendicant has these three kinds of seclusion, they’re called a mendicant who has reached the peak and the pith, being pure and consolidated in the core.

When a farmer’s rice field is ripe, they’d have the rice cut swiftly, gathered swiftly, transported swiftly, made into heaps swiftly, threshed swiftly, the straw and chaff removed swiftly, winnowed swiftly, brought over swiftly, pounded swiftly, and have the husks removed swiftly. In this way that farmer’s crop would reach the peak and the pith, being pure and consolidated in the core.

In the same way, when a mendicant is ethical, giving up unethical conduct, being secluded from it; when they have right view, giving up wrong view, being secluded from it; when they’ve ended defilements, giving up defilements, being secluded from them: they’re called a mendicant who has reached the peak and the pith, being pure and consolidated in the core.”

AN 3.94

AN 3.94
Springtime
Saradasutta

“After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates.

In the same way, when the stainless, immaculate vision of the teaching arises in a noble disciple, three fetters are given up: substantialist view, doubt, and misapprehension of precepts and observances.

Afterwards they get rid of two things: covetousness and ill will. Quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. If that noble disciple passed away at that time, they’re bound by no fetter that might return them to this world.”

AN 3.95

AN 3.95
Assemblies
Parisāsutta

“Mendicants, these are the three assemblies. What three? An assembly of the best, a divided assembly, and a harmonious assembly.

And what is an assembly of the best? An assembly where the senior mendicants are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And those who come afterwards follow their example. They too are not indulgent or slack, nor are they backsliders. Instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is called an assembly of the best.

And what is a divided assembly? An assembly where the mendicants argue, quarrel, and dispute, continually wounding each other with barbed words. This is called a divided assembly.

And what is a harmonious assembly? An assembly where the mendicants live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is called a harmonious assembly.

When the mendicants live in harmony like this, they create much merit. At that time the mendicants live in a holy dwelling, that is, the heart’s release by rejoicing. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, when the mendicants are in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes, they create much merit. At that time the mendicants live in a holy dwelling, that is, the heart’s release by rejoicing. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi.

These are the three assemblies.”

AN 3.96

AN 3.96
The Thoroughbred (1st)
Paṭhamaājānīyasutta

“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and reckoned as a factor of kingship. What three? It’s when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. …

In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It’s when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

And how is a mendicant fast? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is fast.

A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 3.97

AN 3.97
The Thoroughbred (2nd)
Dutiyaājānīyasutta

“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It’s when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king, …

In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It’s when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

And how is a mendicant fast? It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. That’s how a mendicant is fast.

A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 3.98

AN 3.98
The Thoroughbred (3rd)
Tatiyaājānīyasutta

“Mendicants, a fine royal thoroughbred with three factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What three? It’s when a fine royal thoroughbred is beautiful, strong, and fast. A fine royal thoroughbred with these three factors is worthy of a king. …

In the same way, a mendicant with three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? It’s when a mendicant is beautiful, strong, and fast.

And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

And how is a mendicant fast? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a mendicant is fast.

A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 3.99

AN 3.99
Jute
Potthakasutta

“Jute canvas is ugly, unpleasant to touch, and worthless whether it’s new, worn in, or worn out. They use worn out jute canvas for scrubbing pots, or else they just throw it away on the rubbish heap.

In the same way, if a junior mendicant is unethical, of bad character, this is how they’re ugly, I say. That person is just as ugly as jute canvas. If you associate with, accompany, and attend to that person, following their example, it’ll be for your lasting harm and suffering. This is how they’re unpleasant to touch, I say. That person is just as unpleasant to touch as jute canvas. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are not very fruitful or beneficial for the donor. This is how they’re worthless, I say. That person is just as worthless as jute canvas.

If a middle mendicant is unethical, of bad character, this is how they’re ugly, I say. …

If a senior mendicant is unethical, of bad character, this is how they’re ugly, I say. … If you associate with, accompany, and attend to that person, following their example, it’ll be for your lasting harm and suffering. …

If such a senior mendicant speaks among the Saṅgha, the mendicants say: ‘What’s an incompetent fool like you got to say? How on earth could you imagine you’ve got something worth saying!’ That person becomes angry and upset, and blurts out things that make the Saṅgha throw them out, as if they were throwing jute canvas away on the rubbish heap.

Cloth from Kāsi is beautiful, pleasant to touch, and valuable whether it’s new, worn in, or worn out. They use worn out cloth from Kāsi for wrapping, or else they place it in a fragrant casket.

In the same way, if a junior mendicant is ethical, of good character, this is how they’re beautiful, I say. That person is just as beautiful as cloth from Kāsi. If you associate with, accompany, and attend to such a person, following their example, it will be for your lasting welfare and happiness. This is how they’re pleasant to touch, I say. That person is just as pleasant to touch as cloth from Kāsi. Any robes, almsfood, lodgings, and medicines and supplies for the sick that they receive are very fruitful and beneficial for the donor. This is how they’re valuable, I say. That person is just as valuable as cloth from Kāsi.

If a middle mendicant is ethical, of good character, this is how they’re beautiful, I say. …

If a senior mendicant is ethical, of good character, this is how they’re beautiful, I say. …

If such a senior mendicant speaks in the midst of the Saṅgha, the mendicants say: ‘Venerables, be quiet! The senior mendicant is speaking on the teaching and training.’

So you should train like this: ‘We will be like cloth from Kāsi, not like jute canvas.’ That’s how you should train.”

AN 3.100

AN 3.100
A Lump of Salt
Loṇakapallasutta

“Mendicants, suppose you say: ‘No matter how this person performs a deed, they experience it the same way.’ This being so, the spiritual life could not be lived, and there’d be no chance of making a complete end of suffering.

Suppose you say: ‘No matter how this person performs a deed, they experience the result as it should be experienced.’ This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering.

Take the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, let alone a lot.

What kind of person does a trivial bad deed, but it lands them in hell? A person who hasn’t developed their physical endurance, ethics, mind, or wisdom. They’re small-minded and mean-spirited, living in suffering. That kind of person does a trivial bad deed, but it lands them in hell.

What kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, let alone a lot? A person who has developed their physical endurance, ethics, mind, and wisdom. They’re not small-minded, but are big-hearted, living without limits. That kind of person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot.

Suppose a person was to drop a lump of salt into a small bowl of water. What do you think, mendicants? Would that small bowl of water become salty and undrinkable?”

“Yes, sir. Why is that? Because there is only a little water in the bowl.”

“Suppose a person was to drop a lump of salt into the Ganges river. What do you think, mendicants? Would the Ganges river become salty and undrinkable?”

“No, sir. Why is that? Because the Ganges river is a vast mass of water.”

“This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

Take the case of a person who is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars. While another person isn’t thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

What kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? A person who is poor, with few possessions and little wealth. That kind of person is thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

What kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars? A person who is rich, affluent, and wealthy. That kind of person isn't thrown in jail for stealing half a dollar, a dollar, or a hundred dollars.

This is how it is in the case of a person who does a trivial bad deed, but they go to hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

It's like a sheep dealer or butcher. They can execute, jail, fine, or otherwise punish one person who steals from them, but not another.

What kind of person can they punish? A person who is poor, with few possessions and little wealth. That's the kind of person they can punish.

What kind of person can't they punish? A ruler or their minister who is rich, affluent, and wealthy. That's the kind of person they can't punish. In fact, all they can do is raise their joined palms and ask: 'Please, good sir, give me my sheep or pay me for it.'

This is how it is in the case of a person who does a trivial bad deed, but it lands them in hell. Meanwhile, another person does the same trivial bad deed, but experiences it in the present life, without even a bit left over, not to speak of a lot. …

Mendicants, suppose you say: 'No matter how this person performs a deed, they experience it the same way.' This being so, the spiritual life could not be lived, and there'd be no chance of making a complete end of suffering.

Suppose you say: 'No matter how this person performs a deed, they experience the result as it should be experienced.' This being so, the spiritual life can be lived, and there is a chance of making a complete end of suffering."

AN 3.101

AN 3.101
A Panner
Paṁsudhovakasutta

“Gold has coarse corruptions: sand, soil, and gravel. A panner or their apprentice pours it into a pan, where they wash, rinse, and clean it. When that’s been eliminated, there are medium corruptions in the gold: fine grit and coarse sand. The panner washes it again. When that’s been eliminated, there are fine corruptions in the gold: fine sand and black grime. The panner washes it again. When that’s been eliminated, only gold dust is left. A goldsmith or their apprentice places the gold in a crucible where they blow, melt, and smelt it. Still the gold is not settled and the dross is not totally gone. It’s not pliable, workable, or radiant, but is brittle and not completely ready for working. But the goldsmith keeps on blowing, melting, and smelting it. The gold becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

In the same way, a mendicant who is committed to the higher mind has coarse corruptions: bad bodily, verbal, and mental conduct. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they’ve been given up and eliminated, there are middling corruptions: sensual, malicious, or cruel thoughts. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they’ve been given up and eliminated, there are fine corruptions: thoughts of family, country, and being looked up to. A sincere, capable mendicant gives these up, gets rid of, eliminates, and obliterates them.

When they’ve been given up and eliminated, only thoughts about the teaching are left. That immersion is not peaceful or sublime or tranquil or unified, but is held in place by forceful suppression.

But there comes a time when that mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. That immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression. They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

If they wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with my hand the sun and moon, so mighty and powerful;

controlling my body as far as the Brahmā realm.' They are capable of realizing it, in each and every case.

If they wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' They are capable of realizing it, in each and every case.

If they wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind as "constricted mind", and scattered mind as "scattered mind"; expansive mind as "expansive mind", and unexpansive mind as "unexpansive mind"; mind that is not supreme as "mind that is not supreme", and mind that is supreme as "mind that is supreme"; mind immersed in samādhi as "mind immersed in samādhi", and mind not immersed in samādhi as "mind not immersed in samādhi"; freed mind as "freed mind", and unfreed mind as "unfreed mind".' They are capable of realizing it, in each and every case.

If they wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.' They are capable of realizing it, in each and every case.

If they wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: "These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm." And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.' They are capable of realizing it, in each and every case.

If they wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They are capable of realizing it, in each and every case."

AN 3.102

AN 3.102
Foundations
Nimittasutta

“Mendicants, a mendicant committed to the higher mind should focus on three foundations from time to time: the foundation of immersion, the foundation of exertion, and the foundation of equanimity.

If a mendicant dedicated to the higher mind focuses solely on the foundation of immersion, it’s likely their mind will incline to laziness.

If they focus solely on the foundation of exertion, it’s likely their mind will incline to restlessness.

If they focus solely on the foundation of equanimity, it’s likely their mind won’t properly become immersed in samādhi for the ending of defilements.

But when a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements.

It’s like when a goldsmith or a goldsmith’s apprentice prepares a forge, fires the crucible, picks up some gold with tongs and puts it in the crucible. From time to time they fan it, from time to time they sprinkle water on it, and from time to time they just watch over it. If they solely fanned it, the gold would likely be scorched. If they solely sprinkled water on it, the gold would likely cool down. If they solely watched over it, the gold would likely not be properly processed. But when that goldsmith fans it from time to time, sprinkles water on it from time to time, and watches over it from time to time, that gold becomes pliable, workable, and radiant, not brittle, and is ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a bracelet, earrings, a necklace, or a golden garland.

In the same way, a mendicant committed to the higher mind should focus on three foundations from time to time: the foundation of immersion, the foundation of exertion, and the foundation of equanimity. …

When a mendicant dedicated to the higher mind focuses from time to time on the foundation of immersion, the foundation of exertion, and the foundation of equanimity, their mind becomes pliable, workable, and radiant, not brittle, and has become rightly immersed in samādhi for the ending of defilements. They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

If they wish: ‘May I wield the many kinds of psychic power’ …

‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ … ‘May I recollect many kinds of past lives.’ … ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn.’ … ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ They are capable of realizing it, in each and every case.”

AN 3.103

AN 3.103
Before Awakening
Pubbevasambodhasutta

“Mendicants, before my awakening—when I was still unawakened but intent on awakening—I thought: ‘What’s the gratification in the world? What’s the drawback? What’s the escape?’

Then it occurred to me: ‘The pleasure and happiness that arise from the world: this is its gratification.

That the world is impermanent, suffering, and perishable: this is its drawback.

Removing and giving up desire and greed for the world: this is its escape.’

As long as I didn’t truly understand the world’s gratification, drawback, and escape in this way for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the world’s gratification, drawback, and escape in this way for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

AN 3.104

AN 3.104
Gratification (1st)
Paṭhamaassādasutta

“Mendicants, I went in search of the world’s gratification, and I found it. I’ve seen clearly with wisdom the full extent of gratification in the world. I went in search of the world’s drawbacks, and I found them. I’ve seen clearly with wisdom the full extent of the drawbacks in the world. I went in search of escape from the world, and I found it. I’ve seen clearly with wisdom the full extent of escape from the world.

As long as I didn’t truly understand the world’s gratification, drawback, and escape for what they are, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I did truly understand the world’s gratification, drawback, and escape for what they are, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

AN 3.105

AN 3.105
Gratification (2nd)
Dutiyaassādasutta

“Mendicants, if there were no gratification in the world, sentient beings wouldn’t be aroused by it. But because there is gratification in the world, sentient beings are aroused by it.

If the world had no drawback, sentient beings wouldn’t grow disillusioned with it. But since the world has a drawback, sentient beings do grow disillusioned with it.

If there were no escape from the world, sentient beings wouldn’t escape from it. But since there is an escape from the world, sentient beings do escape from it.

As long as sentient beings don’t truly understand the world’s gratification, drawback, and escape for what they are, they haven’t escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they don’t live detached, liberated, with a mind free of limits.

But when sentient beings truly understand the world’s gratification, drawback, and escape for what they are, they’ve escaped from this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—and they live detached, liberated, with a mind free of limits.”

AN 3.106

AN 3.106
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

“Mendicants, there are ascetics and brahmins who don’t truly understand the world’s gratification, drawback, and escape for what they are. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who do truly understand the world’s gratification, drawback, and escape for what they are. I deem them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.”

AN 3.107

AN 3.107
Wailing
Ruṇṇasutta

“Singing is regarded as wailing in the training of the Noble One. Dancing is regarded as madness. Too much laughter, showing the teeth, is regarded as childish. So break off singing and dancing; and when you’re appropriately pleased, it’s enough to simply smile.”

AN 3.108

AN 3.108
Satisfaction
Atittisutta

“Mendicants, there are three indulgences that never satisfy. What three? Sleep, alcoholic drinks, and sexual intercourse. These are the three indulgences that never satisfy.”

AN 3.109

AN 3.109
Unprotected
Arakkhitasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, when the mind is unprotected, deeds of body, speech, and mind are unprotected. When deeds are unprotected, they become corrupted. When deeds are corrupted, they become rotten. Someone whose deeds of body, speech, and mind are rotten will not have a good death.

It’s like a bungalow with a bad roof. The roof peak, rafters, and walls are unprotected. They get soaked, and become rotten.

In the same way, when the mind is unprotected, bodily, verbal, and mental deeds are unprotected. … Someone whose deeds of body, speech, and mind are rotten will not have a good death.

When the mind is protected, bodily, verbal, and mental deeds are protected. When deeds are protected, they don’t become corrupted. When deeds aren’t corrupted, they don’t become rotten. Someone whose deeds of body, speech, and mind aren’t rotten will have a good death.

It’s like a bungalow with a good roof. The roof peak, rafters, and walls are protected. They don’t get soaked, and they don’t become rotten.

In the same way, when the mind is protected, bodily, verbal, and mental deeds are protected. … Someone whose deeds of body, speech, and mind aren’t rotten will have a good death.”

AN 3.110

AN 3.110
Fallen
Byāpannasutta

Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

“Householder, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death. It’s like a bungalow with a bad roof. The roof peak, rafters, and walls fall in. In the same way, when the mind is fallen, bodily, verbal, and mental deeds are fallen. Someone whose deeds of body, speech, and mind are fallen will not have a good death.

When the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death. It’s like a bungalow with a good roof. The roof peak, rafters, and walls are not fallen in. In the same way, when the mind is not fallen, bodily, verbal, and mental deeds are not fallen. Someone whose deeds of body, speech, and mind are not fallen will have a good death.”

AN 3.111

AN 3.111
Sources (1st)
Paṭhamanidānasutta

“Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Any deed that emerges from greed, hate, or delusion—born, sourced, and originated from greed, hate, or delusion—is unskillful, blameworthy, results in suffering, and leads to the creation of more deeds, not their cessation. These are three sources that give rise to deeds.

There are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Any deed that emerges from contentment, love, or understanding—born, sourced, and originated from contentment, love, or understanding—is skillful, blameless, results in happiness, and leads to the cessation of more deeds, not their creation. These are three sources that give rise to deeds.”

AN 3.112

AN 3.112
Sources (2nd)
Dutiyanidānasutta

“Mendicants, there are these three sources that give rise to deeds. What three?

Desire comes up for things that stimulate desire and greed in the past, future, or present. And how does desire come up for things that stimulate desire and greed in the past, future, or present? In your heart you think about and consider things that stimulate desire and greed in the past, future, or present. When you do this, desire comes up, and you get attached to those things. This lust in the heart is what I call a fetter. That’s how desire comes up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds.

There are these three sources that give rise to deeds. What three? Desire doesn’t come up for things that stimulate desire and greed in the past, future, or present. And how does desire not come up for things that stimulate desire and greed in the past, future, or present? You understand the future result of things that stimulate desire and greed in the past, future, or present. When you know this, you grow disillusioned, your heart becomes dispassionate, and you see it with penetrating wisdom. That’s how desire doesn’t come up for things that stimulate desire and greed in the past, future, or present.

These are three sources that give rise to deeds.”

AN 3.113

AN 3.113
Bound for Loss
Āpāyikasutta

“Mendicants, three kinds of people are bound for a place of loss, bound for hell, if they don’t give up this fault. What three?

Someone who is unchaste, but claims to be celibate; someone who makes a groundless accusation of unchastity against a person whose celibacy is pure; and someone who has the view, ‘There is nothing wrong with sensual pleasures,’ so they throw themselves into sensual pleasures.

These are the three kinds of people bound for a place of loss, bound for hell, if they don’t give up this fault.”

AN 3.114

AN 3.114
Rare
Dullabhasutta

“Mendicants, the appearance of three people is rare in the world. What three? A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. A person who is grateful and thankful. The appearance of these three people is rare in the world.”

AN 3.115

AN 3.115
Immeasurable
Appameyyasutta

“Mendicants, these three people are found in the world. What three? Someone easy to measure, someone hard to measure, and someone who is immeasurable.

And who is the person easy to measure? It’s a person who is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. This is called ‘a person easy to measure’.

And who is the person hard to measure? It’s a person who is not restless, insolent, fickle, scurrilous, or loose-tongued. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. This is called ‘a person hard to measure’.

And who is the immeasurable person? It’s a mendicant who is perfected, and has ended defilements. This is called ‘an immeasurable person’.

These are the three people found in the world.”

AN 3.116

AN 3.116
Imperturbable
Āneñjasutta

“Mendicants, these three people are found in the world. What three?

First, a person, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite space. The lifespan of the gods of infinite space is twenty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

Furthermore, a person, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of infinite consciousness. The lifespan of the gods of infinite consciousness is forty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

Furthermore, a person, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They enjoy it and like it and find it satisfying. If they’re set on that, committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of nothingness. The lifespan of the gods of nothingness is sixty thousand eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person as regards their place of rebirth.

These are the three people found in the world.”

AN 3.117

AN 3.117
Failures and Accomplishments
Vipattisampadāsutta

“Mendicants, there are three failures. What three? Failure in ethics, mind, and view. And what is failure in ethics? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. This is called ‘failure in ethics’.

And what is failure in mind? It’s when someone is covetous and malicious. This is called ‘failure in mind’.

And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

These are the three failures.

There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

And what is accomplishment in ethics? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. This is called accomplishment in ethics.

And what is accomplishment in mind? It’s when someone is content and kind-hearted. This is called accomplishment in mind.

And what is accomplishment in view? It’s when someone has right view, an undistorted perspective, such as: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

These are the three accomplishments.”

AN 3.118

AN 3.118
Unfailing Dice
Apaṇṇakasutta

“Mendicants, there are three failures. What three? Failure in ethics, mind, and view.

And what is failure in ethics? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. This is called ‘failure in ethics’.

And what is failure in mind? It’s when someone is covetous and malicious. This is called ‘failure in mind’.

And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. Some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view. It’s like throwing unfailing dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell because of failure in ethics, mind, or view.

These are the three failures.

There are three accomplishments. What three? Accomplishment in ethics, mind, and view.

And what is accomplishment in ethics? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. This is called accomplishment in ethics.

And what is accomplishment in mind? It’s when someone is content and kind-hearted. This is called accomplishment in mind.

And what is accomplishment in view? It’s when someone has right view, an undistorted perspective, such as: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is called accomplishment in view. Some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly

realm because of accomplishment in ethics, mind, or view. It's like throwing unfailing dice: they always fall the right side up. In the same way, some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm because of accomplishment in ethics, mind, or view.

These are the three accomplishments."

AN 3.119

AN 3.119
Action
Kammantasutta

“Mendicants, there are three failures. What three? Failure in action, livelihood, and view.

And what is failure in action? It’s when someone kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. This is called ‘failure in action’.

And what is failure in livelihood? It’s when a noble disciple has wrong livelihood and earns a living by wrong livelihood. This is called ‘failure in livelihood’.

And what is failure in view? It’s when someone has wrong view, a distorted perspective, such as: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is called ‘failure in view’. These are the three failures.

There are three accomplishments. What three? Accomplishment in action, livelihood, and view.

And what is accomplishment in action? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. This is called ‘accomplishment in action’.

And what is accomplishment in livelihood? It’s when a noble disciple has right livelihood and earns a living by right livelihood. This is called ‘accomplishment in livelihood’.

And what is accomplishment in view? It’s when someone has right view, an undistorted perspective, such as: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’ This is called ‘accomplishment in view’.

These are the three accomplishments.”

AN 3.120

AN 3.120
Purity (1st)
Paṭhamasoceyyasutta

“Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

And what is purity of body? It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct. This is called ‘purity of body’.

And what is purity of speech? It’s when someone doesn’t use speech that’s false, divisive, harsh, or nonsensical. This is called ‘purity of speech’.

And what is purity of mind? It’s when someone is content, kind-hearted, and has right view. This is called ‘purity of mind’.

These are the three kinds of purity.”

AN 3.121

AN 3.121
Purity (2nd)
Dutiyasoceyyasutta

“Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind.

And what is purity of body? It’s when a mendicant doesn’t kill living creatures, steal, or have sex. This is called ‘purity of body’.

And what is purity of speech? It’s when a mendicant doesn’t use speech that’s false, divisive, harsh, or nonsensical. This is called ‘purity of speech’.

And what is purity of mind?

It’s when a mendicant who has sensual desire in them understands ‘I have sensual desire in me.’ When they don’t have sensual desire in them, they understand ‘I don’t have sensual desire in me.’ They understand how sensual desire arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have ill will in them they understand ‘I have ill will in me’; and when they don’t have ill will in them they understand ‘I don’t have ill will in me’. They understand how ill will arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

When they have dullness and drowsiness in them they understand ‘I have dullness and drowsiness in me’; and when they don’t have dullness and drowsiness in them they understand ‘I don’t have dullness and drowsiness in me’. They understand how dullness and drowsiness arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have restlessness and remorse in them they understand ‘I have restlessness and remorse in me’; and when they don’t have restlessness and remorse in them they understand ‘I don’t have restlessness and remorse in me’. They understand how restlessness and remorse arise; how, when they’ve already arisen, they’re given up; and how, once they’re given up, they don’t arise again in the future.

When they have doubt in them they understand ‘I have doubt in me’; and when they don’t have doubt in them they understand ‘I don’t have doubt in me’. They understand how doubt arises; how, when it’s already arisen, it’s given up; and how, once it’s given up, it doesn’t arise again in the future.

This is called ‘purity of mind’.

These are the three kinds of purity.

Purity of body, purity of speech, and undefiled purity of heart. A pure person, blessed with purity, has washed off all bad things, they say.”

AN 3.122

AN 3.122
Sagacity
Moneyyasutta

“Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind.

And what is sagacity of body? It’s when a mendicant doesn’t kill living creatures, steal, or have sex. This is called ‘sagacity of body’.

And what is sagacity of speech? It’s when a mendicant doesn’t use speech that’s false, divisive, harsh, or nonsensical. This is called ‘sagacity of speech’.

And what is sagacity of mind? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called ‘sagacity of mind’. These are the three kinds of sagacity.

A sage in body, a sage in speech, a sage undefiled in heart; a sage, blessed with sagacity, has given up everything, they say.”

AN 3.123

AN 3.123
At Kusinārā
Kusinārasutta

At one time the Buddha was staying near Kusinārā, in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, take the case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

The mendicant thinks: ‘It’s so good that this householder serves me with delicious fresh and cooked foods.’ Then they think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that food tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They think about it with sensual, malicious, or cruel thoughts. A gift to such a mendicant is not very fruitful, I say. Why is that? Because that mendicant is negligent.

Take another case of a mendicant living supported by a town or village. A householder or their child approaches and invites them for the next day’s meal. The mendicant accepts if they want. When the night has passed, they robe up in the morning, take their bowl and robe, and approach that householder’s home, where they sit on the seat spread out. The householder or their child serves and satisfies them with their own hands with delicious fresh and cooked foods.

It never occurs to them: ‘It’s so good that the householder or their child serves and satisfies me with their own hands with delicious fresh and cooked foods.’ They don’t think: ‘I really hope this householder serves me with delicious fresh and cooked foods in the future, too.’ They eat that almsfood untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. They think about it with thoughts of renunciation, good will, or harmlessness. A gift to such a mendicant is very fruitful, I say. Why is that? Because that mendicant is diligent.”

AN 3.124

AN 3.124
Arguments
Bhaṇḍanasutta

“Mendicants, I’m not even comfortable thinking about a place where mendicants argue—quarreling and disputing, continually wounding each other with barbed words—let alone going there. I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’ What three things have they given up? Thoughts of renunciation, good will, and harmlessness. What three things have they cultivated? Sensual, malicious, and cruel thoughts. … I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’

I feel comfortable going to a place where the mendicants live in harmony—appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes—let alone thinking about it. I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’ What three things have they given up? Sensual, malicious, and cruel thoughts. What three things have they cultivated? Thoughts of renunciation, good will, and harmlessness. … I come to a conclusion about them: ‘Clearly those venerables have given up three things and cultivated three things.’”

AN 3.125

AN 3.125
The Gotamaka Shrine
Gotamakacetiyasutta

At one time the Buddha was staying near Vesālī, at the Gotamaka Tree-shrine. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, I teach based on direct knowledge, not without direct knowledge. I teach with reasons, not without them. I teach with a demonstrable basis, not without it. Since this is so, you should follow my advice and instruction. This is enough for you to feel joyful, delighted, and happy: ‘The Blessed One is a fully awakened Buddha! The teaching is well explained! The Saṅgha is practicing well!’”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the galaxy shook.

AN 3.126

AN 3.126
Bharaṇḍu Kālāma
Bharaṇḍukālāmasutta

At one time the Buddha was wandering in the land of the Kosalans when he arrived at Kapilavatthu.

Mahānāma the Sakyan heard that he had arrived. He went up to the Buddha, bowed, and stood to one side. The Buddha said to him, “Go into Kapilavatthu, Mahānāma, and check if there’s a suitable guest house where I can spend the night.”

“Yes, sir,” replied Mahānāma. He returned to Kapilavatthu and searched all over the city, but he couldn’t see a suitable guest house for the Buddha to spend the night.

Then Mahānāma went up to the Buddha, and said to him, “Sir, there’s no suitable guest house in Kapilavatthu for you to spend the night. But there is this Bharaṇḍu the Kālāma, who used to be the Buddha’s spiritual companion. Why don’t you spend the night at his hermitage?”

“Go, Mahānāma, and set out a mat.”

“Yes, sir,” replied Mahānāma. He went to Bharaṇḍu’s hermitage, where he set out a mat, and got foot-washing water ready. Then he went back to the Buddha and said to him, “The mat and foot-washing water are set out. Please, sir, go at your convenience.”

Then the Buddha went to Bharaṇḍu’s hermitage, sat down on the seat spread out, and washed his feet.

Then it occurred to Mahānāma, “It’s too late to pay homage to the Buddha today. He’s tired. Tomorrow I’ll pay homage to the Buddha.” He bowed to the Buddha and respectfully circled him, keeping him on his right, then he left.

Then, when the night had passed, Mahānāma the Sakyan went up to the Buddha, and sat down to one side. The Buddha said to him:

“Mahānāma, there are these three teachers found in the world. What three? One teacher advocates the complete understanding of sensual pleasures, but not of forms or feelings. One teacher advocates the complete understanding of sensual pleasures and forms, but not of feelings. One teacher advocates the complete understanding of sensual pleasures, forms, and feelings. These are the three teachers found in the world. Do these three teachers have the same goal or different goals?”

When he said this, Bharaṇḍu said to Mahānāma, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

For a second time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

For a third time, Bharaṇḍu said, “Say they’re the same, Mahānāma!”

The Buddha said, “Say they’re different, Mahānāma!”

Then it occurred to Bharaṇḍu, “The Buddha has rebuked me three times in front of this illustrious Mahānāma. Why don’t I leave Kapilavatthu?” Then Bharaṇḍu the Kālāma left Kapilavatthu, never to return.

AN 3.127

AN 3.127
With Hatthaka
Hatthakasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Hatthaka, lighting up the entire Jeta's Grove, went up to the Buddha. Thinking, "I will stand before the Buddha," he sank and melted down, and wasn't able to stay still. It's like when ghee or oil is poured on sand, it sinks and melts down, and can't remain stable.

Then the Buddha said to Hatthaka, "Hatthaka, manifest a solid incarnation."

"Yes, sir," replied Hatthaka. He manifested a solid incarnation, bowed to the Buddha, and stood to one side.

The Buddha said to him, "Hatthaka, I wonder whether you still rehearse now the teachings that you rehearsed when you were a human being?"

"I still rehearse now the teachings that I rehearsed as a human being. And I also rehearse teachings that I didn't rehearse as a human being.

Just as the Buddha these days lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples, so I live crowded by the gods. The gods come from far away, thinking, 'We'll hear the teaching in the presence of Hatthaka.'

Sir, I passed away without getting enough of three things. What three? Seeing the Buddha; hearing the true teaching; and serving the Saṅgha. I passed away without getting enough of these three things.

I could never get enough of seeing the Buddha, serving the Saṅgha, or hearing the teaching.

Training in the higher ethics, loving to hear the true teaching, Hatthaka has gone to the Aviha realm without getting enough of these three things."

AN 3.128

AN 3.128
Bitter
Kaṭuviyasutta

At one time the Buddha was staying near Varanasi, in the deer park at Isipatana.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Varanasi for alms. While the Buddha was walking for alms near the cow-hitching place at the wavy leaf fig, he saw a disgruntled monk who was looking for pleasure in external things, unmindful, without situational awareness or immersion, with straying mind and undisciplined faculties.

The Buddha said to him, “Monk, don’t be bitter. If you’re bitter, corrupted by putrefaction, flies will, without a doubt, plague and infest you.”

Hearing this advice of the Buddha, that monk was struck with a sense of urgency. Then, after the meal, on his return from almsround, the Buddha told the mendicants what had happened. …

When he said this, one of the mendicants asked the Buddha:

“Sir, what is this ‘bitterness’? What is ‘putrefaction’? And what are the ‘flies’?”

“Desire is bitterness; ill will is the putrefaction; and bad, unskillful thoughts are the flies. If you’re bitter, corrupted by putrefaction, flies will, without a doubt, plague and infest you.

When your eyes and ears are unguarded, and you’re not restrained in your sense faculties, flies—those lustful thoughts—will plague you.

A mendicant who’s bitter, corrupted by putrefaction, is far from being extinguished, anguish is their lot.

Whether in village or wilderness, if they don’t find serenity in themselves, the fool, void of wisdom, is honored only by flies.

But those who have ethics, lovers of wisdom and peace, they, being peaceful, sleep at ease, since they’ve got rid of the flies.”

AN 3.129

AN 3.129
With Anuruddha (1st)
Paṭhamaanuruddhasutta

Then Venerable Anuruddha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sometimes, sir, with my clairvoyance that’s purified and superhuman, I see that females —when their body breaks up, after death—are mostly reborn in a place of loss, a bad place, the underworld, hell. How many qualities do females have so that they’re reborn in a place of loss, a bad place, the underworld, hell?”

“When females have three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. What three? A female lives at home with a heart full of the stain of stinginess in the morning, jealousy at midday, and sexual desire in the evening. When females have these three qualities, when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.”

AN 3.130

AN 3.130
With Anuruddha (2nd)
Dutiyaanuruddhasutta

Then Venerable Anuruddha went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

“Here’s the thing, Reverend Sāriputta. With clairvoyance that is purified and surpasses the human, I survey the thousandfold galaxy. My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi. But my mind is not freed from the defilements by not grasping.”

“Well, Reverend Anuruddha, when you say: ‘With clairvoyance that is purified and surpasses the human, I survey the entire galaxy,’ that’s your conceit. And when you say: ‘My energy is roused up and unflagging, my mindfulness is established and lucid, my body is tranquil and undisturbed, and my mind is immersed in samādhi,’ that’s your restlessness. And when you say: ‘But my mind is not freed from the defilements by not grasping,’ that’s your remorse. It would be good to give up these three things. Ignore them and apply your mind to freedom from death.”

After some time Anuruddha gave up these three things. Ignoring them, he applied his mind to freedom from death. Then Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Anuruddha became one of the perfected.

AN 3.131

AN 3.131
Under Cover
Paṭicchannasutta

“Mendicants, three things are conveyed under cover, not in the open. What three? Females are married with a veil, not unveiled. Brahmin hymns are conveyed under cover, not openly. Wrong view is conveyed under cover, not in the open. These three things are conveyed under cover, not in the open.

Three things shine in the open, not under cover. What three? The moon shines in the open, not under cover. The sun shines in the open, not under cover. The teaching and training proclaimed by a Realized One shine in the open, not under cover. These three things shine in the open, not under cover.”

AN 3.132

AN 3.132
Etchings
Lekhasutta

“Mendicants, these three people are found in the world. What three? A person like a line drawn in stone, a person like a line drawn in sand, and a person like a line drawn in water.

And who is the person like a line drawn in stone? It’s a person who is often angry, and their anger lingers for a long time. It’s like a line drawn in stone, which isn’t quickly worn away by wind and water, but lasts for a long time. In the same way, this person is often angry, and their anger lingers for a long time. This is called a person like a line drawn in stone.

And who is the person like a line drawn in sand? It’s a person who is often angry, but their anger doesn’t linger long. It’s like a line drawn in sand, which is quickly worn away by wind and water, and doesn’t last long. In the same way, this person is often angry, but their anger doesn’t linger long. This is called a person like a line drawn in sand.

And who is the person like a line drawn in water? It’s a person who, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. It’s like a line drawn in water, which vanishes right away, and doesn’t last long. In the same way, this person, though spoken to by someone in a rough, harsh, and disagreeable manner, still stays in touch, interacts with, and greets them. This is called a person like a line drawn in water.

These are the three people found in the world.”

AN 3.133

AN 3.133
A Warrior
Yodhājīvasutta

“Mendicants, a warrior with three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship. What three? He’s a long-distance shooter, a marksman, one who shatters large objects. A warrior with these three factors is worthy of a king, fit to serve a king, and is reckoned as a factor of kingship.

In the same way, a mendicant with three factors is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What three? They’re a long-distance shooter, a marksman, and one who shatters large objects.

And how is a mendicant a long-distance shooter? It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of feeling at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all feeling—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of perception at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all perception—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of choices at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all choices—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how a mendicant is a long-distance shooter.

And how is a mendicant a marksman? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is a marksman.

And how does a mendicant shatter large objects? It’s when a mendicant shatters the great mass of ignorance. That’s how a mendicant shatters large objects.

A mendicant with these three qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 3.134

AN 3.134
Assemblies
Parisāsutta

“Mendicants, there are these three assemblies. What three? An assembly educated in fancy talk, an assembly educated in questioning, and an assembly educated to the fullest extent. These are the three assemblies.”

AN 3.135

AN 3.135
A Friend
Mittasutta

“Mendicants, you should associate with a friend who has three factors. What three? They give what is hard to give, they do what is hard to do, and they bear what is hard to bear. You should associate with a friend who has these three factors.”

AN 3.136

AN 3.136
Arising
Uppādāsutta

“Mendicants, whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all conditions are impermanent. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: ‘All conditions are impermanent.’

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all conditions are suffering. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: ‘All conditions are suffering.’

Whether Realized Ones arise or not, this law of nature persists, this regularity of natural principles, this invariance of natural principles: all things are not-self. A Realized One understands this and comprehends it, then he explains, teaches, asserts, establishes, clarifies, analyzes, and reveals it: ‘All things are not-self.’”

AN 3.137

AN 3.137
A Hair Blanket
Kesakambalasutta

“Mendicants, a hair blanket is said to be the worst kind of woven cloth. It’s cold in the cold, hot in the heat, ugly, smelly, and unpleasant to touch. In the same way, the teaching of the bamboo-staffed ascetic is said to be the worst of all the doctrines of the various ascetics and brahmins.

The bamboo-staffed ascetic, that silly man, has this doctrine and view: ‘There is no power in deeds, action, or energy.’

Now, all the perfected ones, the fully awakened Buddhas who lived in the past taught the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’

All the perfected ones, the fully awakened Buddhas who will live in the future will teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes them by saying: ‘There is no power in deeds, action, or energy.’

I too, the perfected one, the fully awakened Buddha in the present, teach the efficacy of deeds, action, and energy. But the bamboo-staffed ascetic opposes me by saying: ‘There is no power in deeds, action, or energy.’

It’s like a trap set at the mouth of a river, which would bring harm, suffering, calamity, and disaster for many fish. In the same way that silly man the bamboo-staffed ascetic is a trap for humans, it seems to me. He has come into the world for the harm, suffering, calamity, and disaster of many beings.”

AN 3.138

AN 3.138
Accomplishment
Sampadāsutta

“Mendicants, there are three accomplishments. What three? Accomplishment in faith, ethics, and wisdom. These are the three accomplishments.”

AN 3.139

AN 3.139
Growth
Vuddhisutta

“Mendicants, there are three kinds of growth. What three? Growth in faith, ethics, and wisdom. These are the three kinds of growth.”

AN 3.140

AN 3.140
A Wild Colt
Assakhaḷuṅkasutta

“Mendicants, I will teach you about three wild colts and three wild people. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned.

These are the three wild colts.

And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

And how is a wild person fast, but not beautiful or well proportioned? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they’re not beautiful, I say. And they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

And how is a wild person fast and beautiful, but not well proportioned? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. But they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

And how is a wild person fast, beautiful, and well proportioned? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes,

almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned.

These are the three wild people."

AN 3.141

AN 3.141
Excellent Horses
Assaparassasutta

“Mendicants, I will teach you the three excellent horses and the three excellent people. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What are the three excellent horses? One excellent horse is fast, but not beautiful or well proportioned. Another excellent horse is fast and beautiful, but not well proportioned. While another excellent horse is fast, beautiful, and well proportioned.

These are the three excellent horses.

“What are the three excellent people? One excellent person is fast, but not beautiful or well proportioned. Another excellent person is fast and beautiful, but not well proportioned. While another excellent person is fast, beautiful, and well proportioned.

And how is an excellent person fast, but not beautiful or well proportioned? It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is how they’re fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they’re not beautiful, I say. And they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how an excellent person is fast, but not beautiful or well proportioned.

And how is an excellent person fast and beautiful, but not well proportioned? It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. But they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how an excellent person is fast and beautiful, but not well proportioned.

And how is an excellent person fast, beautiful, and well proportioned? It’s when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re well proportioned, I say. This is how an excellent person is fast, beautiful, and well proportioned.

These are the three excellent people.”

AN 3.142

AN 3.142
The Thoroughbred
Assājānīyasutta

“Mendicants, I will teach you the three fine thoroughbred horses, and the three fine thoroughbred people. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What are the three fine thoroughbred horses? One fine thoroughbred horse … is fast, beautiful, and well proportioned.

These are the three fine thoroughbred horses.

And what are the three fine thoroughbred people? One fine thoroughbred person … is fast, beautiful, and well proportioned.

And how is a fine thoroughbred person … fast, beautiful, and well proportioned? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned.

These are the three fine thoroughbred people.”

AN 3.143

AN 3.143
At the Peacocks' Feeding Ground (1st)
Paṭhamamoranivāpasutta

At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

AN 3.144

AN 3.144
At the Peacocks' Feeding Ground (2nd)
Dutiyamoranivāpasutta

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

AN 3.145

AN 3.145
At the Peacocks' Feeding Ground (3rd)
Tatiyamoranivāpasutta

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans. What three? Right view, right knowledge, and right freedom.

A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are the best among gods and humans."

AN 3.146

AN 3.146
Unskillful
Akusalasutta

“Someone with three qualities is cast down to hell. What three? Unskillful deeds by way of body, speech, and mind.

Someone with these three qualities is cast down to hell.

Someone with three qualities is raised up to heaven. What three? Skillful deeds by way of body, speech, and mind.

Someone with these three qualities is raised up to heaven.”

AN 3.147

AN 3.147
Blameworthy
Sāvajjasutta

“Someone with three qualities is cast down to hell. What three? Blameworthy deeds by way of body, speech, and mind.

Someone with these three qualities is cast down to hell.

Someone with three qualities is raised up to heaven. What three? Blameless deeds by way of body, speech, and mind. Someone with these three qualities is raised up to heaven.”

AN 3.148

AN 3.148
Unethical
Visamasutta

“Someone with three qualities is cast down to hell. … Unethical deeds by way of body, speech, and mind. …

Someone with three qualities is raised up to heaven. … Ethical deeds by way of body, speech, and mind. …”

AN 3.149

AN 3.149
Impure
Asucisutta

“Someone with three qualities is cast down to hell. … Impure deeds by way of body, speech, and mind. …

Someone with three qualities is raised up to heaven. … Pure deeds by way of body, speech, and mind. …”

AN 3.150

AN 3.150
Broken (1st)
Paṭhamakhatasutta

“When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. They deserve to be blamed and reproved by sensible people, and they create much wickedness. What three? Unskillful deeds by way of body, speech, and mind. …

When an astute, competent true person has three qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What three? Skillful deeds by way of body, speech, and mind. …”

AN 3.151

AN 3.151
Broken (2nd)
Dutiyakhatasutta

“When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Blameworthy deeds by way of body, speech, and mind. …

When an astute, competent true person has three qualities they keep themselves healthy and whole. … Blameless deeds by way of body, speech, and mind. …”

AN 3.152

AN 3.152
Broken (3rd)
Tatiyakhatasutta

“When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Unethical deeds by way of body, speech, and mind. …

When an astute, competent true person has three qualities they keep themselves healthy and whole. … Ethical deeds by way of body, speech, and mind. …”

AN 3.153

AN 3.153
Broken (4th)
Catutthakhatasutta

“When a foolish, incompetent untrue person has three qualities they keep themselves broken and damaged. … Impure deeds by way of body, speech, and mind. …

When an astute, competent true person has three qualities they keep themselves healthy and whole. … Pure deeds by way of body, speech, and mind. …”

AN 3.154

AN 3.154
Homage
Vandanāsutta

“Mendicants, there are three kinds of homage. What three? By way of body, speech, and mind. These are the three kinds of homage.”

AN 3.155

AN 3.155
Morning
Pubbaṇhasutta

“Mendicants, those sentient beings who do good things in the morning by way of body, speech, and mind have a good morning.

Those sentient beings who do good things at midday by way of body, speech, and mind have a good midday.

Those sentient beings who do good things in the evening by way of body, speech, and mind have a good evening.

A good star, a good fortune, a good dawn, a good rising, a good moment, a good hour: these come with good gifts to spiritual practitioners.

Worthy deeds of body, verbal worthy deeds, worthy deeds of mind, worthy resolutions: when your deeds have been worthy, you get worthy benefits.

Those happy with these benefits flourish in the Buddha’s teaching. May you and all your relatives be healthy and happy!”

AN 3.156

“Mendicants, there are three practices. What three? The addicted practice, the scorching practice, and the middle practice.

And what’s the addicted practice? It’s when someone has this doctrine and view: ‘There’s nothing wrong with sensual pleasures’; so they throw themselves into sensual pleasures. This is called the addicted practice.

And what’s the scorching practice? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. They tear out their hair and beard, committed to this practice. They constantly stand, refusing seats. They squat, committed to persisting in the squatting position. They lie on a mat of thorns, making a mat of thorns their bed. They pursue the practice of immersion in water three times a day, including the evening. And so they live pursuing these various ways of mortifying and tormenting the body. This is called the scorching practice.

And what’s the middle practice? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. This is called the middle practice.

These are the three practices.

AN 3.157

Mendicants, there are three practices. What three? The addicted practice, the scorching practice, the middle practice.

And what's the addicted practice? … This is called the addicted practice.

And what is the scorching practice? … This is called the scorching practice.

And what's the middle practice? It's when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don't arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. …

AN 3.158

They develop the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. …

AN 3.159

They develop the faculty of faith … energy … mindfulness … immersion … wisdom …

AN 3.160

They develop the power of faith … energy … mindfulness … immersion … wisdom …

AN 3.161

They develop the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity …

AN 3.162

They develop right view … right thought … right speech … right action … right livelihood … right effort … right mindfulness … right immersion … This is called the middle practice. These are the three practices.”

AN 3.163

“Someone with three qualities is cast down to hell. What three? They themselves kill living creatures. They encourage others to kill living creatures. And they approve of killing living creatures.

Someone with these three qualities is cast down to hell.

AN 3.164

Someone with three qualities is raised up to heaven. What three? They don’t themselves kill living creatures. They encourage others to not kill living creatures. And they approve of not killing living creatures. …

AN 3.165

They themselves steal. They encourage others to steal. And they approve of stealing. …

AN 3.166

They don’t themselves steal. They encourage others to not steal. And they approve of not stealing. …

AN 3.167

They themselves commit sexual misconduct. They encourage others to commit sexual misconduct. And they approve of committing sexual misconduct. …

AN 3.168

They don’t themselves commit sexual misconduct. They encourage others to not commit sexual misconduct. And they approve of not committing sexual misconduct. …

AN 3.169

They themselves lie. They encourage others to lie. And they approve of lying. …

AN 3.170

They don’t themselves lie. They encourage others to not lie. And they approve of not lying. …

AN 3.171

They themselves speak divisively. They encourage others to speak divisively. And they approve of speaking divisively. …

AN 3.172

They don’t themselves speak divisively. They encourage others to not speak divisively. And they approve of not speaking divisively. …

AN 3.173

They themselves speak harshly. They encourage others to speak harshly. And they approve of speaking harshly. …

AN 3.174

They don’t themselves speak harshly. They encourage others to not speak harshly. And they approve of not speaking harshly. …

AN 3.175

They themselves talk nonsense. They encourage others to talk nonsense. And they approve of talking nonsense. …

AN 3.176

They don’t themselves talk nonsense. They encourage others to not talk nonsense. And they approve of not talking nonsense. …

AN 3.177

They themselves are covetous. They encourage others to be covetous. And they approve of covetousness. …

AN 3.178

They themselves are content. They encourage others to be contented. And they approve of being contented. …

AN 3.179

They themselves have ill will. They encourage others to have ill will. And they approve of having ill will. …

AN 3.180

They themselves are kind-hearted. They encourage others to be kind-hearted. And they approve of kind-heartedness. …

AN 3.181

They themselves have wrong view. They encourage others to have wrong view. And they approve of wrong view. …

AN 3.182

They themselves have right view. They encourage others to have right view. And they approve of right view.

Someone with these three qualities is raised up to heaven.”

AN 3.183-352

AN 3.183–352
Untitled Discourses on Greed, Etc.
Rāgapeyyāla

“For insight into greed, three things should be developed. What three? Emptiness immersion; signless immersion; and undirected immersion. For insight into greed, these three things should be developed.

For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go …

hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … insight … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence, these three things should be developed.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Threes is finished.

AN 4.1

AN 4.1
Understood
Anubuddhasutta

So I have heard. At one time the Buddha was staying in the land of the Vajjis at Wares Village. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, due to not understanding and not penetrating four things, both you and I have wandered and transmigrated for such a very long time. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there’ll be no more future lives.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Ethics, immersion, and wisdom, and the supreme freedom: these things have been understood by Gotama the renowned.

And so the Buddha, having insight, explained this teaching to the mendicants. The teacher made an end of suffering, seeing clearly, he is extinguished.”

AN 4.2

AN 4.2
Fallen
Papatitasutta

“Someone without four things is said to have ‘fallen from this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone without these four things is said to have ‘fallen from this teaching and training’.

Someone with four things is said to be ‘secure in this teaching and training’. What four? Noble ethics, immersion, wisdom, and freedom. Someone with these four things is said to be ‘secure in this teaching and training’.

They fall, collapsed and fallen; greedy, they return. The work is done, the joyful is enjoyed, happiness is found through happiness.”

AN 4.3

AN 4.3
Broken (1st)
Paṭhamakhatasutta

“When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. When a foolish, incompetent untrue person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. When an astute, competent true person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you’ll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What’s really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them.”

AN 4.4

AN 4.4
Broken (2nd)
Dutiyakhatasutta

“When a foolish, incompetent untrue person acts wrongly toward four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Mother … father … a Realized One … and a disciple of a Realized One. When a foolish, incompetent untrue person acts wrongly toward these four people they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person acts rightly toward four people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What four? Mother … father … a Realized One … and a disciple of a Realized One. When an astute, competent true person acts rightly toward these four people they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.

A person who does wrong by their mother or father, or a Realized One, a Buddha, or one of their disciples, creates much wickedness.

Because of their unprincipled conduct toward their parents, they’re criticized in this life by the astute, and they depart to be reborn in a place of loss.

A person who does right by their mother and father, or a Realized One, a Buddha, or one of their disciples, creates much merit.

Because of their principled conduct toward their parents, they’re praised in this life by the astute, and they depart to rejoice in heaven.”

AN 4.5

AN 4.5
With the Stream
Anusotasutta

“These four people are found in the world. What four? A person who goes with the stream; a person who goes against the stream; a steadfast person; and a brahmin who has crossed over and stands on the far shore.

And who is the person who goes with the stream? It’s a person who takes part in sensual pleasures and does bad deeds. This is called a person who goes with the stream.

And who is the person who goes against the stream? It’s a person who doesn’t take part in sensual pleasures or do bad deeds. They live the full and pure spiritual life in pain and sadness, weeping, with tearful faces. This is called a person who goes against the stream.

And who is the steadfast person? It’s a person who, with the ending of the five lower fetters, is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is called a steadfast person.

And who is a brahmin who has crossed over and stands on the far shore? It’s a person who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is called a brahmin who has crossed over and stands on the far shore.

These are the four people found in the world.

All those people with unbridled sensuality, not free of lust, enjoying sensual pleasures in this life: again and again, they return to birth and old age; those who go with the stream are sunk in craving.

So a wise one in this life, with mindfulness established, doesn’t take part in sensual pleasures and bad deeds. In pain they’d give up sensual pleasures: they call that person ‘one who goes against the stream’.

Someone who’s given up five corruptions, a perfect trainee, not liable to decline, who’s mastered their mind, with faculties immersed in samādhi, that’s called ‘a steadfast person’.

The sage who has comprehended all things, high and low, cleared them and ended them, so they are no more; they’ve completed the spiritual journey, and gone to the end of the world, they’re called ‘one who has gone beyond’.”

AN 4.6

AN 4.6
A Little Learning
Appassutasutta

“Mendicants, these four people are found in the world. What four? A person may have:

Little learning and not get the point of learning.
Little learning but get the point of learning.
Much learning but not get the point of learning.
Much learning and get the point of learning.

And how has a person learned little and not got the point of learning? It’s when a person has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the little they’ve learned, they understand neither the meaning nor the text, nor do they practice in line with the teaching. That’s how a person has learned little and not got the point of learning.

And how has a person learned little but has got the point of learning? It’s when a person has learned little of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But with the little they’ve learned, they understand the meaning and the text, and they practice in line with the teaching. That’s how a person has learned little but has got the point of learning.

And how has a person learned much but hasn't got the point of learning? It’s when a person has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But even though they’ve learned much, they understand neither the meaning nor the text, nor do they practice in line with the teaching. That’s how a person has learned much but hasn't got the point of learning.

And how has a person learned much and has got the point of learning? It’s when a person has learned much of the statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And with the large amount they’ve learned, they understand the meaning and the text, and they practice in line with the teaching. That’s how a person has learned much and has got the point of learning.

These are the four people found in the world.

If you don’t learn much, and aren’t steady in ethics, they’ll criticize you on both counts,

for your ethics and your learning.

If you don’t learn much, and you are steady in ethics, they’ll praise your ethical conduct, since your learning has succeeded.

If you learn much, but aren’t steady in ethics, they’ll criticize your ethical conduct, for your learning hasn’t succeeded.

If you learn much, and you are steady in ethics, they’ll praise you on both counts, for your ethics and your learning.

A wise disciple of the Buddha who is learned and has memorized the teachings; like a pendant of river gold, who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they’re praised.”

AN 4.7

AN 4.7
Beautification
Sobhanasutta

“Mendicants, these four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha. What four? A monk, a nun, a layman, and a laywoman.

These four competent, educated, assured, learned people—who have memorized the teachings and practice in line with the teachings—beautify the Saṅgha.

Whoever is competent and assured, learned, a memorizer of the teachings, who lives in line with the teachings—such a person is said to beautify the Saṅgha.

A monk accomplished in ethics, and a learned nun, a faithful layman, and a faithful laywoman, too: these beautify the Saṅgha, they are the beautifiers of the Saṅgha.”

AN 4.8

AN 4.8
Self-assured
Vesārajjasutta

“Mendicants, a Realized One has four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. What four?

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to be a fully awakened Buddha, but you don’t understand these things.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘You claim to have ended all defilements, but you still have these defilements.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘The acts that you say are obstructions are not really obstructions for the one who performs them.’ Since I see no such reason, I live secure, fearless, and assured.

I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘Though you teach that this teaching leads to the goal of the complete ending of suffering, it doesn’t lead there for one who practices it.’ Since I see no such reason, I live secure, fearless, and assured.

A Realized One has these four kinds of self-assurance. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.

The various grounds for criticism that ascetics and brahmins rely on vanish on reaching a Realized One, assured, gone beyond grounds for criticism.

He rolls forth the Wheel of Dhamma as a consummate one, complete, compassionate for all living creatures. Sentient beings revere him, first among gods and humans, who has gone beyond rebirth.”

AN 4.9

AN 4.9
The Arising of Craving
Taṇhuppādasutta

“Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state.

These are the four things that give rise to craving in a mendicant.

Craving is a person’s partner as they transmigrate on this long journey. They go from this state to another, but don’t escape transmigration.

Knowing this drawback—that craving is the cause of suffering—rid of craving, free of grasping, a mendicant would wander mindful.”

AN 4.10

AN 4.10
Yokes
Yogasutta

“Mendicants, there are these four yokes. What four? The yokes of sensual pleasures, future lives, views, and ignorance.

And what is the yoke of sensual pleasures? It’s when you don’t truly understand sensual pleasures’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures linger on inside. This is called the yoke of sensual pleasures. Such is the yoke of sensual pleasures.

And what is the yoke of future lives? It’s when you don’t truly understand future lives’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for continued existence linger on inside. This is called the yoke of future lives. Such are the yokes of sensual pleasures and future lives.

And what is the yoke of views? It’s when you don’t truly understand views’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for views linger on inside. This is called the yoke of views. Such are the yokes of sensual pleasures, future lives, and views.

And what is the yoke of ignorance? It’s when you don’t truly understand the six fields of contact’s origin, ending, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact linger on inside. This is called the yoke of ignorance. Such are the yokes of sensual pleasures, future lives, views, and ignorance. These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That’s why someone yoked to them is called: ‘one who has not found sanctuary from the yoke’.

These are the four yokes.

There are these four kinds of unyoking. What four? Unyoking from sensual pleasures, future lives, views, and ignorance.

And what is unyoking from sensual pleasures? It’s when you truly understand sensual pleasures’ origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for sensual pleasures don’t linger on inside. This is called unyoking from sensual pleasures. Such is unyoking from sensual pleasures.

And what is unyoking from future lives? It's when you truly understand future lives' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for continued existence don't linger on inside. This is called unyoking from future lives. Such is unyoking from sensual pleasures and future lives.

And what is unyoking from views? It's when you truly understand views' origin, ending, gratification, drawback, and escape. So greed, relishing, affection, infatuation, thirst, passion, attachment, and craving for views don't linger on inside. This is called unyoking from views. Such is unyoking from sensual pleasures, future lives, and views.

And what is unyoking from ignorance? It's when you truly understand the six fields of contact's origin, ending, gratification, drawback, and escape, so ignorance and unknowing of the six fields of contact don't linger on inside. This is called unyoking from ignorance. Such is unyoking from sensual pleasures, future lives, views, and ignorance. These are bad, unskillful qualities that are corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death. That's why someone unyoked from them is called: 'one who has found sanctuary from the yoke'.

These are the four kinds of unyoking.

Yoked to both sensual pleasures and the desire to be reborn in a future life; yoked also to views, and governed by ignorance,

sentient beings continue to transmigrate, with ongoing birth and death. But those who fully understand sensual pleasures, and the yoke to all future lives;

with the yoke of views eradicated, and ignorance dispelled, unyoked from all yokes, truly those sages have slipped their yoke."

AN 4.11

AN 4.11
Walking
Carasutta

“Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

Whether walking or standing, sitting or lying down, if you think a bad thought to do with the lay life,

you’re on the wrong path, lost among things that delude. Such a mendicant is incapable of experiencing the highest awakening.

But one who, whether standing or walking, sitting or lying down, has calmed their thoughts, loving peace of mind; such a mendicant is capable of experiencing the highest awakening.”

AN 4.12

AN 4.12
Ethics
Sīlasutta

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken. When you’ve done this, what more is there to do?

Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has got rid of desire and ill will while standing … sitting … and when lying down while awake, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.

Carefully walking, carefully standing, carefully sitting, carefully lying; a mendicant carefully bends their limbs, and carefully extends them.

Above, below, all round, as far as the earth extends; they scrutinize the rise and fall of phenomena such as the aggregates.

Training in what leads to serenity of heart, always staying mindful; they call such a mendicant ‘always determined’.”

AN 4.13

AN 4.13
Effort
Padhānasutta

“Mendicants, there are these four right efforts. What four?

A mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise.

They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development.

These are the four right efforts.

By rightly striving, they’ve crushed Māra’s sovereignty; unattached, they’ve gone beyond the peril of birth and death. Contented and unstirred, they’ve vanquished Māra and his mount; now they’ve gone beyond all Namuci’s forces, they’re happy.”

AN 4.14

AN 4.14
Restraint
Saṁvarasutta

“Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

And what, mendicants, is the effort to restrain? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. This is called the effort to restrain.

And what, mendicants, is the effort to give up? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought that’s arisen, but gives it up, gets rid of it, eliminates it, and obliterates it. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the effort to give up.

And what, mendicants, is the effort to develop? It’s when a mendicant develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. This is called the effort to develop.

And what, mendicants, is the effort to preserve? It’s when a mendicant preserves a meditation subject that’s a fine foundation of immersion: the perception of a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, or a bloated corpse. This is called the effort to preserve.

These are the four efforts.

Restraint and giving up, development and preservation: these are the four efforts taught by the kinsman of the Sun. Any mendicant who keenly applies these may attain the ending of suffering.”

AN 4.15

AN 4.15
Regarded as Foremost
Paññattisutta

“Mendicants, these four are regarded as foremost. What four? The foremost in size of incarnation is Rāhu, lord of titans. The foremost pleasure seeker is King Mandhātā. The foremost in sovereignty is Māra the Wicked. In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—a Realized One, the perfected one, the fully awakened Buddha is said to be the best. These are the four regarded as foremost.

Rāhu is foremost in size of incarnation, Mandhātā in enjoying sensual pleasures, Māra in sovereignty, shining with power and glory.

Above, below, all round, as far as the earth extends; in all the world with its gods, the Buddha is declared foremost.”

AN 4.16

AN 4.16
Subtlety
Sokhummasutta

“Mendicants, there are these four kinds of subtlety. What four?

A mendicant has ultimate subtlety of form. They don’t see any other subtlety of form that’s better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of feeling. They don’t see any other subtlety of feeling that’s better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of perception. They don’t see any other subtlety of perception that’s better or finer than that, nor do they aim for it.

A mendicant has ultimate subtlety of choices. They don’t see any other subtlety of choices that’s better or finer than that, nor do they aim for it.

These are the four kinds of subtlety.

Knowing the subtlety of form, the cause of feelings, where perception comes from, and where it ends; and knowing choices as other, as suffering and as not-self,

that mendicant sees rightly, peaceful, in love with the state of peace. They bear their final body, having vanquished Māra and his mount.”

AN 4.17

AN 4.17
Prejudice (1st)
Paṭhamaagatisutta

“Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

If you act against the teaching out of favoritism, hostility, cowardice, or stupidity, your fame fades away, like the moon in the waning fortnight.”

AN 4.18

AN 4.18
Prejudice (2nd)
Dutiyaagatisutta

“Mendicants, there are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

If you don’t act against the teaching out of favoritism, hostility, cowardice, and stupidity, your fame swells, like the moon in the waxing fortnight.”

AN 4.19

AN 4.19
Prejudice (3rd)
Tatiyaagatisutta

“Mendicants, there are these four ways of making prejudiced decisions. What four? Making decisions prejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making prejudiced decisions.

There are these four ways of making unprejudiced decisions. What four? Making decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. These are the four ways of making unprejudiced decisions.

If you act against the teaching out of favoritism, hostility, cowardice, or stupidity, your fame fades away, like the moon in the waning fortnight.

If you don’t act against the teaching out of favoritism, hostility, cowardice, and stupidity, your fame swells, like the moon in the waxing fortnight.”

AN 4.20

AN 4.20
A Meal Designator
Bhattuddesakasutta

“Mendicants, a meal designator who has four qualities is cast down to hell. What four? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. A meal designator who has these four qualities is cast down to hell.

A meal designator who has four qualities is raised up to heaven. What four? They make decisions unprejudiced by favoritism, hostility, stupidity, and cowardice. A meal designator who has these four qualities is raised up to heaven.

All those people with unbridled sensuality, unprincipled, with no respect for principle, led astray by favoritism, hatred, stupidity, or cowardice, are called ‘an assembly of the dregs’:

that’s what was said by the ascetic who knows. And so those praiseworthy true persons, standing on principle, doing nothing wrong, not led astray by favoritism, hatred, stupidity, or cowardice, are called ‘an assembly of the cream’: that’s what was said by the ascetic who knows.”

AN 4.21

AN 4.21
At Uruvelā (1st)
Paṭhamauruvelasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. As I was in private retreat this thought came to mind: 'One without respect and reverence lives in suffering. What ascetic or brahmin should I honor and respect and rely on?'

Then it occurred to me: 'I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of ethics, if it were incomplete. But I don't see any other ascetic or brahmin in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who is more accomplished than myself in ethics, who I should honor and respect and rely on.

I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of immersion, if it were incomplete. But I don't see any other ascetic or brahmin … who is more accomplished than myself in immersion …

I would honor and respect and rely on another ascetic or brahmin so as to complete the entrie spectrum of wisdom, if it were incomplete. But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in wisdom …

I would honor and respect and rely on another ascetic or brahmin so as to complete the entire spectrum of freedom, if it were incomplete. But I don't see any other ascetic or brahmin in this world … who is more accomplished than myself in freedom …'

Then it occurred to me: 'Why don't I honor and respect and rely on the same teaching to which I was awakened?'

And then Brahmā Sahampati, knowing my train of thought, vanished from the Brahmā realm and appeared in front of me, as easily as a strong man would extend or contract his arm. He arranged his robe over one shoulder, raised his joined palms toward me, and said: 'That's so true, Blessed One! That's so true, Holy One! All the perfected ones, the fully awakened Buddhas who lived in the past honored and respected and relied on this same teaching. All the perfected ones, the fully awakened Buddhas who will live in the future will honor and respect and rely on this same teaching. May the Blessed One, who is the

perfected one, the fully awakened Buddha at present, also honor and respect and rely on this same teaching.’

That’s what Brahmā Sahampati said. Then he went on to say:

‘All Buddhas, whether in the past, the Buddhas of the future, and the Buddha at present—
destroyer of the sorrows of many—

respecting the true teaching they did live, they do live, and they also will live. This is the nature of the Buddhas.

Therefore someone who cares for their own welfare, and wants to become the very best they can be, should respect the true teaching, remembering the instructions of the Buddhas.’

That’s what Brahmā Sahampati said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there. Then, knowing the request of Brahmā and what was suitable for myself, I honored and respected and relied on the same teaching to which I was awakened. And since the Saṅgha has also achieved greatness, I also respect the Saṅgha.”

AN 4.22

AN 4.22
At Uruvelā (2nd)
Dutiyauruvelasutta

“Mendicants, this one time, when I was first awakened, I was staying in Uruvelā at the goatherd’s banyan tree on the bank of the Nerañjarā River. Then several old brahmins—elderly and senior, who were advanced in years and had reached the final stage of life—came up to me, and exchanged greetings with me.

When the greetings and polite conversation were over, they sat down to one side, and said to me: ‘Mister Gotama, we have heard this:

“The ascetic Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat.” And this is indeed the case, for Mister Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Gotama.’

Then it occurred to me, ‘These venerables don’t know what a senior is, or what qualities make you a senior.’

Mendicants, suppose you’re eighty, ninety, or a hundred years old. But your speech is untimely, false, meaningless, and against the teaching or training. You say things at the wrong time which are worthless, unreasonable, rambling, and unbeneficial. Then you’ll be considered a ‘childish senior’.

Now suppose you’re a youth, young, with pristine black hair, blessed with youth, in the prime of life. But your speech is timely, true, meaningful, and in line with the teaching and training. You say things at the right time which are valuable, reasonable, succinct, and beneficial. Then you’ll be considered an ‘astute senior’.

There are these four qualities that make a senior. What four? A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

These are the four qualities that make a senior.

The creature with a restless mind speaks a lot of nonsense. Their thoughts are unsettled, and they don't like the true teaching. They're far from seniority, with their bad views and their lack of regard for others.

But one accomplished in ethics, learned and eloquent, that wise one is restrained when experiencing phenomena, discerning the meaning with wisdom.

Gone beyond all things, kind, eloquent, they've given up birth and death, and have completed the spiritual journey.

That's who I call a senior, who has no defilements. With the ending of defilements, a mendicant is declared a 'senior'."

AN 4.23

AN 4.23
The World
Lokasutta

“Mendicants, the world has been understood by the Realized One; and he is detached from the world. The origin of the world has been understood by the Realized One; and he has given up the origin of the world. The cessation of the world has been understood by the Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by the Realized One; and he has developed the practice that leads to the cessation of the world.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with nothing left over—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.

The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’.

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power. That’s why he’s called the ‘Realized One’.

Directly knowing the whole world as it is, and everything in it, he is detached from the whole world, disengaged from the whole world.

That wise one is the champion who is released from all ties. He has reached ultimate peace: extinguishment, fearing nothing from any quarter.

He is the Buddha, with defilements ended, untroubled, with doubts cut off. He has attained the end of all deeds, freed with the end of attachments.

That Blessed One is the Buddha, he is the supreme lion, in all the world with its gods, he turns the divine wheel.

And so those gods and humans, who have gone to the Buddha for refuge, come together and revere him, great of heart and rid of naivety:

‘Tamed, he is the best of tamers, peaceful, he is the seer among the peaceful, liberated, he is the foremost of liberators, crossed over, he is the most excellent of guides across.’

And so they revere him, great of heart and rid of naivety. In the world with its gods, he has no rival.”

AN 4.24

AN 4.24
At Kāḷaka's Monastery
Kāḷakārāmasutta

At one time the Buddha was staying near Sāketa, in Kāḷaka's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind: that I know.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind: that I have insight into. That has been known by a Realized One, but a Realized One is not subject to it.

If I were to say that 'I do not know … the world with its gods', I would be lying.

If I were to say that 'I both know and do not know … the world with its gods', that would be just the same.

If I were to say that 'I neither know nor do not know … the world with its gods', that would be my fault.

So a Realized One sees what is to be seen, but does not conceive what is seen, does not conceive what is unseen, does not conceive what is to be seen, and does not conceive a seer. He hears what is to be heard, but does not conceive what is heard, does not conceive what is unheard, does not conceive what is to be heard, and does not conceive a hearer. He thinks what is to be thought, but does not conceive what is thought, does not conceive what is not thought, does not conceive what is to be thought, and does not conceive a thinker. He knows what is to be known, but does not conceive what is known, does not conceive what is unknown, does not conceive what is to be known, and does not conceive a knower.

Since a Realized One is poised in the midst of things able to be seen, heard, thought, and known, he is the poised one. And I say that there is no better or finer poise than this.

Such a one does not take anything seen, heard, or thought to be ultimately true or false. But others get attached, thinking it's the truth, limited by their preconceptions.

Since they’ve seen this dart to which people are attached and cling, saying, ‘I know, I see, that’s how it is’, the Realized Ones have no attachments.”

AN 4.25

AN 4.25
The Spiritual Life
Brahmacariyasutta

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor for the benefit of winning debates, nor thinking, ‘So let people know about me!’ This spiritual life is lived for the sake of restraint, giving up, fading away, and cessation.

The Buddha taught the spiritual life not because of tradition, but for the sake of restraint and giving up, and because it culminates in extinguishment. This is the path followed by the great souls, the great seers.

Those who practice it as it was taught by the Buddha, doing the teacher’s bidding, make an end of suffering.”

AN 4.26

AN 4.26
Deceivers
Kuhasutta

“Mendicants, those mendicants who are deceivers and flatterers, pompous and fake, insolent, and scattered: those mendicants are no followers of mine. They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training.

But those mendicants who are genuine, not flatterers, wise, amenable, and serene: those mendicants are followers of mine. They haven’t left this teaching and training, and they achieve growth, improvement, or maturity in this teaching and training.

Those who are deceivers and flatterers, pompous and fake, insolent and scattered: these don’t grow in the teaching that was taught by the perfected Buddha.

But those who are genuine, not flatterers, wise, amenable, and serene: these do grow in the teaching that was taught by the perfected Buddha.”

AN 4.27

AN 4.27
Contentment
Santuṭṭhisutta

“Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robes … A lump of almsfood … Lodgings at the root of a tree … Rancid urine as medicine …

These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.

When you’re content with what’s blameless, trifling, and easy to find, you don’t get upset about lodgings, robes, food, and drink, and you’re not obstructed anywhere.

These qualities are said to be integral to the ascetic life. They’re mastered by one who trains, content and diligent.”

AN 4.28

AN 4.28
The Noble Traditions
Ariyavaṁsasutta

“Mendicants, these four noble traditions are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now, nor will they be. Sensible ascetics and brahmins don’t look down on them. What four?

Firstly, a mendicant is content with any kind of robe, and praises such contentment. They don’t try to get hold of a robe in an improper way. They don’t get upset if they don’t get a robe. And if they do get a robe, they use it untied, uninfatuated, unattached, seeing the drawback, and understanding the escape. But they don’t glorify themselves or put others down on account of their contentment. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

Furthermore, a mendicant is content with any kind of almsfood …

Furthermore, a mendicant is content with any kind of lodgings …

Furthermore, a mendicant enjoys meditation and loves to meditate. They enjoy giving up and love to give up. But they don’t glorify themselves or put down others on account of their love for meditation and giving up. A mendicant who is deft, tireless, aware, and mindful in this is said to stand in the ancient, primordial noble tradition.

These four noble traditions are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them.

When a mendicant has these four noble traditions, if they live in the east they prevail over discontent, and discontent doesn’t prevail over them. If they live in the west … the north … the south, they prevail over discontent, and discontent doesn’t prevail over them. Why is that? Because a wise one prevails over desire and discontent.

Discontent doesn’t prevail over a wise one; for the wise one is not beaten by discontent. A wise one prevails over discontent, for the wise one is a beater of discontent.

Who can hold back the dispeller, who’s thrown away all karma? Like a pendant of river gold, who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they’re praised.”

AN 4.29

AN 4.29
Footprints of the Dhamma
Dhammapadasutta

“Mendicants, these four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them. What four? Contentment, good will, right mindfulness, and right immersion.

These four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them.

You should live with contentment, and a heart of good will, mindful, with unified mind, serene within.”

AN 4.30

AN 4.30
Wanderers
Paribbājakasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers. Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the banks of the Sappinī river, He sat down on the seat spread out, and said to the wanderers:

"Wanderers, these four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them. What four? Contentment … Good will … Right mindfulness … Right immersion … These four footprints of the Dhamma are primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They're not being corrupted now nor will they be. Sensible ascetics and brahmins don't look down on them.

Wanderers, if someone should say: 'I'll reject this Dhamma footprint of contentment, and describe a true ascetic or brahmin who covets sensual pleasures with acute lust.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's quite impossible to reject this Dhamma footprint of contentment, and point out a true ascetic or brahmin who covets sensual pleasures with acute lust.

If someone should say: 'I'll reject this Dhamma footprint of good will, and describe a true ascetic or brahmin who has ill will and malicious intent.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's quite impossible to reject this Dhamma footprint of good will, and point out a true ascetic or brahmin who has ill will and malicious intent.

If someone should say: 'I'll reject this Dhamma footprint of right mindfulness, and describe a true ascetic or brahmin who is unmindful, with no situational awareness.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's quite impossible to reject this Dhamma footprint of right mindfulness, and point out a true ascetic or brahmin who is unmindful, with no situational awareness.

If someone should say: 'I'll reject this Dhamma footprint of right immersion, and describe a true ascetic or brahmin who is scattered, with straying mind.' Then I'd say to them: 'Let them come, speak, and discuss. We'll see how powerful they are.' It's quite impossible to

reject this Dhamma footprint of right immersion, and point out a true ascetic or brahmin who is scattered, with straying mind.

If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuke and criticism on four legitimate grounds in the present life. What four?

If you reject the Dhamma footprint of contentment, then you must honor and praise those ascetics and brahmins who covet sensual pleasures with acute lust.

If you reject the Dhamma footprint of good will, you must honor and praise those ascetics and brahmins who have ill will and malicious intent.

If you reject the Dhamma footprint of right mindfulness, then you must honor and praise those ascetics and brahmins who are unmindful, with no situational awareness.

If you reject the Dhamma footprint of right immersion, you must honor and praise those ascetics and brahmins who are scattered, with straying minds.

If anyone imagines they can criticize and reject these four footprints of the Dhamma, they deserve rebuke and criticism on four legitimate grounds in the present life.

Even those wanderers of the past, Vassa and Bhañña of Ukkalā, who adhered to the doctrines of no-cause, inaction, and nihilism, didn't imagine that these four footprints of the Dhamma should be criticized or rejected. Why is that? For fear of being blamed, criticized, and faulted.

One who has good will, ever mindful, serene within, training to remove desire, is called 'a diligent one'."

AN 4.31

AN 4.31
Situations
Cakkasutta

“Mendicants, there are these four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth. What four? Living in a suitable region, relying on true persons, being rightly resolved in oneself, and past merit.

These are the four situations. When these situations come about, any god or human who takes advantage of them will soon acquire great and abundant wealth.

When a person lives in a suitable region, making friends with noble ones, possessing right resolve, and having merit from the past, grain, riches, fame, reputation, and happiness come to them.”

AN 4.32

AN 4.32
Inclusion
Saṅgahasutta

“Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality.

These are the four ways of being inclusive.

Giving and kindly words, taking care here, and equality in worldly conditions, in each case as they deserve. These ways of being inclusive in the world are like a moving chariot’s linchpin.

If there were no such ways of being inclusive, neither mother nor father would be respected and honored for what they’ve done for their children.

But since these ways of being inclusive do exist, the astute do regard them well, so they achieve greatness and are praised.”

AN 4.33

AN 4.33
The Lion
Sīhasutta

“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. And the animals who hear the roar of the lion, king of beasts, are typically filled with fear, awe, and terror. They return to their lairs, be they in a hole, the water, or a wood; and the birds take to the air. Even the royal elephants, bound with strong harnesses in the villages, towns, and capital cities, break apart their bonds, and urinate and defecate in terror as they flee here and there. That’s how powerful is the lion, king of beasts, among animals, how illustrious and mighty.

In the same way, when a Realized One arises in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed—he teaches the Dhamma: ‘Such is substantial reality, such is the origin of substantial reality, such is the cessation of substantial reality, such is the practice that leads to the cessation of substantial reality.’

Now, there are gods who are long-lived, beautiful, and very happy, lasting long in their divine palaces. When they hear this teaching by the Realized One, they’re typically filled with fear, awe, and terror. ‘Oh no! It turns out we’re impermanent, though we thought we were permanent! It turns out we don’t last, though we thought we were everlasting! It turns out we’re transient, though we thought we were eternal! It turns out that we’re impermanent, not lasting, transient, and included within substantial reality.’

That’s how powerful is the Realized One in the world with its gods, how illustrious and mighty.

The Buddha, the teacher without a peer in all the world with its gods, rolls forth the Wheel of Dhamma from his own insight:

substantial reality, its cessation, the origin of substantial reality, and the noble eightfold path that leads to the stilling of suffering.

And then the long-lived gods, so beautiful and famous, are afraid and full of terror, like the other beasts when they hear a lion.

‘We haven’t transcended substantial reality! It turns out we’re impermanent!’ So they say when they hear the word of the perfected one, free and poised.”

AN 4.34

AN 4.34
The Best Kinds of Confidence
Aggappasādasutta

“Mendicants, these four kinds of confidence are the best. What four?

The Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

These are the four best kinds of confidence.

For those who, knowing the best teaching, base their confidence on the best—confident in the best Awakened One, supremely worthy of a religious donation;

confident in the best teaching, the bliss of fading and stilling; confident in the best Saṅgha, the supreme field of merit—

giving gifts to the best, the best of merit grows: the best lifespan, beauty, fame, reputation, happiness, and strength.

An intelligent person gives to the best, settled on the best teaching. When they become a god or human, they rejoice at reaching the best.”

AN 4.35

AN 4.35
With Vassakāra
Vassakārasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, when someone has four qualities we describe him as a great man with great wisdom. What four?

They are very learned in diverse fields of learning.

They understand the meaning of diverse statements, saying: 'This is what that statement means; that is what this statement means.'

They are mindful, able to remember and recollect what was said and done long ago.

They are deft and tireless in household duties, understanding how to go about things in order to complete and organize the work.

When someone has these four qualities we describe him as a great man with great wisdom. If Mister Gotama agrees with me, please say so. If he disagrees, please say so."

"Brahmin, I neither agree nor disagree with you, but when someone has four qualities I describe him as a great man with great wisdom. What four?

It's when someone practices for the welfare and happiness of the people. They've established many people in the noble system, that is, the principles of goodness and skillfulness.

They think what they want to think, and don't think what they don't want to think. They consider what they want to consider, and don't consider what they don't want to consider. Thus they have achieved mental mastery of the paths of thought.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

Brahmin, I neither agree nor disagree with you, but when someone has these four qualities I describe him as a great man with great wisdom."

“It’s incredible, Mister Gotama, it’s amazing! How well said this was by Mister Gotama! And we will remember Mister Gotama as someone who has these four qualities. For Mister Gotama practices for the welfare and happiness of the people … Mister Gotama has achieved mental mastery of the paths of thought. Mister Gotama gets the four absorptions … when he wants, without trouble or difficulty. Mister Gotama has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements.”

“Your words are clearly invasive and intrusive, brahmin. Nevertheless, I will answer you. For I do practice for the welfare and happiness of the people … I have achieved mental mastery of the paths of thought. I do get the four absorptions … when I want, without trouble or difficulty. I have realized the undefiled freedom of heart and freedom by wisdom in this very life. I live having realized it with my own insight due to the ending of defilements.

He discovered release from the snare of death for all beings, and explained the system of the teaching for the welfare of gods and humans. When they see him or hear him, many people become confident.

He is skilled in what is the path and what is not the path, he has completed the task and is free of defilements. The Buddha, bearing his final body, is called ‘a great man, of great wisdom’.”

AN 4.36

AN 4.36
Doṇa
Doṇasutta

At one time the Buddha was traveling along the road between Ukkaṭṭhā and Setavyā, as was the brahmin Doṇa.

Doṇa saw that the Buddha's footprints had thousand-spoked wheels, with rims and hubs, complete in every detail. It occurred to him, "Oh, how incredible, how amazing! Surely these couldn't be the footprints of a human being?"

The Buddha had left the road and sat at the root of a tree cross-legged, setting his body straight, and establishing mindfulness in his presence.

Then Doṇa, following the Buddha's footprints, saw him sitting at the tree root—impressive and inspiring, with peaceful faculties and mind, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. He went up to the Buddha and said to him:

"Sir, might you be a god?"

"I will not be a god, brahmin."

"Might you be a centaur?"

"I will not be a centaur."

"Might you be a native spirit?"

"I will not be a native spirit."

"Might you be a human?"

"I will not be a human."

"When asked whether you might be a god, centaur, native spirit, or human, you answer that you will not be any of these. What then might you be?"

"Brahmin, if I had not given up defilements I might have become a god … a centaur … a native spirit … or a human. But I have given up those defilements, cut them off at the root, made them like a palm stump, obliterated them so they are unable to arise in the future.

Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the

same way, though I was born and grew up in the world, I live having mastered the world, unsullied by the world.

Remember me, brahmin, as a Buddha.

I could have been reborn as a god, or as a centaur flying through the sky. I could have become a native spirit, or returned as a human. But I've ended those defilements, they're blown away and mown down.

Like a graceful lotus, to which water does not cling, the world doesn't cling to me, and so, brahmin, I am a Buddha."

AN 4.37

AN 4.37
Non-decline
Aparihāniyasutta

“Mendicants, a mendicant who has four qualities can’t decline, and has drawn near to extinguishment. What four? A mendicant is accomplished in ethics, guards the sense doors, eats in moderation, and is dedicated to wakefulness.

And how is a mendicant accomplished in ethics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is accomplished in ethics.

And how does a mendicant guard the sense doors? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue … Feeling a touch with their body … Knowing an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. That’s how a mendicant guards the sense doors.

And how does a mendicant eat in moderation? It’s when a mendicant reflects rationally on the food that they eat: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ That’s how a mendicant eats in moderation.

And how is a mendicant dedicated to wakefulness? It’s when a mendicant practices walking and sitting meditation by day, purifying their mind from obstacles. In the evening, they continue to practice walking and sitting meditation. In the middle of the night, they lie down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, they get up and continue to practice walking and sitting meditation, purifying their mind from obstacles. This is how a mendicant is dedicated to wakefulness. A mendicant who has these four qualities can’t decline, and has drawn near to extinguishment.

Established in ethics, restrained in the sense faculties, eating in moderation, and dedicated to wakefulness;

a mendicant lives like this, with keen energy, tireless all night and day, developing skillful qualities, for the sake of finding sanctuary from the yoke.

A mendicant who loves to be diligent, seeing fear in negligence, can’t decline, and has drawn near to extinguishment.”

AN 4.38

AN 4.38
Withdrawn
Patilīnasutta

“Mendicants, a mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That’s how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It’s when they’ve given up searching for sensual pleasures, for continued existence, and for a spiritual path. That’s how a mendicant has totally given up searching.

And how has a mendicant stilled the physical process? It’s when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That’s how a mendicant has stilled the physical process.

And how is a mendicant withdrawn? It’s when they’ve given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is withdrawn. A mendicant has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has stilled the physical process, and is said to be ‘withdrawn’.

The search for sensual pleasures, for a good rebirth, and the search for a spiritual path; the holding tight to the notion ‘this is the truth’, and the mass of grounds for views—

for one detached from all lusts, freed by the ending of craving, that searching has been relinquished, and those viewpoints eradicated.

That mendicant is peaceful and mindful, a tranquil champion. And when they’re awakened by comprehending conceit, they’re called ‘withdrawn’.”

AN 4.39

AN 4.39
With Ujjaya
Ujjayasutta

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Does Mister Gotama praise sacrifice?”

“Brahmin, I don’t praise all sacrifices. Nor do I criticize all sacrifices. Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are slaughtered. I criticize that kind of violent sacrifice. Why is that? Because neither perfected ones nor those who are on the path to perfection will attend such a violent sacrifice.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of creatures are not slaughtered. I praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice. Why is that? Because perfected ones and those who are on the path to perfection will attend such a non-violent sacrifice.

Horse sacrifice, human sacrifice, the sacrifices of the ‘casting of the yoke-pin’, the ‘royal soma drinking’, and the ‘unbarred’—these huge violent sacrifices yield no great fruit.

The great sages of right comportment don’t attend sacrifices where goats, sheep, and cattle, and various creatures are killed.

But the great sages of right comportment do attend non-violent sacrifices of regular family tradition, where goats, sheep, and cattle, and various creatures aren’t killed.

An intelligent person should sacrifice like this, for this sacrifice is very fruitful. For a sponsor of sacrifices like this, things get better, not worse. Such a sacrifice is truly abundant, and even the deities are pleased.”

AN 4.40

AN 4.40
With Udāyī
Udāyīsutta

Then Udāyī the brahmin went up to the Buddha, … and asked him, “Does Mister Gotama praise sacrifice?”

“Brahmin, I don’t praise all sacrifices. Nor do I criticize all sacrifices. … Take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are slaughtered. I don’t praise that kind of violent sacrifice.

But take the kind of sacrifice where cattle, goats and sheep, chickens and pigs, and various kinds of animals are not slaughtered. I do praise that kind of non-violent sacrifice; for example, a regular gift as an ongoing family sacrifice.

The kind of sacrifice that’s allowable and timely, well prepared and non-violent, is attended by disciplined spiritual practitioners.

The Buddhas—who have drawn back the veil from the world, transcending time and rebirth—praise this sacrifice, as they are expert in sacrifice.

When you’ve prepared a suitable offering, whether as sacrifice or for ancestors, sacrifice it with confident heart, in the fertile field of spiritual practitioners.

When it’s well-gotten, well-offered, and well-sacrificed, to those worthy of a religious donation, a sacrifice is truly abundant, and even the deities are pleased.

When an intelligent, faithful person, sacrifices like this, with a mind of letting go, that astute one is reborn in a happy, pleasing world.”

AN 4.41

AN 4.41
Ways of Developing Immersion Further
Samādhibhāvanāsutta

“Mendicants, there are these four ways of developing immersion further. What four? There is a way of developing immersion further that leads to blissful meditation in the present life. There is a way of developing immersion further that leads to gaining knowledge and vision. There is a way of developing immersion further that leads to mindfulness and awareness. There is a way of developing immersion further that leads to the ending of defilements.

And what is the way of developing immersion further that leads to blissful meditation in the present life? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is the way of developing immersion further that leads to blissful meditation in the present life.

And what is the way of developing immersion further that leads to gaining knowledge and vision? It’s when a mendicant focuses on the perception of light, concentrating on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. This is the way of developing immersion further that leads to gaining knowledge and vision.

And what is the way of developing immersion further that leads to mindfulness and awareness? It’s when a mendicant knows feelings as they arise, as they remain, and as they go away. They know perceptions as they arise, as they remain, and as they go away. They know thoughts as they arise, as they remain, and as they go away. This is the way of developing immersion further that leads to mindfulness and awareness.

And what is the way of developing immersion further that leads to the ending of defilements? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ This is the way of developing immersion further that leads to the ending of defilements.

These are the four ways of developing immersion further. And it was in this connection that I said in ‘The Way to the Far Shore’, in ‘The Questions of Puṇṇaka’:

‘Having appraised the world high and low, there is nothing in the world that disturbs them.

Peaceful, unclouded, untroubled, with no need for hope, they've crossed over rebirth and old age, I declare.'"

AN 4.42

AN 4.42
Ways of Answering Questions
Pañhabyākaraṇasutta

“Mendicants, there are these four ways of answering questions. What four? There is a question that should be answered categorically. There is a question that should be answered analytically. There is a question that should be answered with a counter-question. There is a question that should be set aside.

These are the four ways of answering questions.

One is stated categorically, another analytically, a third with a counter-question, while a fourth is set aside.

A mendicant who knows each of these, in line with good principles, is said to be skilled in the four kinds of questions.

They’re intimidating, hard to defeat, deep, and hard to crush. They’re expert in both what the meaning is and what it isn’t.

Rejecting what is not the meaning, an astute person grasps the meaning. A wise one, comprehending the meaning, is said to be astute.”

AN 4.43

AN 4.43
Valuing Anger
Paṭhamakodhagarusutta

“Mendicants, these four people are found in the world. What four? People who value anger, or denigration, or material possessions, or honor rather than the true teaching. These are the four people found in the world.

These four people are found in the world. What four? People who value the true teaching rather than anger, or denigration, or material possessions, or honor. These are the four people found in the world.

Mendicants who value anger and denigration, possessions and honor, don’t grow in the teaching that was taught by the perfected Buddha.

But those who value the true teaching, who have lived it, and are living it now, these do grow in the teaching that was taught by the perfected Buddha.”

AN 4.44

AN 4.44
Valuing Anger (2nd)
Dutiyakodhagarusutta

“Mendicants, these four things oppose the true teaching. What four? Valuing anger, denigration, material possessions, and honor rather than the true teaching. These are the four things that oppose the true teaching.

These four things are the true teaching. What four? Valuing the true teaching rather than anger, denigration, material possessions, and honor. These are the four things that are the true teaching.

A mendicant who values anger and denigration, possessions and honor, doesn’t grow in the true teaching, like a rotten seed in a good field.

But those who value the true teaching, who have lived it, and are living it now, these do grow in the teaching, like well-watered herbs.”

AN 4.45

AN 4.45
With Rohitassa
Rohitassasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Rohitassa, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, is it possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn?"

"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn."

"It's incredible, sir, it's amazing, how well said this was by the Buddha.

Once upon a time, I was a seer called Rohitassa of the Bhoja people. I was a sky-walker with psychic powers. I was as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. My stride was such that it could span from the eastern ocean to the western ocean. Having such speed and stride, this wish came to me: 'I will reach the end of the world by traveling.' I traveled for my whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—and I passed away along the way, never reaching the end of the world.

It's incredible, sir, it's amazing, how well said this was by the Buddha."

"Reverend, I say it's not possible to know or see or reach the end of the world by traveling to a place where there's no being born, growing old, dying, passing away, or being reborn. But I also say there's no making an end of suffering without reaching the end of the world. For it is in this fathom-long carcass with its perception and mind that I describe the world, its origin, its cessation, and the practice that leads to its cessation.

The end of the world can never be reached by traveling. But without reaching the end of the world, there's no release from suffering.

So an intelligent person, understanding the world, has completed the spiritual journey, and gone to the end of the world. A calm one, knowing the end of the world, does not long for this world or the next."

AN 4.46

AN 4.46
With Rohitassa (2nd)
Dutiyarohitassasutta

Then, when the night had passed, the Buddha addressed the mendicants: “Tonight, the glorious god Rohitassa, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, is it possible to know or see or reach the end of the world by traveling to a place where there’s no being born, growing old, dying, passing away, or being reborn?’ …

(The rest is the same as the previous discourse, AN 4.45.)

AN 4.47

AN 4.47
Very Far Apart
Suvidūrasutta

“Mendicants, these four things are very far apart. What four? The sky and the earth. … The near and the far shore of the ocean. … Where the sun rises and where it sets. … The teaching of the virtuous and the teaching of the wicked. … These are the four things very far apart.

The sky is far from the earth; they say the other shore of the ocean is far; and where the sun rises is far from where that beacon sets. But even further apart than that, they say, is the teaching of the virtuous from the wicked.

The company of the virtuous is reliable; as long as it remains, it stays the same. But the company of the wicked is fickle, and so the teaching of the virtuous is far from the wicked.”

AN 4.48

AN 4.48
With Visākha, Pañcāli's Son
Visākhasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Visākha, Pañcāli's son, was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. His words were polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants, "Mendicants, who was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk?"

"Sir, it was Venerable Visākha, Pañcāli's son."

Then the Buddha said to Visākha, "Good, good, Visākha! It's good that you educate, encourage, fire up, and inspire the mendicants in the assembly hall with a Dhamma talk, with words that are polished, clear, articulate, expressing the meaning, comprehensive, and independent.

Though an astute person is mixed up with fools, they don't know unless he speaks. But when he speaks they know, he's teaching the state free of death.

He should speak and illustrate the teaching, holding up the banner of the seers. Words well spoken are the seers' banner, for the teaching is the banner of the seers."

AN 4.49

AN 4.49
Perversions
Vipallāsasutta

“Mendicants, there are these four perversions of perception, mind, and view. What four?

Taking impermanence as permanence.
Taking suffering as happiness.
Taking not-self as self.
Taking ugliness as beauty.

These are the four perversions of perception, mind, and view.

There are these four corrections of perception, mind, and view. What four?

Taking impermanence as impermanence.
Taking suffering as suffering.
Taking not-self as not-self.
Taking ugliness as ugliness.

These are the four corrections of perception, mind, and view.

Perceiving impermanence as permanence, suffering as happiness, not-self as self, and ugliness as beauty—sentient beings are ruined by wrong view, deranged, out of their minds.

Yoked by Māra’s yoke, these people find no sanctuary from the yoke. Sentient beings continue to transmigrate, with ongoing birth and death.

But when the Buddhas arise in the world, those beacons reveal this teaching, that leads to the stilling of suffering.

When a wise person hears them, they get their mind back. Seeing impermanence as impermanence, suffering as suffering,

not-self as not-self, and ugliness as ugliness—taking up right view, they’ve risen above all suffering.”

AN 4.50

AN 4.50
Corruptions
Upakkilesasutta

“Mendicants, these four corruptions obscure the sun and moon, so they don’t shine and glow and radiate. What four? Clouds … Fog … Smoke … An eclipse of Rāhu, lord of titans … These are four corruptions that obscure the sun and moon, so they don’t shine and glow and radiate.

In the same way, these four things corrupt ascetics and brahmins, so they don’t shine and glow and radiate. What four?

There are some ascetics and brahmins who drink liquor, not avoiding drinking liquor. This is the first thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who have sex, not avoiding sex. This is the second thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who accept gold and money, not avoiding receiving gold and money. This is the third thing that corrupts ascetics and brahmins …

There are some ascetics and brahmins who make a living the wrong way, not avoiding wrong livelihood. This is the fourth thing that corrupts ascetics and brahmins …

These are four things that corrupt ascetics and brahmins, so they don’t shine and glow and radiate.

Some ascetics and brahmins are plagued by greed and hate; men shrouded by ignorance, enjoying things that seem pleasant.

Drinking liquor, having sex, accepting money and gold: they’re ignorant. Some ascetics and brahmins make a living the wrong way.

These corruptions were spoken of by the Buddha, kinsman of the Sun. When corrupted by these, some ascetics and brahmins don’t shine or glow. Impure, dirty creatures,

shrouded in darkness, bondservants of craving, full of attachments, swell the horrors of the charnel ground, taking up future lives.”

AN 4.51

AN 4.51
Overflowing Merit
Paṭhamapuññābhisandasutta

At Sāvatthī.

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

When a mendicant enters and remains in a limitless immersion of heart while using a robe, the overflowing of merit for the donor is limitless …

When a mendicant enters and remains in a limitless immersion of heart while eating almsfood, the overflowing of merit for the donor is limitless …

When a mendicant enters and remains in a limitless immersion of heart while using lodgings, the overflowing of merit for the donor is limitless …

When a mendicant enters and remains in a limitless immersion of heart while using medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

When a noble disciple has these four kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit … that leads to happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

It’s like trying to grasp how much water is in the ocean. It’s not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It’s simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these four kinds of overflowing merit it’s simply reckoned as an incalculable, immeasurable, great mass of merit.

Hosts of people use the rivers, and though the rivers are many, all reach the great deep, the boundless ocean, the cruel sea that’s home to precious gems.

In the same way, when a person gives food, drink, and clothes; and they're a giver of beds, seats, and mats—the streams of merit reach that astute person, as the rivers bring their waters to the sea."

AN 4.52

AN 4.52
Overflowing Merit (2nd)
Dutiyapuññābhisandasutta

“Mendicants, there are these four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What four?

It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is the first kind of overflowing merit …

Furthermore, a noble disciple has experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ This is the second kind of overflowing merit …

Furthermore, a noble disciple has experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ This is the third kind of overflowing merit …

Furthermore, a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth kind of overflowing merit …

These are the four kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they’re said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

AN 4.53

AN 4.53
Living Together (1st)
Paṭhamasaṁvāsasutta

At one time the Buddha was traveling along the road between Madhurā and Verañjā, as were several householders, both women and men. The Buddha left the road and sat at the root of a tree, where the householders saw him.

They went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Householders, there are four ways of living together. What four?

A male zombie living with a female zombie;
a male zombie living with a goddess;
a god living with a female zombie;
a god living with a goddess.

And how does a male zombie live with a female zombie? It’s when the husband kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. He’s unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That’s how a male zombie lives with a female zombie.

And how does a male zombie live with a goddess? It’s when the husband … is unethical, of bad character … But the wife doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She’s ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That’s how a male zombie lives with a goddess.

And how does a god live with a female zombie? It’s when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That’s how a god lives with a female zombie.

And how does a god live with a goddess? It’s when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That’s how a god lives with a goddess.

These are the four ways of living together.

When both are unethical, miserly and abusive, then wife and husband live together as zombies.

When the husband is unethical, miserly and abusive, but the wife is ethical, bountiful, rid of stinginess, she’s a goddess living with a zombie for a husband.

When the husband is ethical, bountiful, rid of stinginess, but the wife is unethical, miserly and abusive, she’s a zombie living with a god for a husband.

When both are faithful and bountiful, disciplined, living righteously, then wife and husband say nice things to each other.

They get all the things they need, so they live at ease. Their enemies are downhearted, when both are equal in ethics.

Having practiced the teaching here, both equal in precepts and observances, they delight in the heavenly realm, enjoying all the pleasures they desire.”

AN 4.54

AN 4.54
Living Together (2nd)
Dutiyasaṁvāsasutta

“Mendicants, there are four ways of living together. What four?

A male zombie living with a female zombie;
a male zombie living with a goddess;
a god living with a female zombie;
a god living with a goddess.

And how does a male zombie live with a female zombie? It’s when the husband kills living creatures, steals, commits sexual misconduct; he uses speech that’s false, divisive, harsh, or nonsensical; and he’s covetous, malicious, and has wrong view. He’s unethical, of bad character, living at home with his heart full of the stain of stinginess, abusing and insulting ascetics and brahmins. And the wife is also … unethical, of bad character … That’s how a male zombie lives with a female zombie.

And how does a male zombie live with a goddess? It’s when the husband … is unethical, of bad character … But the wife doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. She doesn’t use speech that’s false, divisive, harsh, or nonsensical. And she’s contented, kind-hearted, with right view. She’s ethical, of good character, living at home with her heart rid of the stain of stinginess, not abusing and insulting ascetics and brahmins. That’s how a male zombie lives with a goddess.

And how does a god live with a female zombie? It’s when the husband … is ethical, of good character … But the wife … is unethical, of bad character … That’s how a god lives with a female zombie.

And how does a god live with a goddess? It’s when the husband … is ethical, of good character … And the wife is also … ethical, of good character … That’s how a god lives with a goddess.

These are the four ways of living together.” …

AN 4.55

AN 4.55
Equality (1st)
Paṭhamasamajīvīsutta

So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Nakula's father, where he sat on the seat spread out.

Then the householder Nakula's father and the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. Nakula's father said to the Buddha, "Sir, ever since we were both young, and Nakula's mother was given to me in marriage, I can't recall betraying her even in thought, still less in deed. We want to see each other in both this life and the next."

Then Nakula's mother said to the Buddha, "Sir, ever since we were both young, and I was given in marriage to Nakula's father, I can't recall betraying him even in thought, still less in deed. We want to see each other in both this life and the next."

"Householders, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom.

When both are faithful and bountiful, disciplined, living righteously, then wife and husband say nice things to each other.

They get all the things they need, so they live at ease. Their enemies are downhearted, when both are equal in ethics.

Having practiced the teaching here, both equal in precepts and observances, they delight in the heavenly realm, enjoying all the pleasures they desire."

AN 4.56

AN 4.56
Equality (2nd)
Dutiyasamajīvīsutta

“Mendicants, if wife and husband want to see each other in both this life and the next, they should be equals in faith, ethics, generosity, and wisdom. …”

AN 4.57

AN 4.57
Suppavāsā
Suppavāsāsutta

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Pajjanika.

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Suppavāsā the Koliyan, where he sat on the seat spread out. Then Suppavāsā served and satisfied the Buddha with her own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, she sat down to one side. The Buddha said to her:

“Suppavāsā, when a noble disciple gives food, she gives the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, she has long life as a god or human. Giving beauty, she has beauty as a god or human. Giving happiness, she has happiness as a god or human. Giving strength, she has strength as a god or human. When a noble disciple gives food, she gives the recipients these four things.

When she gives well-prepared food, pure, fine, and full of flavor, that offering—given to the upright, who have good conduct, and are big-hearted—joins merit to merit. It’s very fruitful, and is praised by those who know the world.

Those who recall such sacrifices, live in the world full of inspiration. They’ve driven out the stain of stinginess, root and all, blameless, they go to a heavenly place.”

AN 4.58

AN 4.58
Sudatta
Sudattasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, when a noble disciple gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. Giving long life, they have long life as a god or human. … Giving beauty … happiness … strength … When a noble disciple gives food, they give the recipients these four things.

Carefully giving food at the right time, to those who are disciplined, eating only what others give, you provide them with four things: long life, beauty, happiness, and strength.

A person who gives long life, beauty, happiness, and strength, has long life and fame wherever they’re reborn.”

AN 4.59

AN 4.59
Food
Bhojanasutta

“Mendicants, when a donor gives food, they give the recipients four things. What four? Long life, beauty, happiness, and strength. …”

AN 4.60

AN 4.60
Lay Practice
Gihisāmīcisutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, when a noble disciple does four things they are practicing appropriately for a layperson, which brings fame and leads to heaven. What four? It’s when a noble disciple serves the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. When a noble disciple does these four things they are practicing appropriately for a layperson, which brings fame and leads to heaven.

Those who are astute practice the way that’s appropriate for laypeople. They provide those who are ethical and rightly comported with robes,

almsfood, lodgings, and supplies for the sick. Their merit always grows by day and by night. They pass on to a place in heaven, having done excellent deeds.”

AN 4.61

AN 4.61
Fitting Deeds
Pattakammasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, these four things that are likable, desirable, and agreeable are hard to get in the world. What four? The first thing is the wish: ‘May wealth come to me by legitimate means!’

The second thing, having got wealth by legitimate means, is the wish: ‘May fame come to me, together with my family and teachers.’

The third thing, having got wealth and fame, is the wish: ‘May I live long, keeping alive for a long time!’

The fourth thing, having got wealth, fame, and long life, is the wish: ‘When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!’ These are the four things that are likable, desirable, and agreeable, but hard to get in the world.

These next four things lead to the getting of those four things. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

And what is accomplishment in ethics? It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It’s when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? When your heart is mastered by covetousness and immoral greed, you do what you shouldn’t, and fail to do what you should. Your fame and happiness fall to dust. When your heart is mastered by ill will … dullness and drowsiness … restlessness and remorse … doubt, you do what you shouldn’t, and fail to do what you should. Your fame and happiness fall to dust.

Knowing that ‘covetousness and immoral greed are corruptions of the mind’, that noble disciple gives them up. Knowing that ‘ill will …’ … ‘dullness and drowsiness …’ … ‘restlessness and remorse …’ … ‘doubt is a corruption of the mind’, that noble disciple gives it up.

When a noble disciple has given up these things, they’re called ‘a noble disciple of great wisdom, of widespread wisdom, who sees what matters, and is accomplished in wisdom’. This is called accomplishment in wisdom. These are the four things that lead to the getting of the four things that are likable, desirable, and agreeable, but hard to get in the world.

There are four fitting deeds that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow. What four?

To start with, with his legitimate wealth he makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy … He makes his children, partners, bondservants, workers, and staff happy … He makes his friends and colleagues happy … This is his first expenditure in an appropriate sphere on a deserved and fitting cause.

Furthermore, with his legitimate wealth he defends himself against threats from such things as fire, flood, rulers, bandits, or unloved heirs. He keeps himself safe. This is his second expenditure in an appropriate sphere on a deserved and fitting cause.

Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is his third expenditure in an appropriate sphere on a deserved and fitting cause.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that’s conducive to heaven, ripens in happiness, and leads to heaven. This is his fourth expenditure in an appropriate sphere on a deserved and fitting cause.

'These are the four fitting deeds that a noble disciple does with the legitimate wealth he has earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow.

Whatever wealth is spent on something other than these four fitting deeds is said to not be expenditure in an appropriate sphere on a deserved and fitting cause. But whatever wealth is spent on these four fitting deeds is said to be expenditure in an appropriate sphere on a deserved and fitting cause.

‘I’ve enjoyed my wealth, supporting those who depend on me; I’ve overcome losses; I’ve given uplifting religious donations; and made the five spirit-offerings. I have served the ethical and disciplined spiritual practitioners.

I’ve achieved the purpose for which an astute lay person wishes to gain wealth. I don’t regret what I’ve done.’

A mortal person who recollects this stands firm in the teaching of the noble ones. They’re praised in this life, and they depart to rejoice in heaven.”

AN 4.62

AN 4.62
Debtlessness
Ānaṇyasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, these four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion. What four? The happiness of ownership, using wealth, debtlessness, and blamelessness.

And what is the happiness of ownership? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of ownership’.

And what is the happiness of using wealth? It’s when a gentleman uses his legitimate wealth, and makes merit with it. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of using wealth’.

And what is the happiness of debtlessness? It’s when a gentleman owes no debt, large or small, to anyone. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of debtlessness’.

And what is the happiness of blamelessness? It’s when a noble disciple has blameless conduct by way of body, speech, and mind. When he reflects on this, he’s filled with pleasure and happiness. This is called ‘the happiness of blamelessness’.

These four kinds of happiness can be earned by a layperson who enjoys sensual pleasures, depending on time and occasion.

Knowing the happiness of debtlessness, and the extra happiness of possession, a mortal enjoying the happiness of using wealth, then sees clearly with wisdom.

Seeing clearly, a clever person knows both kinds of happiness: the other kind is not worth a sixteenth part of the happiness of blamelessness.”

AN 4.63

AN 4.63
Living with Brahmā
Brahmasutta

“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with the old deities. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

‘Brahmā’ is a term for your parents.

‘First teachers’ is a term for your parents.

‘Old deities’ is a term for your parents.

‘Worthy of an offering dedicated to the gods’ is a term for your parents.

Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.

Parents are said to be ‘Brahmā’ and ‘first teachers’. They’re worthy of offerings dedicated to the gods from their children, for they love their offspring.

Therefore an astute person would revere them and honor them with food and drink, clothes and bedding, by anointing and bathing, and by washing their feet.

Because they look after their parents like this, they’re praised in this life by the astute, and they depart to rejoice in heaven.”

AN 4.64

AN 4.64
Hell
Nirayasutta

“Mendicants, someone with four qualities is cast down to hell. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is cast down to hell.

Killing, stealing, telling lies, and visiting others’ wives: astute people don’t praise these things.”

AN 4.65

AN 4.65
Appearance
Rūpasutta

“Mendicants, these four people are found in the world. What four? There are those whose estimation of and confidence in others is based on appearance, on eloquence, on mortification, and on principle.

These are the four people found in the world.

Those who judge on appearance, and those swayed by a voice, are full of desire and greed; those people just don’t understand.

Not knowing what’s inside, nor seeing what’s outside, the fool shut in on every side, gets carried away by a voice.

Not knowing what’s inside, but seeing what’s outside, seeing the fruit outside, they’re also carried away by a voice.

Understanding what’s inside, and seeing what’s outside, seeing without hindrances, they don’t get carried away by a voice.”

AN 4.66

AN 4.66
Greedy
Sarāgasutta

“Mendicants, these four people are found in the world. What four? The greedy, the hateful, the delusional, and the conceited.

These are the four people found in the world.

Full of desire for desirable things, enjoying things that seem pleasant, beings veiled by delusion only tighten their bonds.

Born of greed, born of hate, born of delusion: the ignorant do unskillful deeds that afflict and produce pain.

If you act out of these qualities, that’s what you become. But men shrouded by ignorance, are blind, with no eyes to see, and they never imagine that this could be so.”

AN 4.67

AN 4.67
The Snake King
Ahirājasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now, at that time a monk in Sāvatthī passed away due to a snake bite. Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, a monk in Sāvatthī has passed away due to a snake bite."

"Mendicants, that monk mustn't have spread a mind of love to the four royal snake families. If he had, he wouldn't have died due to a snake bite.

What four? The royal snake families of Virūpakkha, Erāpatha, Chabyāputta, and Kaṇhāgotamaka. …

Mendicants, I urge you to spread a mind of love to the four royal snake families, for your own safety, security, and protection.

I love the Virūpakkhas, the Erāpathas I love, I love the Chabyāputtas, the Kaṇhāgotamakas I love.

I love the footless creatures, the two-footed I love, I love the four-footed, the many-footed I love.

May the footless not harm me! May I not be harmed by the two-footed! May the four-footed not harm me! May I not be harmed by the many-footed!

All sentient beings, all living things, all creatures, every one: may they see only nice things, may bad not come to anyone.

The Buddha is immeasurable, the teaching is immeasurable, the Saṅgha is immeasurable. But limited are crawling things,

snakes and scorpions, centipedes, spiders and lizards and mice. I've made this safeguard, I've made this protection: go away, creatures! And so I revere the Blessed One, I revere the seven perfectly awakened Buddhas."

AN 4.68

AN 4.68
Devadatta
Devadattasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

It's like a banana tree, or a bamboo, or a reed, all of which bear fruit to their own ruin and downfall …

It's like a mule, which becomes pregnant to its own ruin and downfall. In the same way, possessions, honor, and popularity came to Devadatta for his own ruin and downfall.

The banana tree is destroyed by its own fruit, as are the bamboo and the reed. Honor destroys a sinner, as pregnancy destroys a mule."

AN 4.69

AN 4.69
Effort
Padhānasutta

“Mendicants, there are these four efforts. What four? The efforts to restrain, to give up, to develop, and to preserve.

And what, mendicants, is the effort to restrain? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities don’t arise. This is called the effort to restrain.

And what, mendicants, is the effort to give up? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities are given up. This is called the effort to give up.

And what, mendicants, is the effort to develop? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. This is called the effort to develop.

And what, mendicants, is the effort to preserve? It’s when you generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. This is called the effort to preserve.

These are the four efforts.

Restraint and giving up, development and preservation: these are the four efforts taught by the kinsman of the Sun. Any mendicant who keenly applies these may attain the ending of suffering.”

AN 4.70

AN 4.70
Unprincipled
Adhammikasutta

“At a time when kings are unprincipled, royal officials become unprincipled. When royal officials are unprincipled, brahmins and householders become unprincipled. When brahmins and householders are unprincipled, the people of town and country become unprincipled. When the people of town and country are unprincipled, the courses of the moon and sun become erratic. … the courses of the stars and constellations … the days and nights … the months and fortnights … the seasons and years become erratic. … the blowing of the winds becomes erratic and chaotic. … the deities are angered. … the heavens don’t provide enough rain. … the crops ripen erratically. When people eat crops that have ripened erratically, they become short-lived, ugly, weak, and sickly.

At a time when kings are principled, royal officials become principled. … brahmins and householders … people of town and country become principled. When the people of town and country are principled, the courses of the sun and moon become regular. … the stars and constellations … the days and nights … the months and fortnights … the seasons and years become regular. … the blowing of the winds becomes regular and orderly. … the deities are not angered … … the heavens provide plenty of rain. When the heavens provide plenty of rain, the crops ripen well. When people eat crops that have ripened well, they become long-lived, beautiful, strong, and healthy.

When cattle ford a river, if the bull goes off course, they all go off course, because their leader is off course.

So it is for humans: when the one deemed chief behaves badly, what do you expect the rest to do? The whole country sleeps badly, when the king is unprincipled.

When cattle ford a river, if the bull goes straight, they all go straight, because their leader is straight.

So it is for humans: when the one deemed chief does the right thing, what do you expect the rest to do? The whole country sleeps at ease, when the king is just.”

AN 4.71

AN 4.71
Effort
Padhānasutta

“Mendicants, when a mendicant has four things their practice is unfailing, and they have laid the groundwork for ending the defilements. What four? It’s when a mendicant is ethical, learned, energetic, and wise. When a mendicant has these four things their practice is unfailing, and they have laid the groundwork for ending the defilements.”

AN 4.72

AN 4.72
Right View
Sammādiṭṭhisutta

“Mendicants, when a mendicant has four things their practice is unfailing, and they have laid the groundwork for ending the defilements. What four? Thoughts of renunciation, good will, and harmlessness; and right view. When a mendicant has these four things their practice is unfailing, and they have laid the groundwork for ending the defilements.”

AN 4.73

AN 4.73
A True Person
Sappurisasutta

“Mendicants, an untrue person can be known by four qualities. What four?

To start with, an untrue person speaks ill of another even when not asked, let alone when asked. But when summoned for questioning they speak ill of another in full detail, not leaving anything out. That’s how to know that this is an untrue person.

Furthermore, an untrue person doesn’t speak well of another even when asked, let alone when not asked. But when summoned for questioning they speak well of another without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

Furthermore, an untrue person doesn’t speak ill of themselves even when asked, let alone when not asked. But when summoned for questioning they speak ill of themselves without giving the full details, leaving many things out. That’s how to know that this is an untrue person.

Furthermore, an untrue person speaks well of themselves even when not asked, let alone when asked. But when summoned for questioning they speak well of themselves in full detail, not leaving anything out. That’s how to know that this is an untrue person. An untrue person can be known by these four qualities.

A true person can be known by four qualities. What four?

To start with, a true person doesn’t speak ill of another even when asked, let alone when not asked. But when summoned for questioning they speak ill of another without giving the full details, leaving many things out. That’s how to know that this is a true person.

Furthermore, a true person speaks well of another even when not asked, let alone when asked. But when summoned for questioning they speak well of another in full detail, not leaving anything out. That’s how to know that this is a true person.

Furthermore, a true person speaks ill of themselves even when not asked, let alone when asked. But when led on by questions they speak ill of themselves in full detail, not leaving anything out. That’s how to know that this is a true person.

Furthermore, a true person doesn’t speak well of themselves even when asked, let alone when not asked. But when summoned for questioning they speak well of themselves without giving the full details, leaving many things out. That’s how to know that this is a true person. A true person can be known by these four qualities.

It’s like a bride on the day or night she’s first brought to her husband’s home. Right away she sets up a keen sense of conscience and prudence for her mother and father in law, her husband, and even the bondservants, workers, and staff. But after some time, because of living together and familiarity, she’ll even say to her mother and father in law, or to her husband: ‘Go away! What would you know?’ In the same way, on the day or night a mendicant first goes forth from the lay life to homelessness, right away they set up a keen sense of conscience and prudence for the monks, nuns, laymen, and laywomen, and even the monastery workers and novices. But after some time, because of living together and familiarity, they’ll even say to their teacher or mentor: ‘Go away! What would you know?’

So you should train like this: ‘We will live with hearts like that of a newly wedded bride.’ That’s how you should train.”

AN 4.74

AN 4.74
Best (1st)
Paṭhamaaggasutta

“Mendicants, these four things are the best. What four? The best ethics, immersion, wisdom, and freedom. These are the four things that are the best.”

AN 4.75

AN 4.75
Best (2nd)
Dutiyaaggasutta

“Mendicants, these four things are the best. What four? The best form, feeling, perception, and state of existence. These are the four things that are the best.”

AN 4.76

AN 4.76
At Kusinārā
Kusinārasutta

At one time the Buddha was staying between a pair of sal trees in the sal forest of the Mallas at Upavattana near Kusinārā at the time of his final extinguishment. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Perhaps even a single mendicant has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. So ask, mendicants! Don’t regret it later, thinking: ‘We were in the Teacher’s presence and we weren’t able to ask the Buddha a question.’” When this was said, the mendicants kept silent.

For a second time the Buddha addressed the mendicants: … For a second time, the mendicants kept silent.

For a third time the Buddha addressed the mendicants: … For a third time, the mendicants kept silent.

Then the Buddha said to the mendicants:

“Mendicants, perhaps you don’t ask out of respect for the Teacher. So let a friend tell a friend.” When this was said, the mendicants kept silent. Then Venerable Ānanda said to the Buddha:

“It’s incredible, sir, it’s amazing! I am quite confident that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice.”

“Ānanda, you speak from faith. But the Realized One knows that there’s not even a single mendicant in this Saṅgha who has doubt or uncertainty regarding the Buddha, the teaching, the Saṅgha, the path, or the practice. Even the last of these five hundred mendicants is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

AN 4.77

AN 4.77
Unthinkable
Acinteyyasutta

“Mendicants, these four things are unthinkable. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated. What four?

The scope of the Buddhas …

The scope of one in absorption …

The results of deeds …

Speculation about the world …

These are the four unthinkable things. They should not be thought about, and anyone who tries to think about them will go mad or get frustrated.”

AN 4.78

AN 4.78
A Religious Donation
Dakkhiṇasutta

“Mendicants, there are these four ways of purifying a religious donation. What four? There’s a religious donation that’s purified by the giver, not the recipient. There’s a religious donation that’s purified by the recipient, not the giver. There’s a religious donation that’s purified by neither the giver nor the recipient. There’s a religious donation that’s purified by both the giver and the recipient.

And how is a religious donation purified by the giver, not the recipient? It’s when the giver is ethical, of good character, but the recipient is unethical, of bad character.

And how is a religious donation purified by the recipient, not the giver? It’s when the giver is unethical, of bad character, but the recipient is ethical, of good character.

And how is a religious donation purified by neither the giver nor the recipient? It’s when both the giver and the recipient are unethical, of bad character.

And how is a religious donation purified by both the giver and the recipient? It’s when both the giver and the recipient are ethical, of good character.

These are the four ways of purifying a religious donation.”

AN 4.79

AN 4.79
Business
Vaṇijjasutta

Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why for different people the same kind of business undertaking might fail, while another doesn’t meet expectations, another meets expectations, and another exceeds expectations?”

“Sāriputta, take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. But they fail to give what’s requested. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake fails.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, but don’t meet expectations. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake doesn’t meet expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, meeting expectations. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake meets expectations.

Take a case where someone goes to an ascetic or brahmin and invites them to ask for what they need. They give what’s requested, exceeding expectations. When they’ve passed away from that life, if they’re reborn in this state of existence, whatever business they undertake exceeds expectations.

This is the cause, this is the reason why for different people the same kind of business undertaking might fail, while another doesn’t meet expectations, another meets expectations, and another exceeds expectations.”

AN 4.80

AN 4.80
Persia
Kambojasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the cause, what is the reason why females don't attend council meetings, work for a living, or travel to Persia?"

"Ānanda, females are irritable, jealous, stingy, and unintelligent. This is the cause, this is the reason why females don't attend council meetings, work for a living, or travel to Persia."

AN 4.81

AN 4.81
Killing Living Creatures
Pāṇātipātasutta

“Mendicants, someone with four qualities is cast down to hell. What four? They kill living creatures, steal, commit sexual misconduct, and lie. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don’t kill living creatures, steal, commit sexual misconduct, or lie. Someone with these four qualities is raised up to heaven.”

AN 4.82

AN 4.82
Lying
Musāvādasutta

“Mendicants, someone with four qualities is cast down to hell. What four? They use speech that’s false, divisive, harsh, or nonsensical. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don’t use speech that’s false, divisive, harsh, or nonsensical. Someone with these four qualities is raised up to heaven.”

AN 4.83

AN 4.83
Where Criticism Takes You
Avaṇṇārahasutta

“Mendicants, someone with four qualities is cast down to hell. What four? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. Someone with these four qualities is raised up to heaven.”

AN 4.84

AN 4.84
Valuing Anger
Kodhagarusutta

“Mendicants, someone with four qualities is cast down to hell. What four? They value anger, or denigration, or material possessions, or honor rather than the true teaching. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They value the true teaching rather than anger, or denigration, or material possessions, or honor. Someone with these four qualities is raised up to heaven.”

AN 4.85

AN 4.85
From Darkness to Darkness
Tamotamasutta

“Mendicants, these four people are found in the world. What four?

The dark bound for darkness,
the dark bound for light,
the light bound for darkness, and
the light bound for light.

And how is a person dark and bound for darkness? It’s when someone is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how a person is dark and bound for darkness.

And how is a person dark and bound for light? It’s when some person is reborn in a low family … But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. That’s how a person is dark and bound for light.

And how is a person light and bound for darkness? It’s when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’re attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how a person is light and bound for darkness.

And how is a person light and bound for light? It’s when some person is reborn in an eminent family … And they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. That’s how a person is light and bound for light.

These are the four people found in the world.”

AN 4.86

AN 4.86
Sunk Low
Oṇatoṇatasutta

“These four people are found in the world. What four?

One sunk low who sinks lower,
one sunk low who rises high,
one risen high who sinks low, and
one risen high who rises higher.

… These are the four people found in the world.”

AN 4.87

AN 4.87
The Son
Puttasutta

“Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It’s when a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. It’s like the eldest son of an anointed aristocratic king. He has not yet been anointed, but is eligible, and has been confirmed in the succession. In the same way, a mendicant is a practicing trainee, who lives aspiring to the supreme sanctuary from the yoke. That’s how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. But they don’t have direct meditative experience of the eight liberations. That’s how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. … And they have direct meditative experience of the eight liberations. That’s how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It’s when a mendicant usually uses only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably. And they usually present them with agreeable things, rarely with disagreeable ones. They’re healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds—usually don’t come up. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom in this very life. … That’s how a person is an exquisite ascetic of ascetics.

And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me. For I usually use only what I’ve been invited to accept … When living with other spiritual practitioners, I usually treat them agreeably … I’m healthy … I get the four absorptions when I want, without trouble or difficulty. And I’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. … So if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

These are the four people found in the world.”

AN 4.88

AN 4.88
Fetters
Saṁyojanasutta

“Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It’s when a mendicant—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. That’s how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It’s when a mendicant—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. That’s how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It’s when a mendicant—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. That’s how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a person is an exquisite ascetic of ascetics.

These are the four people found in the world.”

AN 4.89

AN 4.89
Right View
Sammādiṭṭhisutta

“Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It’s when a mendicant has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. That’s how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It’s when they have right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. But they don’t have direct meditative experience of the eight liberations. That’s how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It’s when they have right view … and right freedom. And they do have direct meditative experience of the eight liberations. That’s how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It’s when a mendicant usually uses only what they’ve been invited to accept … And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

These are the four people found in the world.”

AN 4.90

AN 4.90
Aggregates
Khandhasutta

“Mendicants, these four people are found in the world. What four? The confirmed ascetic, the white lotus ascetic, the pink lotus ascetic, and the exquisite ascetic of ascetics.

And how is a person a confirmed ascetic? It’s when a mendicant is a trainee who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke. That’s how a person is a confirmed ascetic.

And how is a person a white lotus ascetic? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ But they don’t have direct meditative experience of the eight liberations. That’s how a person is a white lotus ascetic.

And how is a person a pink lotus ascetic? It’s when a mendicant meditates observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling … Such is perception … Such are choices … Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.’ And they have direct meditative experience of the eight liberations. That’s how a person is a pink lotus ascetic.

And how is a person an exquisite ascetic of ascetics? It’s when a mendicant usually uses only what they’ve been invited to accept … And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.

These are the four people found in the world.”

AN 4.91

AN 4.91
Titans
Asurasutta

“Mendicants, these four people are found in the world. What four?

A titan surrounded by titans,
a titan surrounded by gods,
a god surrounded by titans, and
a god surrounded by gods.

And how is a person a titan surrounded by titans? It’s when a person is unethical, of bad character, and their followers are the same. That’s how a person is a titan surrounded by titans.

And how is a person a titan surrounded by gods? It’s when a person is unethical, of bad character, but their followers are ethical, of good character. That’s how a person is a titan surrounded by gods.

And how is a person a god surrounded by titans? It’s when a person is ethical, of good character, but their followers are unethical, of bad character. That’s how a person is a god surrounded by titans.

And how is a person a god surrounded by gods? It’s when a person is ethical, of good character, and their followers are the same. That’s how a person is a god surrounded by gods.

These are the four people found in the world.”

AN 4.92

AN 4.92
Immersion (1st)
Paṭhamasamādhisutta

“Mendicants, these four people are found in the world. What four?

One person has internal serenity of heart, but not the higher wisdom of discernment of principles.

One person has the higher wisdom of discernment of principles, but not internal serenity of heart.

One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.

One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

These are the four people found in the world.”

AN 4.93

AN 4.93
Immersion (2nd)
Dutiyasamādhisutta

“Mendicants, these four people are found in the world. What four?

One person has internal serenity of heart, but not the higher wisdom of discernment of principles.
One person has the higher wisdom of discernment of principles, but not internal serenity of heart.
One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles.
One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

As for the person who has serenity but not discernment: grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

As for the person who has discernment but not serenity: grounded on discernment, they should practice meditation to get serenity. After some time they have both discernment and serenity.

As for the person who has neither serenity nor discernment: in order to get those skillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that person should apply intense enthusiasm … After some time they have both serenity and discernment.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

These are the four people found in the world.”

AN 4.94

AN 4.94
Immersion (3rd)
Tatiyasamādhisutta

“Mendicants, these four people are found in the world. What four?

One person has internal serenity of heart, but not the higher wisdom of discernment of principles. One person has the higher wisdom of discernment of principles, but not internal serenity of heart. One person has neither internal serenity of heart, nor the higher wisdom of discernment of principles. One person has both internal serenity of heart, and the higher wisdom of discernment of principles.

As for the person who has serenity but not discernment: they should approach someone who has discernment and ask: ‘Reverend, how should conditions be seen? How should they be comprehended? How should they be discerned?’ That person would answer from their own experience: ‘This is how conditions should be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

As for the person who has discernment but not serenity: they should approach someone who has serenity and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ That person would answer from their own experience: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi.’ After some time they have both discernment and serenity.

As for the person who has neither serenity nor discernment: they should approach someone who has serenity and discernment and ask: ‘Reverend, how should the mind be stilled? How should it be settled? How should it be unified? How should it be immersed in samādhi?’ How should conditions be seen? How should they be comprehended? How should they be discerned?’ That person would answer as they’ve seen and known: ‘Reverend, this is how the mind should be stilled, settled, unified, and immersed in samādhi. And this is how conditions should be seen, comprehended, and discerned.’ After some time they have both serenity and discernment.

As for the person who has both serenity and discernment: grounded on those skillful qualities, they should practice meditation further to end the defilements.

These are the four people found in the world.”

AN 4.95

AN 4.95
A Firebrand
Chavālātasutta

“Mendicants, these four people are found in the world. What four?

One who practices to benefit neither themselves nor others;
one who practices to benefit others, but not themselves;
one who practices to benefit themselves, but not others; and
one who practices to benefit both themselves and others.

Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness. The person who practices to benefit neither themselves nor others is like this, I say.

The person who practices to benefit others, but not themselves, is better than that. The person who practices to benefit themselves, but not others, is better than both of those. But the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who practices to benefit both themselves and others is the foremost, best, chief, highest, and finest of the four.

These are the four people found in the world.”

AN 4.96

AN 4.96
Removing Greed
Rāgavinayasutta

“Mendicants, these four people are found in the world. What four?

One who practices to benefit themselves, but not others;
one who practices to benefit others, but not themselves;
one who practices to benefit neither themselves nor others; and
one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It’s when a person practices to remove their own greed, hate, and delusion, but doesn’t encourage others to do the same. That’s how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It’s when a person doesn’t practice to remove their own greed, hate, and delusion, but encourages others to remove theirs. That’s how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It’s when a person doesn’t practice to remove their own greed, hate, and delusion, nor do they encourage others to remove theirs. That’s how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It’s when a person practices to remove their own greed, hate, and delusion, and encourages others to remove theirs. That’s how a person practices to benefit both themselves and others.

These are the four people found in the world.”

AN 4.97

AN 4.97
Quick-witted
Khippanisantisutta

“Mendicants, these four people are found in the world. What four?

One who practices to benefit themselves, but not others;
one who practices to benefit others, but not themselves;
one who practices to benefit neither themselves nor others; and
one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It’s when a person is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. But they’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. That’s how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It’s when a person is not quick-witted when it comes to skillful teachings. … But they’re a good speaker. … That’s how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It’s when a person is not quick-witted when it comes to skillful teachings. … Nor are they a good speaker. … That’s how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It’s when a person is quick-witted when it comes to skillful teachings. … And they’re a good speaker. … That’s how a person practices to benefit both themselves and others.

These are the four people found in the world.”

AN 4.98

AN 4.98
To Benefit Oneself
Attahitasutta

“Mendicants, these four people are found in the world. What four?

One who practices to benefit themselves, but not others;
one who practices to benefit others, but not themselves;
one who practices to benefit neither themselves nor others; and
one who practices to benefit both themselves and others.

These are the four people found in the world.”

AN 4.99

AN 4.99
Training Rules
Sikkhāpadasutta

“Mendicants, these four people are found in the world. What four?

One who practices to benefit themselves, but not others;
one who practices to benefit others, but not themselves;
one who practices to benefit neither themselves nor others; and
one who practices to benefit both themselves and others.

And how does a person practice to benefit themselves, but not others? It’s when a person doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. But they don’t encourage others to do the same. That’s how a person practices to benefit themselves, but not others.

And how does a person practice to benefit others, but not themselves? It’s when a person kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. But they encourage others to not do these things. That’s how a person practices to benefit others, but not themselves.

And how does a person practice to benefit neither themselves nor others? It’s when a person kills, etc. … and doesn’t encourage others to not do these things. That’s how a person practices to benefit neither themselves nor others.

And how does a person practice to benefit both themselves and others? It’s when a person doesn’t kill, etc. … and encourages others to do the same. That’s how a person practices to benefit both themselves and others.

These are the four people found in the world.”

AN 4.100

AN 4.100
With Potaliya the Wanderer
Potaliyasutta

Then the wanderer Potaliya went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and the Buddha said to him:

“Potaliya, these four people are found in the world. What four?

One person criticizes those deserving of criticism at the right time, truthfully and correctly. But they don’t praise those deserving of praise at the right time, truthfully and correctly.

Another person praises those deserving of praise … But they don’t criticize those deserving of criticism …

Another person doesn’t praise those deserving of praise … Nor do they criticize those deserving of criticism …

Another person criticizes those deserving of criticism at the right time, truthfully and correctly. And they praise those deserving of praise at the right time, truthfully and correctly.

These are the four people found in the world. Of these four people, who do you believe to be the finest?”

“Mister Gotama, of these four people, it is the person who neither praises those deserving of praise at the right time, truthfully and correctly; nor criticizes those deserving of criticism at the right time, truthfully and correctly. That is the person I believe to be the finest. Why is that? Because, Mister Gotama, equanimity is the best.”

“Potaliya, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the person I consider to be the finest. Why is that? Because, Potaliya, understanding of time and context is the best.”

“Mister Gotama, of these four people, it is the person who criticizes those deserving of criticism at the right time, truthfully and correctly; and praises those deserving of praise at the right time, truthfully and correctly. That is the person I believe to be the finest. Why is that? Because, Mister Gotama, understanding of time and context is the best.

Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what’s there, Mister Gotama has made the teaching clear in many

ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 4.101

AN 4.101
Clouds (1st)
Paṭhamavalāhakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these four kinds of clouds. What four?

One thunders but doesn't rain,
one rains but doesn't thunder,
one neither thunders nor rains, and
one both rains and thunders.

These are the four kinds of clouds. In the same way, these four people similar to clouds are found in the world. What four?

One thunders but doesn't rain,
one rains but doesn't thunder,
one neither thunders nor rains, and
one both rains and thunders.

And how does a person thunder but not rain? It's when a person is a talker, not a doer. That's how a person thunders but doesn't rain. That person is like a cloud that thunders but doesn't rain, I say.

And how does a person rain but not thunder? It's when a person is a doer, not a talker. …

And how does a person neither thunder nor rain? It's when a person is neither a talker nor a doer. …

And how does a person both thunder and rain? It's when a person is both a talker and a doer. …

These four people similar to clouds are found in the world."

AN 4.102

AN 4.102
Clouds (2nd)
Dutiyavalāhakasutta

“Mendicants, there are these four kinds of clouds. What four?

One thunders but doesn’t rain,
one rains but doesn’t thunder,
one neither thunders nor rains, and
one both rains and thunders.

These are the four kinds of clouds. In the same way, these four people similar to clouds are found in the world. What four?

One thunders but doesn’t rain,
one rains but doesn’t thunder,
one neither thunders nor rains, and
one both rains and thunders.

And how does a person thunder but not rain? It’s when a person memorizes the teaching—statements, songs, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a person thunders but doesn’t rain. That person is like a cloud that thunders but doesn’t rain, I say.

And how does a person rain but not thunder? It’s when a person doesn’t memorize the teaching … But they truly understand: ‘This is suffering’ …

And how does a person neither thunder nor rain? It’s when a person doesn’t memorize the teaching … Nor do they truly understand: ‘This is suffering’ …

And how does a person both thunder and rain? It’s when a person memorizes the teaching … And they truly understand: ‘This is suffering’ …

These four people similar to clouds are found in the world.”

AN 4.103

AN 4.103
Pots
Kumbhasutta

“Mendicants, there are these four pots. What four?

Covered but hollow,
uncovered but full,
uncovered and hollow, and
covered and full.

These are the four pots. In the same way, these four people similar to pots are found in the world. What four?

Covered but hollow,
uncovered but full,
uncovered and hollow, and
covered and full.

And how is a person covered but hollow? It’s when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don’t truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a person is covered but hollow. That person is like a pot that’s covered but hollow, I say.

And how is a person uncovered but full? It’s when a person is not impressive … But they truly understand: ‘This is suffering’ …

And how is a person uncovered and hollow? It’s when a person is not impressive … Nor do they truly understand: ‘This is suffering’ …

And how is a person covered and full? It’s when a person is impressive … And they truly understand: ‘This is suffering’ …

These four people similar to pots are found in the world.”

AN 4.104

AN 4.104
Lakes
Udakarahadasutta

“Mendicants, there are these four lakes. What four?

One is shallow but appears deep,
one is deep but appears shallow,
one is shallow and appears shallow, and
one is deep and appears deep.

These are the four lakes. In the same way, these four people similar to lakes are found in the world. What four?

One is shallow but appears deep,
one is deep but appears shallow,
one is shallow and appears shallow, and
one is deep and appears deep.

And how is a person shallow but appears deep? It’s when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don’t really understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a person is shallow but appears deep. That person is like a lake that’s shallow but appears deep, I say.

And how is a person deep but appears shallow? It’s when a person is not impressive … But they really understand: ‘This is suffering’ …

And how is a person shallow and appears shallow? It’s when a person is not impressive … Nor do they really understand: ‘This is suffering’ …

And how is a person deep and appears deep? It’s when a person is impressive … And they really understand: ‘This is suffering’ …

These four people similar to lakes are found in the world.”

AN 4.105

AN 4.105
Mangoes
Ambasutta

“Mendicants, there are these four mangoes. What four?

One is unripe but seems ripe,
one is ripe but seems unripe,
one is unripe and seems unripe, and
one is ripe and seems ripe.

These are the four mangoes.

In the same way, these four people similar to mangoes are found in the world. What four?

One is unripe but seems ripe,
one is ripe but seems unripe,
one is unripe and seems unripe, and
one is ripe and seems ripe.

And how is a person unripe but seems ripe? It’s when a person is impressive when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. But they don’t really understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a person is unripe but seems ripe. That person is like a mango that’s unripe but seems ripe, I say.

And how is a person ripe but seems unripe? It’s when a person is not impressive … But they really understand: ‘This is suffering’ …

And how is a person unripe and seems unripe? It’s when a person is not impressive … Nor do they really understand: ‘This is suffering’ …

And how is a person ripe and seems ripe? It’s when a person is impressive … And they really understand: ‘This is suffering’ …

These four people similar to mangoes are found in the world.”

AN 4.106

AN 4.106
Mangoes (2nd)
(Dutiyaambasutta)

(This is a ghost sutta: there is no text for it in any available editions.)

AN 4.107

AN 4.107
Mice
Mūsikasutta

“Mendicants, there are these four kinds of mice. What four?

One makes a hole but doesn’t live in it,
one lives in a hole but doesn’t make it,
one neither makes a hole nor lives in it, and
one both makes a hole and lives in it.

These are the four kinds of mice. In the same way, these four people similar to mice are found in the world. What four?

One makes a hole but doesn’t live in it,
one lives in a hole but doesn’t make it,
one neither makes a hole nor lives in it, and
one both makes a hole and lives in it.

And how does a person make a hole but not live in it? It’s when a person memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t really understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a person makes a hole but doesn’t live in it. That person is like a mouse that makes a hole but doesn’t live in it, I say.

And how does a person live in a hole but not make it? It’s when a person doesn’t memorize the teaching … But they really understand: ‘This is suffering’ …

And how does a person neither make a hole nor live in it? It’s when a person doesn’t memorize the teaching … Nor do they really understand: ‘This is suffering’ …

And how does a person both make a hole and live in it? It’s when a person memorizes the teaching … And they really understand: ‘This is suffering’ …

These four people similar to mice are found in the world.”

AN 4.108

AN 4.108
Oxen
Balībaddasutta

“Mendicants, there are these four kinds of oxen. What four?

One hostile to its own herd, not others;
one hostile to other herds, not its own;
one hostile to both its own herd and others; and
one hostile to neither its own herd nor others.

These are the four kinds of oxen. In the same way, these four people similar to oxen are found in the world. What four?

One hostile to their own herd, not others;
one hostile to other herds, not their own;
one hostile to both their own herd and others; and
one hostile to neither their own herd nor others.

And how is a person hostile to their own herd, not others? It’s when a person intimidates their own followers, not the followers of others. That’s how a person is hostile to their own herd, not others. That person is like an ox that’s hostile to its own herd, not others.

And how is a person hostile to other herds, not their own? It’s when a person intimidates the followers of others, not their own. …

And how is a person hostile to both their own herd and others? It’s when a person intimidates their own followers and the followers of others. …

And how is a person hostile to neither their own herd nor others? It’s when a person doesn’t intimidate their own followers or the followers of others.

These four people similar to oxen are found in the world.”

AN 4.109

AN 4.109
Trees
Rukkhasutta

“Mendicants, there are these four kinds of tree. What four?

One is a softwood surrounded by softwoods,
one is a softwood surrounded by hardwoods,
one is a hardwood surrounded by softwoods, and
one is a hardwood surrounded by hardwoods.

These are the four kinds of tree. In the same way, these four people similar to trees are found in the world. What four?

One is a softwood surrounded by softwoods,
one is a softwood surrounded by hardwoods,
one is a hardwood surrounded by softwoods, and
one is a hardwood surrounded by hardwoods.

And how is a person a softwood surrounded by softwoods? It’s when a person is unethical, of bad character, and their followers are the same. That’s how a person is a softwood surrounded by softwoods. That person is like a softwood tree that’s surrounded by softwoods, I say.

And how is a person a softwood surrounded by hardwoods? It’s when a person is unethical, of bad character, but their followers are ethical, of good character. …

And how is a person a hardwood surrounded by softwoods? It’s when someone is ethical, of good character, but their followers are unethical, of bad character. …

And how is a person a hardwood surrounded by hardwoods? It’s when someone is ethical, of good character, and their followers are the same.

These four people similar to trees are found in the world.”

AN 4.110

AN 4.110
Vipers
Āsīvisasutta

“Mendicants, there are these four kinds of viper. What four?

One whose venom is fast-acting but not lethal,
one whose venom is lethal but not fast-acting,
one whose venom is both fast-acting and lethal, and
one whose venom is neither fast-acting nor lethal.

These are the four kinds of viper. In the same way, these four people similar to vipers are found in the world. What four?

One whose venom is fast-acting but not lethal,
one whose venom is lethal but not fast-acting,
one whose venom is both fast-acting and lethal, and
one whose venom is neither fast-acting nor lethal.

And how is a person’s venom fast-acting but not lethal? It’s when a person is often angry, but their anger doesn’t linger long. That’s how a person’s venom is fast-acting but not lethal. That person is like a viper whose venom is fast-acting but not lethal.

And how is a person’s venom lethal but not fast-acting? It’s when a person is not often angry, but their anger lingers for a long time.

And how is a person’s venom both fast-acting and lethal? It’s when a person is often angry, and their anger lingers for a long time.

And how is a person’s venom neither fast-acting nor lethal? It’s when a person is not often angry, and their anger doesn’t linger long.

These four people similar to vipers are found in the world.”

AN 4.111

AN 4.111
With Kesi
Kesisutta

Then Kesi the horse trainer went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Kesi, you’re known as a horse trainer. Just how do you guide a horse in training?”

“Sir, I guide a horse in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.”

“Kesi, what do you do with a horse in training that doesn’t follow these forms of training?”

“In that case, sir, I kill it. Why is that? So that I don’t disgrace my tradition.

But sir, the Buddha is the supreme guide for those who wish to train. Just how do you guide a person in training?”

“Kesi, I guide a person in training sometimes gently, sometimes harshly, and sometimes both gently and harshly.

The gentle way is this: ‘This is good conduct by way of body, speech, and mind. This is the result of good conduct by way of body, speech, and mind. This is life as a god. This is life as a human.’

The harsh way is this: ‘This is bad conduct by way of body, speech, and mind. This is the result of bad conduct by way of body, speech, and mind. This is life in hell. This is life as an animal. This is life as a ghost.’

The both gentle and harsh way is this: ‘This is good conduct … this is bad conduct …’”

“Sir, what do you do with a person in training who doesn’t follow these forms of training?”

“In that case, Kesi, I kill them.”

“Sir, it’s not appropriate for the Buddha to kill living creatures. And yet you say you kill them.”

“It’s true, Kesi, it’s not appropriate for a Realized One to kill living creatures. But when a person in training doesn’t follow any of these forms of training, the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions. For it is killing in the training of the Noble One when the Realized One

doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions.”

“Well, they’re definitely dead when the Realized One doesn’t think they’re worth advising or instructing, and neither do their sensible spiritual companions. Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

AN 4.112

AN 4.112
Speed
Javasutta

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? Integrity, speed, patience, and sweetness. A fine royal thoroughbred with these four factors is worthy of a king. …

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? Integrity, speed, patience, and sweetness. A mendicant with these four qualities … is the supreme field of merit for the world.”

AN 4.113

AN 4.113
The Goad
Patodasutta

“Mendicants, these four fine thoroughbreds are found in the world. What four?

One fine thoroughbred is moved to act when it sees the shadow of the goad, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the first fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, but only when its hairs are struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the second fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, but only when its hide is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the third fine thoroughbred found in the world.

Furthermore, one fine thoroughbred isn’t moved to act when it sees the shadow of the goad, nor when its hairs are struck, nor when its hide is struck, but only when its bone is struck, thinking: ‘What task will the horse trainer have me do today? How should I respond?’ Some fine thoroughbreds are like that. This is the fourth fine thoroughbred found in the world.

These are the four fine thoroughbreds found in the world.

In the same way, these four fine thoroughbred people are found in the world. What four?

One fine thoroughbred person hears about the suffering or death of a woman or man in such and such village or town. They’re moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that’s shaken when it sees the shadow of the goad. Some fine thoroughbred people are like that. This is the first fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn’t hear about the suffering or death of a woman or man in such and such village or town, but they see it themselves. They’re moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that’s moved to act when its hairs are struck. Some fine thoroughbred people are like that. This is the second fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn’t hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, but it happens to their own relative or family member. They’re moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that’s moved to act when its skin is struck. Some fine thoroughbred people are like that. This is the third fine thoroughbred person found in the world.

Furthermore, one fine thoroughbred person doesn’t hear about the suffering or death of a woman or man in such and such village or town, nor do they see it themselves, nor does it happen to their own relative or family member, but they themselves are afflicted with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. They’re moved to act by this, and strive effectively. Applying themselves, they directly realize the ultimate truth, and see it with penetrating wisdom. This person is like the fine thoroughbred that’s moved to act when its bone is struck. Some fine thoroughbred people are like that. This is the fourth fine thoroughbred person found in the world.

These are the four fine thoroughbred people found in the world.”

AN 4.114

AN 4.114
A Royal Elephant
Nāgasutta

“Mendicants, a royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What four? A royal bull elephant listens, destroys, endures, and goes fast.

And how does a royal bull elephant listen? It’s when a royal bull elephant pays attention, applies the mind, concentrates wholeheartedly, and actively listens to whatever task the elephant trainer has it do, whether or not it has done it before. That’s how a royal bull elephant listens.

And how does a royal bull elephant destroy? It’s when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That’s how a royal bull elephant destroys.

And how does a royal bull elephant endure? It’s when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That’s how a royal bull elephant endures.

And how does a royal bull elephant go fast? It’s when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That’s how a royal bull elephant goes fast. A royal bull elephant with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? A mendicant listens, destroys, endures, and goes fast.

And how does a mendicant listen? It’s when a mendicant pays attention, applies the mind, concentrates wholeheartedly, and actively listens when the teaching and training proclaimed by a Realized One is being taught. That’s how a mendicant listens.

And how does a mendicant destroy? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That’s how a mendicant destroys.

And how does a mendicant endure? It’s when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome

criticism; and they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast. A mendicant with these four qualities … is the supreme field of merit for the world."

AN 4.115

AN 4.115
Things
Ṭhānasutta

“Mendicants, there are these four things. What four?

There is a thing that’s unpleasant to do, and doing it proves harmful.
There is a thing that’s unpleasant to do, but doing it proves beneficial.
There is a thing that’s pleasant to do, but doing it proves harmful.
There is a thing that’s pleasant to do, and doing it proves beneficial.

Take the thing that’s unpleasant to do, and doing it proves harmful. This is regarded as a thing that shouldn’t be done on both grounds: because it’s unpleasant, and because doing it proves harmful. This is regarded as a thing that shouldn’t be done on both grounds.

Next, take the thing that’s unpleasant to do, but doing it proves beneficial. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn’t reflect: ‘Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.’ They don’t do that thing, so that proves harmful. An astute person does reflect: ‘Despite the fact that this thing is unpleasant to do, doing it still proves beneficial.’ They do that thing, so that proves beneficial.

Next, take the thing that’s pleasant to do, but doing it proves harmful. It is here that you can tell who is foolish and who is astute in regard to human strength, energy, and vigor. A fool doesn’t reflect: ‘Despite the fact that this thing is pleasant to do, doing it still proves harmful.’ They do that thing, and so that proves harmful. An astute person does reflect: ‘Despite the fact that this thing is pleasant to do, doing it still proves harmful.’ They don’t do that thing, so that proves beneficial.

Next, take the thing that’s pleasant to do, and doing it proves beneficial. This is regarded as a thing that should be done on both grounds: because it’s pleasant, and because doing it proves beneficial. This is regarded as a thing that should be done on both grounds.

These are the four things.”

AN 4.116

AN 4.116
Diligence
Appamādasutta

“Mendicants, you should be diligent in four situations. What four? Give up bad conduct by way of body, speech, and mind; and develop good conduct by way of body, speech, and mind. Don’t neglect these things. Give up wrong view; and develop right view. Don’t neglect this.

A mendicant who has done these things does not fear death in lives to come.”

AN 4.117

AN 4.117
Guarding
Ārakkhasutta

“Mendicants, in your own way you should practice diligence, mindfulness, and guarding of the mind in four situations. What four?

‘May my mind not be aroused by things that arouse greed.’ In your own way you should practice diligence, mindfulness, and guarding of the mind.

‘May my mind not be angered by things that provoke hate.’ …

‘May my mind not be deluded by things that promote delusion.’ …

‘May my mind not be intoxicated by things that intoxicate.’ …

When a mendicant’s mind is no longer affected by greed, hate, delusion, or intoxication because they’ve got rid of these things, they don’t shake, tremble, quake, or get nervous, nor are they persuaded by the teachings of other ascetics.”

AN 4.118

AN 4.118
Inspiring
Saṁvejanīyasutta

“Mendicants, a faithful gentleman should go to see these four inspiring places. What four?

Thinking: ‘Here the Realized One was born!’—that is an inspiring place.

Thinking: ‘Here the Realized One became awakened as a supreme fully awakened Buddha!’—that is an inspiring place.

Thinking: ‘Here the Realized One rolled forth the supreme Wheel of Dhamma!’—that is an inspiring place.

Thinking: ‘Here the Realized One became fully extinguished in the element of extinguishment, with nothing left over!’—that is an inspiring place.

These are the four inspiring places that a faithful gentleman should go to see.”

AN 4.119

AN 4.119
Perils (1st)
Paṭhamabhayasutta

“Mendicants, there are these four perils. What four? The perils of rebirth, old age, sickness, and death.

These are the four perils.”

AN 4.120

AN 4.120
Perils (2nd)
Dutiyabhayasutta

“Mendicants, there are these four perils. What four? The perils of fire, water, kings, and bandits. These are the four perils.”

AN 4.121

AN 4.121
Guilt
Attānuvādasutta

“Mendicants, there are these four fears. What four? The fears of guilt, shame, punishment, and going to a bad place.

And what, mendicants, is the fear of guilt? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t I blame myself for my conduct?’ Being afraid of guilt, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of guilt.

And what, mendicants, is the fear of shame? It’s when someone reflects: ‘If I were to do bad things by way of body, speech, and mind, wouldn’t others blame me for my conduct?’ Being afraid of shame, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of shame.

And what, mendicants, is the fear of punishment? It’s when someone sees that the kings have arrested a bandit, a criminal, and subjected them to various punishments—whipping, caning, and clubbing; cutting off hands or feet, or both; cutting off ears or nose, or both; the ‘porridge pot’, the ‘shell-shave’, the ‘Rāhu’s mouth’, the ‘garland of fire’, the ‘burning hand’, the ‘bulrush twist’, the ‘bark dress’, the ‘antelope’, the ‘meat hook’, the ‘coins’, the ‘caustic pickle’, the ‘twisting bar’, the ‘straw mat’; being splashed with hot oil, being fed to the dogs, being impaled alive, and being beheaded.

They think: ‘If I were to do the same kind of bad deed, the kings would punish me in the same way.’ … Being afraid of punishment, they don’t steal the belongings of others. They give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of punishment.

And what, mendicants, is the fear of rebirth in a bad place? It’s when someone reflects: ‘Bad conduct of body, speech, or mind has a bad result in the next life. If I were to do such bad things, when my body breaks up, after death, I’d be reborn in a place of loss, a bad place, the underworld, hell.’ Being afraid of rebirth in a bad place, they give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind, keeping themselves pure. This is called the fear of rebirth in a bad place.

These are the four fears.”

AN 4.122

AN 4.122
The Danger of Waves
Ūmibhayasutta

“Mendicants, anyone who enters the water should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

These are the four dangers that anyone who enters the water should anticipate. In the same way, a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate four dangers. What four? The dangers of waves, gharials, whirlpools, and sharks.

And what, mendicants, is the danger of waves? It’s when a gentleman has gone forth from the lay life to homelessness, thinking: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ When they’ve gone forth, their spiritual companions advise and instruct them: ‘You should go out like this, and come back like that. You should look to the front like this, and to the side like that. You should contract your limbs like this, and extend them like that. This is how you should bear your outer robe, bowl, and robes.’ They think: ‘Formerly, as a lay person, I advised and instructed others. And now these mendicants—who you’d think were my children or grandchildren—imagine they can advise and instruct me!’ Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of waves. ‘Danger of waves’ is a term for anger and distress. This is called the danger of waves.

And what, mendicants, is the danger of gharials? It’s when a gentleman has gone forth from the lay life to homelessness … When they’ve gone forth, their spiritual companions advise and instruct them: ‘You may eat, consume, taste, and drink these things, but not those. You may eat what’s allowable, but not what’s unallowable. You may eat at the right time, but not at the wrong time.’ They think: ‘Formerly, as a lay person, I used to eat, consume, taste, and drink what I wanted, not what I didn’t want. I ate and drank both allowable and unallowable things, at the right time and the wrong time. And these faithful householders give us delicious fresh and cooked foods at the wrong time of day. But these mendicants imagine they can gag our mouths!’ Angry and upset, they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of gharials. ‘Danger of gharials’ is a term for gluttony. This is called the danger of gharials.

And what, mendicants, is the danger of whirlpools? It’s when a gentleman has gone forth from the lay life to homelessness … When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense

faculties. There they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. They think: ‘Formerly, as a lay person, I amused myself, supplied and provided with the five kinds of sensual stimulation. And it’s true that my family is wealthy. I can both enjoy my wealth and make merit. Why don’t I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?’ They resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life for fear of the danger of whirlpools. ‘Danger of whirlpools’ is a term for the five kinds of sensual stimulation. This is called the danger of whirlpools.

And what, mendicants, is the danger of sharks? It’s when a gentleman has gone forth from the lay life to homelessness … When they’ve gone forth, they robe up in the morning and, taking their bowl and robe, enter a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There they see a female scantily clad, with revealing clothes. Lust infects their mind, so they resign the training and return to a lesser life. This is called a mendicant who rejects the training and returns to a lesser life because they’re afraid of the danger of sharks. ‘Danger of sharks’ is a term for females. This is called the danger of sharks.

These are the four dangers that a gentleman who goes forth from the lay life to homelessness in this teaching and training should anticipate.”

AN 4.123

AN 4.123
Difference (1st)
Paṭhamanānākaraṇasutta

“Mendicants, these four people are found in the world. What four?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of Brahmā’s Host. The lifespan of the gods of Brahma’s Host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

Furthermore, with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity

and mindfulness. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they're reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they're extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world."

AN 4.124

AN 4.124
Difference (2nd)
Dutiyanānākaraṇasutta

“Mendicants, these four people are found in the world. What four?

Firstly, a person, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

These are the four people found in the world.”

AN 4.125

AN 4.125
Love (1st)
Paṭhamamettāsutta

“Mendicants, these four people are found in the world. What four?

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of Brahmā’s Host. The lifespan of the gods of Brahma’s Host is one eon. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

Furthermore, a person meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They enjoy this and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of streaming radiance. The lifespan of the gods of streaming radiance is two eons. … they’re reborn in the company of the gods replete with glory. The lifespan of the gods replete with glory is four eons. … they’re reborn in the company of the gods of abundant fruit. The lifespan of the gods of abundant fruit is five hundred eons. An ordinary person stays there until the lifespan of those gods is spent, then they go to hell or the animal realm or the ghost realm. But a disciple of the Buddha stays there until the lifespan of those gods is spent, then they’re extinguished in that very life. This is the difference between a learned noble disciple and an unlearned ordinary person, that is, when there is a place of rebirth.

These are the four people found in the world.”

AN 4.126

AN 4.126
Love (2nd)
Dutiyamettāsutta

“Mendicants, these four people are found in the world. What four?

Firstly, a person meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

Furthermore, a person meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. When their body breaks up, after death, they’re reborn in the company of the gods of the pure abodes. This rebirth is not shared with ordinary people.

These are the four people found in the world.”

AN 4.127

AN 4.127
Incredible Things About the Realized One (1st)
Paṭhamatathāgataacchariyasutta

“Mendicants, with the appearance of a Realized One, a perfected one, a fully awakened Buddha, four incredible and amazing things appear. What four?

When the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s womb, mindful and aware. And then—in this world with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—an immeasurable, magnificent light appears, surpassing the glory of the gods. Even in the boundless desolation of interstellar space—so utterly dark that even the light of the moon and the sun, so mighty and powerful, makes no impression—an immeasurable, magnificent light appears, surpassing the glory of the gods. And the sentient beings reborn there recognize each other by that light: ‘So, it seems other sentient beings have been reborn here!’ This is the first incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the being intent on awakening emerges from his mother’s womb, mindful and aware. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the second incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One understands the supreme perfect awakening. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the third incredible and amazing thing that appears with the appearance of a Realized One.

Furthermore, the Realized One rolls forth the supreme Wheel of Dhamma. And then … an immeasurable, magnificent light appears … even in the boundless desolation of interstellar space … This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

With the appearance of a Realized One, the perfected one, the fully awakened Buddha, these four incredible and amazing things appear.”

AN 4.128

AN 4.128
Incredible Things About the Realized One (2nd)
Dutiyatathāgataacchariyasutta

“Mendicants, with the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear. What four?

People like clinging, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of non-clinging, they want to listen, they actively listen, and they try to understand. This is the first incredible and amazing thing that appears with the appearance of a Realized One.

People like conceit, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of removing conceit, they want to listen, they actively listen, and they try to understand. This is the second incredible and amazing thing that appears with the appearance of a Realized One.

People like excitement, they love it and enjoy it. Yet when a Realized One is teaching the Dhamma of peace, they want to listen, they actively listen, and they try to understand. This is the third incredible and amazing thing that appears with the appearance of a Realized One.

This population is lost in ignorance, trapped in their shells. Yet when a Realized One is teaching the Dhamma of removing ignorance, they want to listen, they actively listen, and they try to understand. This is the fourth incredible and amazing thing that appears with the appearance of a Realized One.

With the appearance of a Realized One, the perfected one, the fully awakened Buddha, four incredible and amazing things appear.”

AN 4.129

AN 4.129
Incredible Things About Ānanda
Ānandaacchariyasutta

“Mendicants, there are these four incredible and amazing things about Ānanda. What four?

If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

These are the four incredible and amazing things about Ānanda.”

AN 4.130

AN 4.130
Incredible Things About the Wheel-Turning Monarch
Cakkavattiacchariyasutta

“Mendicants, there are these four incredible and amazing things about a wheel-turning monarch. What four?

If an assembly of aristocrats goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

If an assembly of brahmins … householders … or ascetics goes to see a wheel-turning monarch, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

These are the four incredible and amazing things about a wheel-turning monarch.

In the same way, there are these four incredible and amazing things about Ānanda. What four?

If an assembly of monks goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

If an assembly of nuns … laymen … or laywomen goes to see Ānanda, they’re uplifted by seeing him and uplifted by hearing him speak. And when he falls silent, they’ve never had enough.

These are the four incredible and amazing things about Ānanda.”

AN 4.131

AN 4.131
Fetters
Saṁyojanasutta

“Mendicants, these four people are found in the world. What four?

One person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.
One person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence.
One person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence.
One person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence.

What person hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence? A once-returner. This is the person who hasn’t given up the lower fetters, the fetters for getting reborn, or the fetters for getting a continued existence.

What person has given up the lower fetters, but not the fetters for getting reborn, or the fetters for getting a continued existence? One heading upstream, going to the Akaniṭṭha realm.

What person has given up the lower fetters and the fetters for getting reborn, but not the fetters for getting a continued existence? One extinguished between one life and the next.

What person has given up the lower fetters, the fetters for getting reborn, and the fetters for getting a continued existence? A perfected one.

These are the four people found in the world.”

AN 4.132

AN 4.132
Eloquence
Paṭibhānasutta

“Mendicants, these four people are found in the world. What four?

One who speaks on topic, but not fluently.
One who speaks fluently, but not on topic.
One who speaks on topic and fluently.
One who speaks neither on topic nor fluently.

These are the four people found in the world.”

AN 4.133

AN 4.133
One Who Understands Immediately
Ugghaṭitaññūsutta

“Mendicants, these four people are found in the world. What four? One who understands immediately, one who understands after detailed explanation, one who needs education, and one who merely learns by rote. These are the four people found in the world.”

AN 4.134

AN 4.134
The Fruits of Initiative
Uṭṭhānaphalasutta

“These four people are found in the world. What four?

One who lives off the fruit of initiative, but not deeds;
one who lives off the fruit of deeds, but not initiative;
one who lives off the fruit of both deeds and initiative;
one who lives off the fruit of neither initiative nor deeds.

These are the four people found in the world.”

AN 4.135

AN 4.135
Blameworthy
Sāvajjasutta

“Mendicants, these four people are found in the world. What four? The blameworthy, the mostly blameworthy, the slightly blameworthy, and the blameless.

And how is a person blameworthy? It’s when a person does things by way of body, speech, and mind that are blameworthy. That’s how a person is blameworthy.

And how is a person mostly blameworthy? It’s when a person does things by way of body, speech, and mind that are mostly blameworthy, but occasionally blameless. That’s how a person is mostly blameworthy.

And how is a person slightly blameworthy? It’s when a person does things by way of body, speech, and mind that are mostly blameless, but occasionally blameworthy. That’s how a person is slightly blameworthy.

And how is a person blameless? It’s when a person does things by way of body, speech, and mind that are blameless. That’s how a person is blameless.

These are the four people found in the world.”

AN 4.136

AN 4.136
Ethics (1st)
Paṭhamasīlasutta

“Mendicants, these four people are found in the world. What four? One person has not fulfilled ethics, immersion, or wisdom.

One person has fulfilled ethics, but not immersion or wisdom.

One person has fulfilled ethics and immersion, but not wisdom.

One person has fulfilled ethics, immersion, and wisdom.

These are the four people found in the world.”

AN 4.137

AN 4.137
Ethics (2nd)
Dutiyasīlasutta

“Mendicants, these four people are found in the world. What four?

One person doesn’t value or submit to ethics, immersion, or wisdom.
One person values and submits to ethics, but not to immersion or wisdom.
One person values and submits to ethics and immersion, but not wisdom.
One person values and submits to ethics, immersion, and wisdom.

These are the four people found in the world.”

AN 4.138

AN 4.138
Retreat
Nikaṭṭhasutta

“Mendicants, these four people are found in the world. What four?

One is on retreat in body, but not mind;
one is on retreat in mind, but not body;
one is on retreat in neither body nor mind; and
one is on retreat in both body and mind.

And how is a person on retreat in body, but not mind? It’s when a person frequents remote lodgings in the wilderness and the forest. But they think sensual, malicious, and cruel thoughts. That’s how a person is on retreat in body, but not mind.

And how is a person on retreat in mind, but not body? It’s when a person doesn’t frequent remote lodgings in the wilderness and the forest. But they think thoughts of renunciation, good will, and harmlessness. That’s how a person is on retreat in mind, but not body.

And how is a person on retreat in neither body nor mind? It’s when a person doesn’t frequent remote lodgings in the wilderness and the forest. And they think sensual, malicious, and cruel thoughts. That’s how a person is on retreat in neither body nor mind.

And how is a person on retreat in both body and mind? It’s when a person frequents remote lodgings in the wilderness and the forest. And they think thoughts of renunciation, good will, and harmlessness. That’s how a person is on retreat in both body and mind.

These are the four people found in the world.”

AN 4.139

AN 4.139
Dhamma Speakers
Dhammakathikasutta

“Mendicants, there are these four Dhamma speakers. What four?

One Dhamma speaker speaks little and off topic. And their assembly can’t tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks little but stays on topic. And their assembly can tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks much but off topic. And their assembly can’t tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

One Dhamma speaker speaks much and stays on topic. And their assembly can tell what’s on topic and what’s off topic. Such an assembly regards such a Dhamma speaker simply as a Dhamma speaker.

These are the four Dhamma speakers.”

AN 4.140

AN 4.140
Speaker
Vādīsutta

“Mendicants, there are these four speakers. What four?

There’s a speaker who runs out of meaningful things to say, but not of ways of phrasing things.
There’s a speaker who runs out of ways of phrasing things, but not of meaningful things to say.
There’s a speaker who runs out of both meaningful things to say, and ways of phrasing things.
There’s a speaker who never runs out of meaningful things to say, or ways of phrasing things.

These are the four speakers. It is impossible, it cannot happen that someone accomplished in the four kinds of textual analysis will ever run out of meaningful things to say, or ways of phrasing things.”

AN 4.141

AN 4.141
Brightness
Ābhāsutta

“Mendicants, there are these four kinds of brightness. What four? The brightness of the moon, sun, fire, and wisdom. These are the four kinds of brightness. The best of these four kinds of brightness is the brightness of wisdom.”

AN 4.142

AN 4.142
Radiance
Pabhāsutta

“Mendicants, there are these four kinds of radiance. What four? The radiance of the moon, sun, fire, and wisdom. These are the four kinds of radiance. The best of these four kinds of radiance is the radiance of wisdom.”

AN 4.143

AN 4.143
Light
Ālokasutta

“Mendicants, there are these four lights. What four? The lights of the moon, sun, fire, and wisdom. These are the four lights. The best of these four lights is the light of wisdom.”

AN 4.144

AN 4.144
Shining
Obhāsasutta

“Mendicants, there are four kinds of shining. What four? The shining of the moon, sun, fire, and wisdom. These are the four kinds of shining. The best of these four kinds of shining is the shining of wisdom.”

AN 4.145

AN 4.145
Lamps
Pajjotasutta

“Mendicants, there are these four lamps. What four? The lamps of the moon, sun, fire, and wisdom. These are the four lamps. The best of these four lamps is the lamp of wisdom.”

AN 4.146

AN 4.146
Times (1st)
Paṭhamakālasutta

“Mendicants, there are these four times. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment. These are the four times.”

AN 4.147

AN 4.147
Times (2nd)
Dutiyakālasutta

“Mendicants, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements. What four? A time for listening to the teaching, a time for discussing the teaching, a time for serenity, and a time for discernment.

It’s like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean.

In the same way, when these four times are rightly developed and progressed, they gradually lead to the ending of defilements.”

AN 4.148

AN 4.148
Bad Conduct
Duccaritasutta

“Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that’s false, divisive, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.”

AN 4.149

AN 4.149
Good Conduct
Sucaritasutta

“Mendicants, there are these four kinds of good conduct by way of speech. What four? Speech that’s true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech.”

AN 4.150

AN 4.150
Essentials
Sārasutta

“Mendicants, there are these four essentials. What four? Ethics, immersion, wisdom, and freedom are essentials. These are the four essentials.”

AN 4.151

AN 4.151
Faculties
Indriyasutta

“Mendicants, there are these four faculties. What four? The faculties of faith, energy, mindfulness, and immersion. These are the four faculties.”

AN 4.152

AN 4.152
The Power of Faith
Saddhābalasutta

“Mendicants, there are these four powers. What four? The powers of faith, energy, mindfulness, and immersion. These are the four powers.”

AN 4.153

AN 4.153
The Power of Wisdom
Paññābalasutta

“Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness. These are the four powers.”

AN 4.154

AN 4.154
The Power of Mindfulness
Satibalasutta

“Mendicants, there are these four powers. What four? The powers of mindfulness, immersion, blamelessness, and inclusiveness. These are the four powers.”

AN 4.155

AN 4.155
The Power of Reflection
Paṭisaṅkhānabalasutta

“Mendicants, there are these four powers. What four? The powers of reflection, development, blamelessness, and inclusiveness. These are the four powers.”

AN 4.156

AN 4.156
Eons
Kappasutta

“Mendicants, an eon contains four uncountable periods. What four?

When an eon contracts, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon remains fully contracted, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon expands, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

When an eon remains fully expanded, it’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it takes.

These are the four uncountable periods of an eon.”

AN 4.157

AN 4.157
Illness
Rogasutta

“Mendicants, there are two kinds of illness. What two? Mental and physical. Some sentient beings are seen who can claim to be free of physical illness for a year, or two, or three years … even up to a hundred years or more. But it’s very hard to find any sentient beings in the world who can claim to be free of mental illness even for a moment, apart from those who have ended the defilements.

There are four kinds of illness for those gone forth. What four?

To start with, a mendicant has many wishes, is frustrated, and is not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

Because of this, they focus their corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity.

They try hard, strive, and make an effort to get these things.

They have an ulterior motive when they visit families. They have an ulterior motive when they sit down, when they speak on Dhamma, and even when they hold it in when they need to go to the toilet.

These are the four kinds of illness for those gone forth.

So you should train like this: ‘We will not have many wishes or be frustrated. We will be content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. We won’t focus our corrupt wishes on being looked up to, and on getting material possessions, honor, and popularity. We won’t try hard, strive, and make an effort to get these things. We will endure cold, heat, hunger, and thirst. We will endure the touch of flies, mosquitoes, wind, sun, and reptiles. We will endure rude and unwelcome criticism. We will put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.’ That’s how you should train.”

AN 4.158

AN 4.158
Decline
Parihānisutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’ What four? They have much greed, much hate, and much delusion; and their wisdom eye doesn’t go into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are declining. For this is what the Buddha calls decline.’

Any monk or nun who sees four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’ What four? Their greed, hate, and delusion grow less; and their wisdom eye goes into the many deep matters. Any monk or nun who sees these four things inside themselves should conclude: ‘My skillful qualities are not declining. For this is what the Buddha calls non-decline.’”

AN 4.159

AN 4.159
Nun
Bhikkhunīsutta

So I have heard. At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery.

And then a certain nun addressed a man, "Please, mister, go to Venerable Ānanda, and in my name bow with your head to his feet. Say to him: 'Sir, the nun named so-and-so is sick, suffering, and gravely ill. She bows with her head to your feet.' And then say: 'Sir, please go to the nuns' quarters to visit that nun out of compassion.'"

"Yes, ma'am," that man replied. He did as the nun asked. Ānanda consented with silence.

Then Ānanda robed up and went to the nuns' quarters to visit that nun, taking his bowl and robe. That nun saw Ānanda coming off in the distance. She wrapped herself up from head to foot and laid down on her cot. Then Venerable Ānanda went up to her, and sat down on the seat spread out. Then Ānanda said to the nun:

"Sister, this body is produced by food. Relying on food, you should give up food. This body is produced by craving. Relying on craving, you should give up craving. This body is produced by conceit. Relying on conceit, you should give up conceit. This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.

'This body is produced by food. Relying on food, you should give up food.' This is what I said, but why did I say it? Take a mendicant who reflects rationally on the food that they eat: 'Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.' After some time, relying on food, they give up food. That's why I said what I said.

'This body is produced by craving. Relying on craving, you should give up craving.' This is what I said, but why did I say it? Take a mendicant who hears this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' They think: 'Oh, when will I too realize the undefiled freedom of heart and freedom by wisdom in this very life. …' After some time, relying on craving, they give up craving. That's why I said what I said.

'This body is produced by conceit. Relying on conceit, you should give up conceit.' This is what I said, but why did I say it? Take a mendicant who hears this: 'They say that the mendicant named so-and-so has realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the

ending of defilements.' They think: 'Well, that venerable can realize the undefiled freedom of heart and freedom by wisdom in this very life. … Why can't I?' After some time, relying on conceit, they give up conceit. That's why I said what I said.

'This body is produced by sex. The Buddha spoke of breaking off everything to do with sex.'"

Then that nun rose from her cot, placed her robe over one shoulder, bowed with her head at Ānanda's feet, and said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to act in that way. Please, sir, accept my mistake for what it is, so I can restrain myself in future."

"Indeed, sister, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

AN 4.160

AN 4.160
The Training of a Holy One
Sugatavinayasutta

“Mendicants, a Holy One or a Holy One’s training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

And who is a Holy One? It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. This is a Holy One.

And what is the training of a Holy One? He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. This is the training of a Holy One. This is how a Holy One or a Holy One’s training remain in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

These four things lead to the decline and disappearance of the true teaching. What four?

Firstly, the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. This is the second thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don’t carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no-one to preserve them. This is the third thing that leads to the decline and disappearance of the true teaching.

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and

realizing the unrealized. This is the fourth thing that leads to the decline and disappearance of the true teaching.

These are four things that lead to the decline and disappearance of the true teaching.

These four things lead to the continuation, persistence, and enduring of the true teaching. What four?

Firstly, the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well placed, the meaning is interpreted correctly. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. This is the second thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the senior mendicants are not indulgent or slack, nor are they backsliders; instead, they take the lead in seclusion, rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too aren't indulgent or slack … This is the fourth thing that leads to the continuation, persistence, and enduring of the true teaching.

These are four things that lead to the continuation, persistence, and enduring of the true teaching."

AN 4.161

AN 4.161
In Brief
Saṁkhittasutta

“Mendicants, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

These are the four ways of practice.”

AN 4.162

AN 4.162
In Detail
Vitthārasutta

“Mendicants, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

And what’s the painful practice with slow insight? It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

And what’s the painful practice with swift insight? It’s when someone is ordinarily full of acute greed, hate, and delusion. They often feel the pain and sadness that greed, hate, and delusion bring. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

And what’s pleasant practice with slow insight? It’s when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

And what’s the pleasant practice with swift insight? It’s when someone is not ordinarily full of acute greed, hate, and delusion. They rarely feel the pain and sadness that greed, hate, and delusion bring. These five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

These are the four ways of practice.”

AN 4.163

AN 4.163
Ugly
Asubhasutta

“Mendicants, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

And what’s the painful practice with slow insight? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the painful practice with slow insight.

And what’s the painful practice with swift insight? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the painful practice with swift insight.

And what’s the pleasant practice with slow insight? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith,

energy, mindfulness, immersion, and wisdom. Because of this, they only slowly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with slow insight.

And what's the pleasant practice with swift insight? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of this, they swiftly attain the conditions for ending the defilements in the present life. This is called the pleasant practice with swift insight.

These are the four ways of practice."

AN 4.164

AN 4.164
Patient (1st)
Paṭhamakhamasutta

“Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

And what’s the impatient practice? It’s when someone abuses, annoys, or argues with you, and you abuse, annoy, or argue right back at them. This is called the impatient practice.

And what’s the patient practice? It’s when someone abuses, annoys, or argues with you, and you don’t abuse, annoy, or argue back at them. This is called the patient practice.

And what’s the taming practice? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. This is called the taming practice.

And what’s the calming practice? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. This is called the calming practice.

These are the four ways of practice.”

AN 4.165

AN 4.165
Patience (2nd)
Dutiyakhamasutta

“Mendicants, there are four ways of practice. What four? Impatient practice, patient practice, taming practice, and calming practice.

And what’s the impatient practice? It’s when a mendicant cannot endure cold, heat, hunger, and thirst. They cannot endure the touch of flies, mosquitoes, wind, sun, and reptiles. They cannot endure rude and unwelcome criticism. And they cannot put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the impatient practice.

And what’s the patient practice? It’s when a mendicant endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. This is called the patient practice.

And what’s the taming practice? When a mendicant sees a sight with their eyes, they don’t get caught up in the features and details. … When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don’t get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. This is called the taming practice.

And what’s the calming practice? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought. They don’t tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. This is called the calming practice.

These are the four ways of practice.”

AN 4.166

AN 4.166
Both
Ubhayasutta

“Mendicants, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

Of these, the painful practice with slow insight is said to be inferior in both ways: because it’s painful and because it’s slow. This practice is said to be inferior in both ways.

The painful practice with swift insight is said to be inferior because it’s painful.

The pleasant practice with slow insight is said to be inferior because it’s slow.

The pleasant practice with swift insight is said to be superior in both ways: because it’s pleasant, and because it’s swift. This practice is said to be superior in both ways.

These are the four ways of practice.”

AN 4.167

AN 4.167
Moggallāna's Practice
Mahāmoggallānasutta

Then Venerable Sāriputta went up to Venerable Mahāmoggallāna, and exchanged greetings with him. When the greetings and polite conversation were over, Sāriputta sat down to one side and said to Mahāmoggallāna:

"Reverend Moggallāna, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

"Reverend Sāriputta … I relied on the painful practice with swift insight to free my mind from defilements by not grasping."

AN 4.168

AN 4.168
Sāriputta's Practice
Sāriputtasutta

Then Venerable Mahāmoggallāna went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahāmoggallāna sat down to one side, and said to Sāriputta:

"Reverend Sāriputta, there are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

These are the four ways of practice. Which one of these four ways of practice did you rely on to free your mind from defilements by not grasping?"

"Reverend Moggallāna … I relied on the pleasant practice with swift insight to free my mind from defilements by not grasping."

AN 4.169

AN 4.169
Extra Effort
Sasaṅkhārasutta

“Mendicants, these four people are found in the world. What four?

One person becomes fully extinguished in the present life by making extra effort.
One person becomes fully extinguished when the body breaks up by making extra effort.
One person becomes fully extinguished in the present life without making extra effort.
One person becomes fully extinguished when the body breaks up without making extra effort.

And how does a person become fully extinguished in the present life by making extra effort? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they become fully extinguished in the present life by making extra effort. That’s how a person becomes fully extinguished in the present life by making extra effort.

How does a person become fully extinguished when the body breaks up by making extra effort? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they become fully extinguished when the body breaks up by making extra effort. That’s how a person becomes fully extinguished when the body breaks up by making extra effort.

And how does a person become fully extinguished in the present life without making extra effort? It’s when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. And these five faculties manifest in them strongly: faith, energy, mindfulness, immersion, and wisdom. Because of the strength of the five faculties, they become fully extinguished in the present life without making extra effort. That’s how a person becomes fully extinguished in the present life without making extra effort.

And how does a person become fully extinguished when the body breaks up without making extra effort? It's when a mendicant … enters and remains in the first absorption … second absorption … third absorption … fourth absorption … They rely on these five powers of a trainee: faith, conscience, prudence, energy, and wisdom. But these five faculties manifest in them weakly: faith, energy, mindfulness, immersion, and wisdom. Because of the weakness of the five faculties, they become fully extinguished when the body breaks up without making extra effort. That's how a person becomes fully extinguished when the body breaks up without making extra effort.

These are the four people found in the world."

AN 4.170

AN 4.170
In Conjunction
Yuganaddhasutta

So I have heard. At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Ānanda said this:

"Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

What four?

Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

Another mendicant's mind is seized by restlessness to realize the teaching. But there comes a time when their mind is stilled internally; it settles, unifies, and becomes immersed in samādhi. The path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths."

AN 4.171

AN 4.171
Intention
Cetanāsutta

“Mendicants, as long as there’s a body, the intention that gives rise to bodily action causes pleasure and pain to arise in oneself. As long as there’s a voice, the intention that gives rise to verbal action causes pleasure and pain to arise in oneself. As long as there’s a mind, the intention that gives rise to mental action causes pleasure and pain to arise in oneself. But these only apply when conditioned by ignorance.

By oneself one makes the choice that gives rise to bodily, verbal, and mental action, conditioned by which that pleasure and pain arise in oneself. Or else others make the choice … One consciously makes the choice … Or else one unconsciously makes the choice …

Ignorance is included in all these things. But when ignorance fades away and ceases with nothing left over, there is no body and no voice and no mind, conditioned by which that pleasure and pain arise in oneself. There is no field, no ground, no scope, and no basis, conditioned by which that pleasure and pain arise in oneself.

Mendicants, there are four kinds of reincarnation. What four?

There is a reincarnation where one’s own intention is effective, not that of others.
There is a reincarnation where the intention of others is effective, not one’s own.
There is a reincarnation where both one’s own and others’ intentions are effective.
There is a reincarnation where neither one’s own nor others’ intentions are effective.

These are the four kinds of reincarnation.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. Take the case of the reincarnation where one’s own intention is effective, not that of others. Those sentient beings pass away from that realm due to their own intention. Take the case of the reincarnation where the intention of others is effective, not one’s own. Those sentient beings pass away from that realm due to the intention of others. Take the case of the reincarnation where both one’s own and others’ intentions are effective. Those sentient beings pass away from that realm due to both their own and others’ intentions. But sir, in the case of the reincarnation where neither one’s own nor others’ intentions are effective, what kind of gods does this refer to?”

“Sāriputta, it refers to the gods reborn in the dimension of neither perception nor non-perception.”

“What is the cause, sir, what is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence, while others are non-returners who don’t come back?”

“Sāriputta, take a person who hasn’t given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they’re a returner, who comes back to this state of existence.

Sāriputta, take a person who has given up the lower fetters. In the present life they enter and abide in the dimension of neither perception nor non-perception. They enjoy it and like it and find it satisfying. If they abide in that, are committed to it, and meditate on it often without losing it, when they die they’re reborn in the company of the gods of the dimension of neither perception nor non-perception. When they pass away from there, they’re a non-returner, not coming back to this state of existence.

This is the cause, this is the reason why some sentient beings pass away from that realm as returners who come back to this state of existence, while others are non-returners who don’t come back.”

AN 4.172

AN 4.172
Sāriputta's Attainment of Textual Analysis
Vibhattisutta

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, I realized the textual analysis of the meaning—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. Whoever has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings.

I realized the textual analysis of the text—piece by piece and expression by expression—a fortnight after I ordained. …

I realized the textual analysis of terminology—piece by piece and expression by expression—a fortnight after I ordained. …

I realized the textual analysis of eloquence—piece by piece and expression by expression—a fortnight after I ordained. In many ways I explain, teach, assert, establish, clarify, analyze, and reveal it. If anyone has any doubt or uncertainty, let them ask me, I will answer. Our teacher is present, he who is so very skilled in our teachings."

AN 4.173

AN 4.173
With Mahākoṭṭhita
Mahākoṭṭhikasutta

Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Mahākoṭṭhita sat down to one side, and said to Sāriputta:

“Reverend, when the six fields of contact have faded away and ceased with nothing left over, does something else still exist?”

“Don’t put it like that, reverend.”

“Does something else no longer exist?”

“Don’t put it like that, reverend.”

“Does something else both still exist and no longer exist?”

“Don’t put it like that, reverend.”

“Does something else neither still exist nor no longer exist?”

“Don’t put it like that, reverend.”

“Reverend, when asked whether—when the six fields of contact have faded away and ceased with nothing left over—something else still exists, you say ‘don’t put it like that’. When asked whether something else no longer exists, you say ‘don’t put it like that’. When asked whether something else both still exists and no longer exists, you say ‘don’t put it like that’. When asked whether something else neither still exists nor no longer exists, you say ‘don’t put it like that’. How then should we see the meaning of this statement?”

“If you say that, ‘When the six fields of contact have faded away and ceased with nothing left over, something else still exists’, you’re proliferating the unproliferated. If you say that ‘something else no longer exists’, you’re proliferating the unproliferated. If you say that ‘something else both still exists and no longer exists’, you’re proliferating the unproliferated. If you say that ‘something else neither still exists nor no longer exists’, you’re proliferating the unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact. The scope of the six fields of contact extends as far as the scope of proliferation. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

AN 4.174

AN 4.174
With Ānanda
Ānandasutta

Then Venerable Ānanda went up to Venerable Mahākoṭṭhita, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Mahākoṭṭhita:

“Reverend, when these six fields of contact have faded away and ceased with nothing left over, does anything else exist?”

“Don’t put it like that, reverend.”

“Does nothing else exist?”

“Don’t put it like that, reverend.”

“Do both something else and nothing else exist?”

“Don’t put it like that, reverend.”

“Do neither something else nor nothing else exist?”

“Don’t put it like that, reverend.”

“Reverend, when asked these questions, you say ‘don’t put it like that’. … How then should we see the meaning of this statement?”

“If you say that ‘when the six fields of contact have faded away and ceased with nothing left over, something else exists’, you’re proliferating the unproliferated. If you say that ‘nothing else exists’, you’re proliferating the unproliferated. If you say that ‘both something else and nothing else exist’, you’re proliferating the unproliferated. If you say that ‘neither something else nor nothing else exist’, you’re proliferating the unproliferated. The scope of proliferation extends as far as the scope of the six fields of contact. The scope of the six fields of contact extends as far as the scope of proliferation. When the six fields of contact fade away and cease with nothing left over, proliferation stops and is stilled.”

AN 4.175

AN 4.175
With Upavāṇa
Upavāṇasutta

Then Venerable Upavāna went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Upavāna sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, do you become a terminator because of knowledge?”

“That’s not it, reverend.”

“Do you become a terminator because of conduct?”

“That’s not it, reverend.”

“Do you become a terminator because of both knowledge and conduct?”

“That’s not it, reverend.”

“Do you become a terminator for some reason other than knowledge and conduct?”

“That’s not it, reverend.”

“Reverend Sāriputta, when asked whether you become a terminator because of knowledge or conduct or knowledge and conduct, or for some other reason, you say ‘that’s not it’. How then do you become a terminator?”

“Reverend, if you became a terminator because of knowledge, then even someone who still has grasping could be a terminator. If you became a terminator because of conduct, then even someone who still has grasping could be a terminator. If you became a terminator because of both knowledge and conduct, then even someone who still has grasping could be a terminator. If you became a terminator for some reason other than knowledge and conduct, then even an ordinary person could be a terminator. For an ordinary person lacks knowledge and conduct. Reverend, someone lacking good conduct does not know and see things as they are. Someone accomplished in good conduct knows and sees things as they are. Knowing and seeing things as they are, one is a terminator.”

AN 4.176

AN 4.176
Aspiration
Āyācanasutta

“Mendicants, a faithful monk would rightly aspire: ‘May I be like Sāriputta and Moggallāna!’ These are a standard and a measure for my monk disciples, that is, Sāriputta and Moggallāna.

A faithful nun would rightly aspire: ‘May I be like the nuns Khemā and Uppalavaṇṇā!’ These are a standard and a measure for my nun disciples, that is, the nuns Khemā and Uppalavaṇṇā.

A faithful layman would rightly aspire: ‘May I be like the householder Citta and Hatthaka of Ãḷavī!’ These are a standard and a measure for my male lay disciples, that is, the householder Citta and Hatthaka of Ãḷavī.

A faithful laywoman would rightly aspire: ‘May I be like the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother!’ These are a standard and a measure for my female lay disciples, that is, the laywomen Khujjuttarā and Veḷukaṇṭakī, Nanda’s mother.”

AN 4.177

AN 4.177
With Rāhula
Rāhulasutta

Then Venerable Rāhula went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Rāhula, the interior earth element and the exterior earth element are just the earth element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the earth element, detaching the mind from the earth element.

The interior water element and the exterior water element are just the water element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the water element, detaching the mind from the water element.

The interior fire element and the exterior fire element are just the fire element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the fire element, detaching the mind from the fire element.

The interior air element and the exterior air element are just the air element. This should be truly seen with right understanding like this: ‘This is not mine, I am not this, this is not my self.’ When you truly see with right understanding, you reject the air element, detaching the mind from the air element.

When a mendicant sees these four elements as neither self nor belonging to self, they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 4.178

AN 4.178
Billabong
Jambālīsutta

“Mendicants, these four people are found in the world. What four?

Take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, but their mind isn’t secure, confident, settled, and decided about it. You wouldn’t expect that mendicant to stop identifying. Suppose a person were to grab a branch with a glue-smeared hand. Their hand would stick, hold, and bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, but their mind isn’t secure, confident, settled, and decided about it. You wouldn’t expect that mendicant to stop identifying.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, and their mind is secure, confident, settled, and decided about it. You’d expect that mendicant to stop identifying. Suppose a person were to grab a branch with a clean hand. Their hand wouldn’t stick, hold, or bind to it. In the same way, take a mendicant who enters and remains in a peaceful release of the heart. They focus on the cessation of identification, and their mind is secure, confident, settled, and decided about it. You’d expect that mendicant to stop identifying.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, but their mind isn’t secure, confident, settled, and decided about it. You wouldn’t expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to close off the inlets and open up the drains, and the heavens didn’t provide enough rain. You wouldn’t expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, but their mind isn’t secure, confident, settled, and decided about it. You wouldn’t expect that mendicant to smash ignorance.

Next, take a mendicant who enters and remains in a peaceful release of the heart. They focus on smashing ignorance, and their mind is secure, confident, settled, and decided about it. You’d expect that mendicant to smash ignorance. Suppose there was a billabong that had been stagnant for many years. And someone was to open up the inlets and close off the drains, and the heavens provided plenty of rain. You’d expect that billabong to break its banks. In the same way, take a mendicant who enters and remains in a certain peaceful release of the heart. They focus on smashing ignorance, and their mind is secure, confident, settled, and decided about it. You’d expect that mendicant to smash ignorance.

These are the four people found in the world.”

AN 4.179

AN 4.179
Extinguishment
Nibbānasutta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings aren’t fully extinguished in the present life?”

“Reverend Ānanda, it’s because some sentient beings don’t really understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That’s the cause, that’s the reason why some sentient beings aren’t fully extinguished in the present life.”

“What is the cause, Reverend Sāriputta, what is the reason why some sentient beings are fully extinguished in the present life?”

“Reverend Ānanda, it’s because some sentient beings truly understand which perceptions make things worse, which keep things steady, which lead to distinction, and which lead to penetration. That’s the cause, that’s the reason why some sentient beings are fully extinguished in the present life.”

AN 4.180

AN 4.180
The Four Great References
Mahāpadesasutta

At one time the Buddha was staying near the city of Bhoga, at the Ānanda Tree-shrine.

There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied.

The Buddha said this: “Mendicants, I will teach you the four great references. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, what are the four great references?

Take a mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that mendicant.’ And so you should reject it.

Take another mendicant who says: ‘Reverend, I have heard and learned this in the presence of the Buddha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: ‘Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that mendicant.’ You should remember it. This is the first great reference.

Take another mendicant who says: ‘In such-and-such monastery lives a Saṅgha with seniors and leaders. I’ve heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher’s instruction.’ You should neither approve nor dismiss that mendicant’s statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: ‘Clearly this is not the word of the Blessed One, the perfected one,

the fully awakened Buddha. It has been incorrectly memorized by that Saṅgha.' And so you should reject it.

Take another mendicant who says: 'In such-and-such monastery lives a Saṅgha with seniors and leaders. I've heard and learned this in the presence of that Saṅgha: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that Saṅgha.' You should remember it. This is the second great reference.

Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by those senior mendicants.' And so you should reject it.

Take another mendicant who says: 'In such-and-such monastery there are several senior mendicants who are very learned, inheritors of the heritage, who remember the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of those senior mendicants: this is the teaching, this is the monastic law, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by those senior mendicants.' You should remember it. This is the third great reference.

Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they do not fit in the discourse and are not exhibited in the training, you should draw the conclusion: 'Clearly this is not the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been incorrectly memorized by that senior mendicant.' And so you should reject it.

Take another mendicant who says: 'In such-and-such monastery there is a single senior mendicant who is very learned, an inheritor of the heritage, who has memorized the teachings, the monastic law, and the outlines. I've heard and learned this in the presence of

that senior mendicant: this is the teaching, this is the training, this is the Teacher's instruction.' You should neither approve nor dismiss that mendicant's statement. Instead, having carefully memorized those words and phrases, you should make sure they fit in the discourse and are exhibited in the training. If they fit in the discourse and are exhibited in the training, you should draw the conclusion: 'Clearly this is the word of the Blessed One, the perfected one, the fully awakened Buddha. It has been correctly memorized by that senior mendicant.' You should remember it. This is the fourth great reference.

These are the four great references."

AN 4.181

AN 4.181
A Warrior
Yodhājīvasutta

“Mendicants, a warrior with four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects. A warrior with these four factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? He’s skilled in the basics, a long-distance shooter, a marksman, one who shatters large objects.

And how is a mendicant skilled in the basics? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is skilled in the basics.

And how is a mendicant a long-distance shooter? It’s when a mendicant truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: ‘This is not mine, I am not this, this is not my self.’ They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: ‘This is not mine, I am not this, this is not my self.’ That’s how a mendicant is a long-distance shooter.

And how is a mendicant a marksman? It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is a marksman.

And how does a mendicant shatter large objects? It’s when a mendicant shatters the great mass of ignorance. That’s how a mendicant shatters large objects.

A mendicant with these four qualities … is the supreme field of merit for the world.”

AN 4.182

AN 4.182
Guarantee
Pāṭibhogasutta

“There are four things that no-one can guarantee—not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.

What four? No-one can guarantee that someone liable to old age will not grow old. No-one can guarantee that someone liable to sickness will not get sick. No-one can guarantee that someone liable to death will not die. No-one can guarantee that the bad deeds done in past lives—corrupting, leading to future lives, hurtful, resulting in suffering and future rebirth, old age, and death—will not produce their result.

These are the four things that no-one can guarantee—not an ascetic, a brahmin, a god, a Māra, a Brahmā, or anyone in the world.”

AN 4.183

AN 4.183
Vassakāra on What is Heard
Sutasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Vassakāra the brahmin, a minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, this is my doctrine and view: There's nothing wrong with talking about what you've seen, saying: 'So I have seen.' There's nothing wrong with talking about what you've heard, saying: 'So I have heard.' There's nothing wrong with talking about what you've thought, saying: 'So I have thought.' There's nothing wrong with talking about what you've known, saying: 'So I have known.'"

"Brahmin, I don't say you should talk about everything you see, hear, think, and know. But I also don't say you should talk about nothing you see, hear, think, and know.

When talking about certain things you've seen, heard, thought, or known, unskillful qualities grow while skillful qualities decline. I say that you shouldn't talk about those things. When talking about other things you've seen, heard, thought, or known, unskillful qualities decline while skillful qualities grow. I say that you should talk about those things."

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

AN 4.184

AN 4.184
Fearless
Abhayasutta

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, this is my doctrine and view: 'All those liable to death are frightened and terrified of death.'"

"Brahmin, some of those liable to death are frightened and terrified of death. But some of those liable to death are not frightened and terrified of death.

Who are those frightened of death? It's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they think: 'The sensual pleasures that I love so much will leave me, and I'll leave them.' They sorrow and wail and lament, beating their breast and falling into confusion. This is someone who is frightened of death.

Furthermore, it's someone who isn't free of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they think: 'This body that I love so much will leave me, and I'll leave it.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

Furthermore, it's someone who hasn't done good and skillful things that keep them safe, but has done bad, violent, and depraved things. When they fall seriously ill, they think: 'Well, I haven't done good and skillful things that keep me safe. And I have done bad, violent, and depraved things. When I depart, I'll go to the place where people who've done such things go.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death.

Furthermore, it's someone who's doubtful, uncertain, and undecided about the true teaching. When they fall seriously ill, they think: 'I'm doubtful, uncertain, and undecided about the true teaching.' They sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who is frightened of death. These are the four people liable to death who are frightened and terrified of death.

Who are those not frightened of death?

It's someone who is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. When they fall seriously ill, they don't think: 'The sensual pleasures that I love so much will leave me, and I'll leave them.' They don't sorrow and wail and lament,

beating their breast and falling into confusion. This is someone who's not frightened of death.

Furthermore, it's someone who is rid of greed, desire, fondness, thirst, passion, and craving for the body. When they fall seriously ill, they don't think: 'This body that I love so much will leave me, and I'll leave it.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

Furthermore, it's someone who hasn't done bad, violent, and corrupt deeds, but has done good and skillful deeds that keep them safe. When they fall seriously ill, they think: 'Well, I haven't done bad, violent, and depraved things. And I have done good and skillful deeds that keep me safe. When I depart, I'll go to the place where people who've done such things go.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

Furthermore, it's someone who's not doubtful, uncertain, or undecided about the true teaching. When they fall seriously ill, they think: 'I'm not doubtful, uncertain, or undecided about the true teaching.' They don't sorrow and wail and lament, beating their breast and falling into confusion. This, too, is someone who's not frightened of death.

These are the four people liable to death who are not frightened and terrified of death."

"Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 4.185

AN 4.185
Truths of the Brahmins
Brāhmaṇasaccasutta

Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time several very well-known wanderers were residing in the monastery of the wanderers on the bank of the Sappinī river. They included Annabhāra, Varadhara, Sakuludāyī, and other very well-known wanderers.

Then in the late afternoon, the Buddha came out of retreat and went to the wanderer's monastery on the bank of the Sappinī river.

Now at that time this discussion came up while those wanderers of other religions were sitting together, "The truths of the brahmins are like this; the truths of the brahmins are like that."

Then the Buddha went up to those wanderers, sat down on the seat spread out, and said to them, "Wanderers, what were you sitting talking about just now? What conversation was left unfinished?"

"Well, Mister Gotama, this discussion came up among us while we were sitting together: 'The truths of the brahmins are like this; the truths of the brahmins are like that.'"

"Wanderers, I declare these four truths of the brahmins, having realized them with my own insight. What four?

Take a brahmin who says: 'No sentient beings should be killed.' Saying this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'. Rather, they simply practice out of kindness and compassion for living creatures, having had insight into the truth of that.

Take another brahmin who says: 'All sensual pleasures are impermanent, suffering, and perishable.' Saying this, a brahmin speaks the truth, not lies. But they don't think of themselves as an 'ascetic' or 'brahmin' because of that. Nor do they think 'I'm better' or 'I'm equal' or 'I'm worse'. Rather, they simply practice for disillusionment, dispassion, and cessation regarding sensual pleasures, having had insight into the truth of that.

Take another brahmin who says: 'All states of existence are impermanent, suffering, and perishable.' … They simply practice for disillusionment, dispassion, and cessation regarding future lives, having had insight into the truth of that.

Take another brahmin who says: ‘I don’t belong to anyone anywhere. And nothing belongs to me anywhere.’ Saying this, a brahmin speaks the truth, not lies. But they don’t think of themselves as an ‘ascetic’ or ‘brahmin’ because of that. Nor do they think ‘I’m better’ or ‘I’m equal’ or ‘I’m worse’. Rather, they simply practice the path of nothingness, having had insight into the truth of that.

These are the four truths of the brahmins that I declare, having realized them with my own insight.”

AN 4.186

AN 4.186
Approach
Ummaggasutta

Then one of the mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what leads the world on? What drags it around? What arises and takes control?”

“Good, good, mendicant! Your approach and articulation are excellent, and it’s a good question. For you asked: ‘What leads the world on? What drags it around? What arises and takes control?’”

“Yes, sir.”

“Mendicant, the mind leads the world on. The mind drags it around. When the mind arises, it takes control.”

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Sir, they speak of ‘a learned memorizer of the teaching’. How is a learned memorizer of the teaching defined?”

“Good, good, mendicant! Your approach and articulation are excellent, and it’s a good question. … I have taught many teachings: statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But if anyone understands the meaning and the text of even a four-line verse, and if they practice in line with that teaching, they’re qualified to be called a ‘learned memorizer of the teaching’.”

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Sir, they speak of ‘a learned person with penetrating wisdom’. How is a learned person with penetrating wisdom defined?”

“Good, good, mendicant! Your approach and articulation are excellent, and it’s a good question. … Take a mendicant who has heard: ‘This is suffering.’ They see what it means with penetrating wisdom. They’ve heard: ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering.’ They see what it means with penetrating wisdom. That’s how a person is learned, with penetrating wisdom.”

Saying “Good, sir”, that mendicant approved and agreed with what the Buddha said. Then he asked another question:

“Sir, they speak of ‘an astute person with great wisdom’. How is an astute person with great wisdom defined?”

“Good, good, mendicant! Your approach and articulation are excellent, and it’s a good question. … An astute person with great wisdom is one who has no intention to hurt themselves, or to hurt others, or to hurt both. When they think, they only think of the benefit for themselves, for others, for both, and for the whole world. That’s how a person is astute, with great wisdom.”

AN 4.187

AN 4.187
With Vassakāra
Vassakārasutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then Vassakāra the brahmin, a chief minister of Magadha, went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, could an untrue person know of an untrue person: 'This fellow is an untrue person'?"

"That's impossible, brahmin, it can't happen."

"Could an untrue person know of a true person: 'This fellow is a true person'?"

"That too is impossible, it can't happen."

"Mister Gotama, could a true person know of a true person: 'This fellow is a true person'?"

"That, brahmin, is possible."

"Could a true person know of an untrue person: 'This fellow is an untrue person'?"

"That too is possible."

"It's incredible, Mister Gotama, it's amazing, how well said this was by Mister Gotama: 'It's impossible, it can't happen, that an untrue person could know … But it is possible that a true person could know …'

Once, members of the brahmin Todeyya's assembly were going on complaining about others: 'This King Eḷeyya is a fool to be so devoted to the ascetic Rāmaputta. He even shows him the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him. And these king's men are fools too—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—for they show the same kind of deference to Rāmaputta.' Then the brahmin Todeyya reasoned with them like this: 'What do the good sirs think? When it comes to the various duties and speeches, isn't King Eḷeyya astute, even better than the experts?' 'That's true, sir.'

'It's because the ascetic Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That's why he even shows Rāmaputta the utmost deference

by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.

‘What do the good sirs think? When it comes to the various duties and speeches, aren’t the king’s men—Yamaka, Moggalla, Ugga, Nāvindakī, Gandhabba, and Aggivessa—astute, even better than the experts?’ ‘That’s true, sir.’

‘It’s because Rāmaputta is even more astute and expert than the king’s men that they have such devotion to him. … It’s because Rāmaputta is even more astute and expert than King Eḷeyya that the king is so devoted to him. That’s why he even shows Rāmaputta the utmost deference by bowing down to him, rising up for him, greeting him with joined palms, and observing proper etiquette for him.’

It’s incredible, Mister Gotama, it’s amazing, how well said this was by Mister Gotama: ‘It’s impossible, it can’t happen, that an untrue person could know … But it is possible that a true person could know … Well, now, Mister Gotama, I must go. I have many duties, and much to do.”

“Please, brahmin, go at your convenience.”

Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

AN 4.188

AN 4.188
With Upaka
Upakasutta

Once the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Upaka the son of Maṇḍikā went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, this is my doctrine and view: 'Whoever goes on complaining about others without giving any reasons is reprehensible and at fault.'"

"Upaka, if someone goes on complaining about others without giving a reason, they're reprehensible and at fault. But that's what you do, so you're reprehensible and at fault!"

"Sir, like a fish caught in a big trap just as it rises, so the Buddha caught me in a big trap of words just as I rose up."

"Upaka, I've declared: 'This is unskillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is unskillful.' I've declared: 'The unskillful should be given up.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the unskillful should be given up.'

I've declared that: 'This is skillful.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that this is skillful.' I've declared: 'The skillful should be developed.' And there are limitless words, phrases, and teachings of the Realized One about that: 'This is another way of saying that the skillful should be developed.'"

And then Upaka son of Maṇḍikā approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to King Ajātasattu of Magadha, son of the princess of Videha,. He told the King of all they had discussed.

But Ajātasattu became angry and upset, and said to Upaka, "How rude of this salt-maker's boy! How scurrilous and impudent of him to imagine he could attack the Blessed One, the perfected one, the fully awakened Buddha! Get out, Upaka, go away! Don't let me see you again."

AN 4.189

AN 4.189
Things to be Realized
Sacchikaraṇīyasutta

“Mendicants, these four things should be realized. What four?

There are things to be realized with direct meditative experience. There are things to be realized with recollection. There are things to be realized with vision. There are things to be realized with wisdom.

What things are to be realized with direct meditative experience? The eight liberations.

What things are to be realized with recollection? Past lives.

What things are to be realized with vision? The passing away and rebirth of sentient beings.

What things are to be realized with wisdom? The ending of defilements.

These are the four things to be realized.”

AN 4.190

AN 4.190
Sabbath
Uposathasutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them:

"This assembly has no chaff, mendicants, it is free of chaff, pure, and consolidated in the core. Such is this Saṅgha of mendicants, such is this assembly! An assembly such as this is rarely seen in the world. An assembly such as this is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. For an assembly such as this, giving little becomes much, while giving much becomes even more. An assembly such as this is worth traveling many leagues to see, even if you have to carry your own provisions in a shoulder bag.

There are mendicants staying in this Saṅgha who have attained to the gods. There are mendicants staying in this Saṅgha who have attained to Brahmā. There are mendicants staying in this Saṅgha who have attained to the imperturbable. There are mendicants staying in this Saṅgha who have attained to nobility.

And how has a mendicant attained to the gods? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … That's how a mendicant has attained to the gods.

And how has a mendicant attained to Brahmā? Firstly, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Furthermore, a mendicant meditates spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. That's how a mendicant has attained to Brahmā.

And how has a mendicant attained to the imperturbable? It's when a mendicant—going totally beyond perceptions of form, with the ending of perceptions of impingement, not

focusing on perceptions of diversity—aware that ‘space is infinite’, enters and remains in the dimension of infinite space. Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, he enters and remains in the dimension of infinite consciousness. Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, he enters and remains in the dimension of nothingness. Going totally beyond the dimension of nothingness, he enters and remains in the dimension of neither perception nor non-perception. That’s how a mendicant has attained to the imperturbable.

And how has a mendicant attained to nobility? It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant has attained to nobility.”

AN 4.191

AN 4.191
Followed by Ear
Sotānugatasutta

“Mendicants, you can expect four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically. What four?

Take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Being happy there, passages of the teaching come back to them. Memory comes up slowly, but then that being quickly reaches distinction. This is the first benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. Though they’re happy there, passages of the teaching don’t come back to them. However, a mendicant with psychic powers, who has achieved mastery of the mind, teaches Dhamma to the assembly of gods. They think: ‘I used to lead the spiritual life in this same teaching and training.’ Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of drums. While traveling along a road they hear the sound of drums. They wouldn’t have any doubts or uncertainties about whether that was the sound of drums or not. They’d just conclude, ‘That’s the sound of drums.’ In the same way, take another mendicant who memorizes the teaching … But they die unmindful and are reborn in one of the orders of gods. … Memory comes up slowly, but then that being quickly reaches distinction. This is the second benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don’t come back to them when they’re happy, nor does a mendicant with psychic powers … teach Dhamma to the assembly of gods. However, a god teaches Dhamma to the assembly

of gods. They think: ‘I used to lead the spiritual life in this same teaching and training.’ Memory comes up slowly, but then that being quickly reaches distinction. Suppose a person was skilled in the sound of horns. While traveling along a road they hear the sound of horns. They wouldn’t have any doubt about whether that was the sound of horns or not. They’d just conclude, ‘That’s the sound of horns.’ In the same way, take another mendicant who memorizes the teaching … But they die unmindful and are reborn in one of the orders of gods. … Memory comes up slowly, but then that being quickly reaches distinction. This is the third benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

Take another mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They’ve followed those teachings by ear, reinforced them by recitation, examined them by the mind, and well comprehended them theoretically. But they die unmindful and are reborn in one of the orders of gods. But passages of the teaching don’t come back to them when they’re happy, and neither a mendicant with psychic powers … nor a god teaches Dhamma to the assembly of gods. But a being who has been reborn spontaneously reminds another such being: ‘Do you remember, good sir? Do you remember where we used to lead the spiritual life?’ He says: ‘I remember, good sir, I remember!’ Memory comes up slowly, but then that being quickly reaches distinction. Suppose there were two friends who had played together in the sand. Some time or other they’d meet. And one friend would say to the other: ‘Do you remember this, friend? Do you remember that, friend?’ They’d say: ‘I remember, friend, I remember!’ In the same way, take another mendicant who memorizes the teaching … But they die unmindful and are reborn in one of the orders of gods. … Memory comes up slowly, but then that being quickly reaches distinction. This is the fourth benefit you can expect when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.

You can expect these four benefits when the teachings have been followed by ear, reinforced by recitation, examined by the mind, and well comprehended theoretically.”

AN 4.192

AN 4.192
Facts
Ṭhānasutta

“Mendicants, these four things can be known in four situations. What four?

You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

You can get to know a person’s purity by dealing with them. …

You can get to know a person’s resilience in times of trouble. …

You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

‘You can get to know a person’s ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.’ That’s what I said, but why did I say it? Take a person who’s living with someone else. They come to know: ‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, not ethical.’

Take another person who’s living with someone else. They come to know: ‘For a long time this venerable’s deeds have been unbroken, impeccable, spotless, and unmarred. Their deeds and behavior are consistent. This venerable is ethical, not unethical.’ That’s why I said that you can get to know a person’s ethics by living with them. But only after a long time, not a short time; only when attentive, not when inattentive; and only by the wise, not the witless.

‘You can get to know a person’s purity by dealing with them. …’ That’s what I said, but why did I say it? Take a person who has dealings with someone else. They come to know: ‘This venerable deals with one person in one way. Then they deal with two, three, or many people each in different ways. They’re not consistent from one deal to the next. This venerable’s dealings are impure, not pure.’

Take another person who has dealings with someone else. They come to know: ‘This venerable deals with one person in one way. Then they deal with two, three, or many people each in the same way. They’re consistent from one deal to the next. This venerable’s dealings are pure, not impure.’ That’s why I said that you can get to know a person’s purity by dealing with them. …

‘You can get to know a person’s resilience in times of trouble. …’ That’s what I said, but why did I say it? Take a person who experiences loss of family, wealth, or health. But they

don’t reflect: ‘The world’s like that. Reincarnation’s like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.’ They sorrow and wail and lament, beating their breast and falling into confusion.

Take another person who experiences loss of family, wealth, or health. But they reflect: ‘The world’s like that. Reincarnation’s like that. That’s why the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions: gain and loss, fame and disgrace, blame and praise, pleasure and pain.’ They don’t sorrow or wail or lament, beating their breast and falling into confusion. That’s why I said that you can get to know a person’s resilience in times of trouble. …

‘You can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.’ That’s what I said, but why did I say it? Take a person who is discussing with someone else. They come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. Why is that? This venerable does not bring up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they’re not able to explain the meaning, either briefly or in detail. They can’t teach it, assert it, establish it, clarify it, analyze it, or reveal it. This venerable is witless, not wise.’

Suppose a person with clear eyes was standing on the bank of a lake. They’d see a little fish rising, and think: ‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a little fish, not a big one.’ In the same way, a person who is discussing with someone else would come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re witless, not wise. …’

Take another person who is discussing with someone else. They come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they discuss a question, they’re wise, not witless. Why is that? This venerable brings up a deep and meaningful saying that is peaceful, sublime, beyond the scope of logic, subtle, comprehensible to the astute. When this venerable speaks on Dhamma they’re able to explain the meaning, either briefly or in detail. They teach it, assert it, establish it, clarify it, analyze it, and reveal it. This venerable is wise, not witless.’

Suppose a man with clear eyes was standing on the bank of a lake. He’d see a big fish rising, and think: ‘Judging by this fish’s approach, by the ripples it makes, and by its force, it’s a big fish, not a little one.’ In the same way, a person who is discussing with someone else would come to know: ‘Judging by this venerable’s approach, by what they’re getting at, and by how they articulate a question, they’re wise, not witless. …’

That’s why I said that you can get to know a person’s wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless.

These are the four things that can be known in four situations.”

AN 4.193

AN 4.193
With Bhaddiya
Bhaddiyasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Bhaddiya the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those of other religions.’ I trust that those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism?”

“Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think ‘The ascetic is our respected teacher.’ But when you know for yourselves: ‘These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering’, then you should give them up.

What do you think, Bhaddiya? Does greed come up in a person for their welfare or harm?”

“Harm, sir.”

“A greedy individual—overcome by greed—kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Bhaddiya? Does hate … or delusion … or aggression come up in a person for their welfare or harm?”

“Harm, sir.”

“An aggressive individual kills living creatures, steals, commits adultery, lies, and encourages others to do the same. Is that for their lasting harm and suffering?”

“Yes, sir.”

“What do you think, Bhaddiya, are these things skillful or unskillful?”

“Unskillful, sir.”

“Blameworthy or blameless?”

“Blameworthy, sir.”

“Criticized or praised by sensible people?”

“Criticized by sensible people, sir.”

“When you undertake them, do they lead to harm and suffering, or not? Or how do you see this?”

“When you undertake them, they lead to harm and suffering. That’s how we see it.”

“So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are unskillful, blameworthy, criticized by sensible people, and when you undertake them, they lead to harm and suffering”, then you should give them up.’ That’s what I said, and this is why I said it.

Please, Bhaddiya, don’t rely on oral transmission … But when you know for yourselves: ‘These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness’, then you should acquire them and keep them.

What do you think, Bhaddiya? Does contentment … love … understanding … benevolence come up in a person for their welfare or harm?”

“Welfare, sir.”

“An individual who is benevolent—not overcome by aggression—doesn’t kill living creatures, steal, commit adultery, lie, or encourage others to do the same. Is that for their lasting welfare and happiness?”

“Yes, sir.”

“What do you think, Bhaddiya, are these things skillful or unskillful?”

“Skillful, sir.”

“Blameworthy or blameless?”

“Blameless, sir.”

“Criticized or praised by sensible people?”

“Praised by sensible people, sir.”

“When you undertake them, do they lead to welfare and happiness, or not? Or how do you see this?”

“When you undertake them, they lead to welfare and happiness. That’s how we see it.”

“So, Bhaddiya, when we said: ‘Please, Bhaddiya, don’t go by oral transmission, don’t go by lineage, don’t go by testament, don’t go by canonical authority, don’t rely on logic, don’t rely on inference, don’t go by reasoned train of thought, don’t go by the acceptance of a view after deliberation, don’t go by the appearance of competence, and don’t think “The ascetic is our respected teacher.” But when you know for yourselves: “These things are skillful, blameless, praised by sensible people, and when you undertake them, they lead to welfare and happiness”, then you should acquire them and keep them.’ That’s what I said, and this is why I said it.

The true persons in the world encourage their disciples: ‘Please, mister, live rid of greed. Then you won’t act out of greed by way of body, speech, or mind. Live rid of hate … delusion … aggression. Then you won’t act out of hate … delusion … aggression by way of body, speech, or mind.”

When he said this, Bhaddiya the Licchavi said to the Buddha, “Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

“Well, Bhaddiya, did I say to you: ‘Please, Bhaddiya, be my disciple, and I will be your teacher’?”

“No, sir.”

“Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama is a magician. He knows a conversion magic, and uses it to convert the disciples of those of other religions.’”

“Sir, this conversion magic is excellent. This conversion magic is lovely! If my loved ones —relatives and kin—were to be converted by this, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness.”

“That’s so true, Bhaddiya! That’s so true, Bhaddiya! If all the aristocrats, brahmins, peasants, and menials were to be converted by this, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness. If these great sal trees were to be converted by this, for giving up unskillful qualities and embracing skillful qualities, it would be for their lasting welfare and happiness—if they were sentient. How much more then a human being!”

AN 4.194

AN 4.194
At Sāpūga
Sāmugiyasutta

At one time Venerable Ānanda was staying in the land of the Koliyans, where they have a town named Sāpūga. Then several Koliyans from Sāpūga went up to Ānanda, bowed, and sat down to one side. Then Venerable Ānanda said to them:

"Byagghapajjas, these four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What four? The factors of trying to be pure in ethics, mind, view, and freedom.

And what is the factor of trying to be pure in ethics? It's when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is called purity of ethics. They think: 'I will fulfill such purity of ethics, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in ethics.

And what is the factor of trying to be pure in mind? It's when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called purity of mind. They think: 'I will fulfill such purity of mind, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in mind.

And what is the factor of trying to be pure in view? Take a mendicant who truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. This is called purity of view. They think: 'I will fulfill such purity of view, or, if it's already fulfilled, I'll support it in every situation by wisdom.' Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in view.

And what is the factor of trying to be pure in freedom? That noble disciple—who has these factors of trying to be pure in ethics, mind, and view—detaches their mind from things that arouse greed, and frees their mind from things that it should be freed from. Doing so, they experience perfect freedom. This is called purity of freedom. They think: 'I will fulfill such purity of freedom, or, if it's already fulfilled, I'll support it in every situation by

wisdom.’ Their enthusiasm for that—their effort, zeal, vigor, perseverance, mindfulness, and situational awareness—is called the factor of trying to be pure in freedom.

These four factors of trying to be pure have been rightly explained by the Blessed One, who knows and sees, the perfected one, the fully awakened Buddha. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.”

AN 4.195

AN 4.195
With Vappa
Vappasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Vappa of the Sakyans, a disciple of the Jains, went up to Venerable Mahāmoggallāna, bowed, and sat down to one side. Mahāmoggallāna said to him:

“Vappa, take a person who is restrained in body, speech, and mind. When ignorance fades away and knowledge arises, do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“Sir, I do see such a case. Take a person who did bad deeds in a past life. But the result of that has not yet ripened. For this reason defilements giving rise to painful feelings would defile that person in the next life.” But this conversation between Mahāmoggallāna and Vappa was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and said to Mahāmoggallāna, “Moggallāna, what were you sitting talking about just now? What conversation was left unfinished?”

Moggallāna repeated the entire conversation to the Buddha, and concluded: “This was my conversation with Vappa that was unfinished when the Buddha arrived.”

Then the Buddha said to Vappa, “Vappa, we can discuss this. But only if you allow what should be allowed, and reject what should be rejected. And if you ask me the meaning of anything you don’t understand, saying: ‘Sir, why is this? What’s the meaning of that?’”

“Sir, let us discuss this. I will do as you say.”

“What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating bodily activity. These don’t occur in someone who avoids such bodily activity. They don’t perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?”

“No, sir.”

“What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating verbal activity. These don’t occur in someone who avoids such verbal activity. They don’t perform any new deeds, and old deeds are eliminated by

experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of instigating mental activity. These don't occur in someone who avoids such mental activity. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"What do you think, Vappa? There are distressing and feverish defilements that arise because of ignorance. These don't occur when ignorance fades away and knowledge arises. They don't perform any new deeds, and old deeds are eliminated by experiencing their results little by little. This wearing away is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves. Do you see any reason why defilements giving rise to painful feelings would defile that person in the next life?"

"No, sir."

"A mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears … Smelling an odor with the nose … Tasting a flavor with the tongue … Feeling a touch with the body … Knowing an idea with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'

Suppose there was a shadow cast by a sacrificial post. Then along comes a person with a spade and basket. They cut down the sacrificial post at its base, dig it up, and pull it out by its roots, right down to the fibers and stems. Then they split it apart, cut up the parts, and chop them into splinters. Next they dry the splinters in the wind and sun, burn them with fire, and reduce them to ashes. Then they sweep away the ashes in a strong wind, or float them away down a swift stream. And so the shadow cast by the post is cut off at the root, made like a palm stump, obliterated, and unable to arise in the future.

In the same way, a mendicant whose mind is rightly freed like this has achieved six consistent responses. Seeing a sight with the eye, they're neither happy nor sad, but remain equanimous, mindful and aware. Hearing a sound with the ears … Smelling an odor with the nose … Tasting a flavor with the tongue … Feeling a touch with the body … Knowing

an idea with the mind, they're neither happy nor sad, but remain equanimous, mindful and aware. Feeling the end of the body approaching, they understand: 'I feel the end of the body approaching.' Feeling the end of life approaching, they understand: 'I feel the end of life approaching.' They understand: 'When my body breaks up and my life has come to an end, everything that's felt, being no longer relished, will become cool right here.'"

When he said this, Vappa the Sakyan, the disciple of the Jains, said to the Buddha:

"Sir, suppose there was a man who raised commercial horses for profit. But he never made any profit, and instead just got weary and frustrated. In the same way, I paid homage to those Jain fools for profit. But I never made any profit, and instead just got weary and frustrated. From this day forth, any confidence I had in those Jain fools I sweep away as in a strong wind, or float away as down a swift stream.

Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

AN 4.196

AN 4.196
With Sāḷha
Sāḷhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Sāḷha and Abhaya the Licchavis went up to the Buddha, bowed, sat down to one side, and said to him:

“There are, sir, some ascetics and brahmins who advocate crossing the flood by means of two things: purification of ethics, and mortification in disgust of sin. What does the Buddha say about this?”

“Sāḷha, purification of ethics is one of the factors of the ascetic life, I say. But those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind, is not pure are also incapable of knowing and seeing, of supreme awakening.

Suppose a man who wanted to cross a river took a sharp axe into a wood. There he’d see a large green sal tree, straight and young and grown free of defects. He’d cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he’d trim it with axes and machetes, plane it, and sand it with a rock. Finally, he’d launch out on the river.

What do you think, Sāḷha? Is that man capable of crossing the river?”

“No, sir. Why not? Because that green sal tree is well worked on the outside, but inside it’s still not cleared out. I’d expect that green sal tree to sink, and the man to come to ruin.”

“In the same way, Sāḷha, those ascetics and brahmins who teach fervent mortification in disgust of sin—regarding it as essential and clinging to it—are incapable of crossing the flood. And those ascetics and brahmins whose livelihood and behavior by way of body, speech, and mind is not pure are also incapable of knowing and seeing, of supreme awakening.

But those ascetics and brahmins who don’t teach mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening.

Suppose a man who wanted to cross a river took a sharp axe into a wood. There he’d see a large green sal tree, straight and young and grown free of defects. He’d cut it down at the base, cut off the top, and completely strip off the branches and foliage. Then he’d trim it

with axes and machetes. Then he'd take a chisel and completely clear it out inside. Then he'd plane it, sand it with a rock, and make it into a boat. Finally he'd fix it with oars and rudder, and launch out on the river.

What do you think, Sāḷha? Is that man capable of crossing the river?"

"Yes, sir. Why is that? Because that green sal tree is well worked on the outside, cleared out on the inside, made into a boat, and fixed with oars and rudder. I'd expect that boat to not sink, and the man to safely make it to the far shore."

"In the same way, Sāḷha, those ascetics and brahmins who don't teach fervent mortification in disgust of sin—not regarding it as essential or clinging to it—are capable of crossing the flood. And those ascetics and brahmins whose behavior by way of body, speech, and mind is pure are also capable of knowing and seeing, of supreme awakening. Suppose there was a warrior who knew lots of fancy archery tricks. It is only with these three factors that he becomes worthy of a king, fit to serve a king, and is considered a factor of kingship. What three? He's a long-distance shooter, a marksman, and one who shatters large objects.

Just as a warrior is a long-distance shooter, a noble disciple has right immersion. A noble disciple with right immersion truly sees any kind of form at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near: all form—with right understanding: 'This is not mine, I am not this, this is not my self.' They truly see any kind of feeling … perception … choices … consciousness at all—past, future, or present; internal or external; coarse or fine; inferior or superior; far or near, all consciousness—with right understanding: 'This is not mine, I am not this, this is not my self.'

Just as a warrior is a marksman, a noble disciple has right view. A noble disciple with right view truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'.

Just as a warrior shatters large objects, a noble disciple has right freedom. A noble disciple with right freedom shatters the great mass of ignorance."

AN 4.197

AN 4.197
Queen Mallikā
Mallikādevīsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Queen Mallikā went up to the Buddha, bowed, sat down to one side, and said to him:

"What is the cause, sir, what is the reason why in this life some females are ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant?

And why are some females ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious?

And why are some females attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant?

And why are some females attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious?"

"Take a female who is irritable and bad-tempered. Even when criticized a little bit she loses her temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. She doesn't give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. And she's jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; and poor, with few assets and possessions; and insignificant.

Take another female who is irritable and bad-tempered. … But she does give to ascetics or brahmins … And she's not jealous … If she comes back to this state of existence after passing away, wherever she is reborn she's ugly, unattractive, and bad-looking; but rich, affluent, wealthy, and illustrious.

Take another female who isn't irritable and bad-tempered. … But she doesn't give to ascetics or brahmins … And she's jealous … If she comes back to this state of existence after passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; but poor, with few assets and possessions; and insignificant.

Take another female who isn't irritable and bad-tempered. … She gives to ascetics and brahmins … And she's not jealous … If she comes back to this state of existence after

passing away, wherever she is reborn she's attractive, good-looking, lovely, of surpassing beauty; and rich, affluent, wealthy, and illustrious.

This is why some females are ugly … and poor … and insignificant. And some females are ugly … but rich … and illustrious. And some females are attractive … but poor … and insignificant. And some females are attractive … and rich … and illustrious."

When this was said, Queen Mallikā said to the Buddha:

"Sir, in another life I must have been irritable and bad-tempered. Even when lightly criticized I must have lost my temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. For now I am ugly, unattractive, and bad-looking.

In another life I must have given to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. For now I am rich, affluent, and wealthy.

In another life, I must not have been jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others. For now I am illustrious. In this royal court I command maidens of the aristocrats, brahmins, and householders. So, sir, from this day forth I will not be irritable and bad-tempered. Even when heavily criticized I won't lose my temper, become annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. I will give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. I will not be jealous, envying, resenting, and begrudging the possessions, honor, respect, reverence, homage, and veneration given to others.

Excellent, sir! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

AN 4.198

AN 4.198
Fervent Mortification of Oneself
Attantapasutta

“Mendicants, these four people are found in the world. What four?

One person mortifies themselves, pursuing the practice of mortifying themselves.
One person mortifies others, pursuing the practice of mortifying others.
One person mortifies themselves and others, pursuing the practice of mortifying themselves and others.
One person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others. They live without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

And how does one person mortify themselves, pursuing the practice of mortifying themselves? It’s when someone goes naked, ignoring conventions. They lick their hands, and don’t come or wait when called. They don’t consent to food brought to them, or food prepared on their behalf, or an invitation for a meal. They don’t receive anything from a pot or bowl; or from someone who keeps sheep, or who has a weapon or a shovel in their home; or where a couple is eating; or where there is a woman who is pregnant, breastfeeding, or who has a man in her home; or where there’s a dog waiting or flies buzzing. They accept no fish or meat or liquor or wine, and drink no beer. They go to just one house for alms, taking just one mouthful, or two houses and two mouthfuls, up to seven houses and seven mouthfuls. They feed on one saucer a day, two saucers a day, up to seven saucers a day. They eat once a day, once every second day, up to once a week, and so on, even up to once a fortnight. They live pursuing the practice of eating food at set intervals.

They eat herbs, millet, wild rice, poor rice, water lettuce, rice bran, scum from boiling rice, sesame flour, grass, or cow dung. They survive on forest roots and fruits, or eating fallen fruit.

They wear robes of sunn hemp, mixed hemp, corpse-wrapping cloth, rags, lodh tree bark, antelope hide (whole or in strips), kusa grass, bark, wood-chips, human hair, horse-tail hair, or owls’ wings. They tear out hair and beard, pursuing this practice. They constantly stand, refusing seats. They squat, committed to the endeavor of squatting. They lie on a mat of thorns, making a mat of thorns their bed. They pursue the practice of immersion in water three times a day, including the evening. And so they live pursuing these various ways of mortifying and tormenting the body. That’s how one person mortifies themselves, pursuing the practice of mortifying themselves.

And how does one person mortify others, pursuing the practice of mortifying others? It's when a person is a slaughterer of sheep, pigs, poultry, or deer, a hunter or fisher, a bandit, an executioner, a butcher of cattle, a jailer, or has some other cruel livelihood. That's how one person mortifies others, pursuing the practice of mortifying others.

And how does one person mortify themselves and others, pursuing the practice of mortifying themselves and others? It's when a person is an anointed aristocratic king or a well-to-do brahmin. He has a new ceremonial hall built to the east of the citadel. He shaves off his hair and beard, dresses in a rough antelope hide, and smears his body with ghee and oil. Scratching his back with antlers, he enters the hall with his chief queen and the brahmin high priest. There he lies on the bare ground strewn with grass. The king feeds on the milk from one teat of a cow that has a calf of the same color. The chief queen feeds on the milk from the second teat. The brahmin high priest feeds on the milk from the third teat. The milk from the fourth teat is served to the sacred flame. The calf feeds on the remainder. He says: 'Slaughter this many bulls, bullocks, heifers, goats, rams, and horses for the sacrifice! Fell this many trees and reap this much grass for the sacrificial equipment!' His bondservants, servants, and workers do their jobs under threat of punishment and danger, weeping, with tearful faces. That's how one person mortifies themselves and others, pursuing the practice of mortifying themselves and others.

And how does one person neither mortify themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine? It's when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure. A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect: 'Life at home is cramped and dirty, life gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?' After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings. They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony. They give up harsh speech. They

speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable, and agreeable to the people. They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They refrain from injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They refrain from seeing shows of dancing, singing, and music . They refrain from beautifying and adorning themselves with garlands, fragrance, and makeup. They refrain from high and luxurious beds. They refrain from receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They refrain from running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

Seeing a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with the ears … Smelling an odor with the nose … Tasting a flavor with the tongue … Feeling a touch with the body … Knowing an idea with the mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. After the meal, they return from almsround, sit down cross-legged, set their body straight, and establish mindfulness in their presence. Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind

peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption … second absorption … third absorption … fourth absorption.

When their mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—they extend it toward recollection of past lives … knowledge of the death and rebirth of sentient beings … knowledge of the ending of defilements. They truly understand: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. They truly understand: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'.

Knowing and seeing like this, their mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how one person neither mortifies themselves nor others, pursuing the practice of not mortifying themselves or others, living without wishes in the present life, extinguished, cooled, experiencing bliss, with self become divine.

These are the four people found in the world."

AN 4.199

AN 4.199
Craving, the Weaver
Taṇhāsutta

The Buddha said this:

“Mendicants, I will teach you about craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is that craving …? There are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior.

What are the eighteen currents of craving that derive from the interior? When there is the concept ‘I am’, there are the concepts ‘I am such’, ‘I am thus’, ‘I am otherwise’; ‘I am fleeting’, ‘I am lasting’; ‘mine’, ‘such is mine’, ‘thus is mine’, ‘otherwise is mine’; ‘also mine’, ‘such is also mine’, ‘thus is also mine’, ‘otherwise is also mine’; ‘I will be’, ‘I will be such’, ‘I will be thus’, ‘I will be otherwise’. These are the eighteen currents of craving that derive from the interior.

What are the eighteen currents of craving that derive from the exterior? When there is the concept ‘I am because of this’, there are the concepts ‘I am such because of this’, ‘I am thus because of this’, ‘I am otherwise because of this’; ‘I am fleeting because of this’, ‘I am lasting because of this’; ‘mine because of this’, ‘such is mine because of this’, ‘thus is mine because of this’, ‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’. These are the eighteen currents of craving that derive from the exterior.

So there are eighteen currents of craving that derive from the interior, and eighteen that derive from the exterior. These are called the thirty-six currents of craving. Each of these pertain to the past, future, and present, making one hundred and eight currents of craving.

This is that craving—the weaver, the migrant, the creeping, the clinging. This world is choked by it, engulfed by it. It makes the world tangled like yarn, knotted like a ball of thread, and matted like rushes and reeds, not escaping the places of loss, the bad places, the underworld, transmigration.”

AN 4.200

AN 4.200
Love and Hate
Pemasutta

“Mendicants, these four things are born of love and hate. What four?

Love is born of love,
hate is born of love,
love is born of hate, and
hate is born of hate.

And how is love born of love? It’s when someone likes, loves, and cares for a person. Others treat that person with liking, love, and care. They think: ‘These others like the person I like.’ And so love for them springs up. That’s how love is born of love.

And how is hate born of love? It’s when someone likes, loves, and cares for a person. Others treat that person with disliking, loathing, and detestation. They think: ‘These others dislike the person I like.’ And so hate for them springs up. That’s how hate is born of love.

And how is love born of hate? It’s when someone dislikes, loathes, and detests a person. Others treat that person with disliking, loathing, and detestation. They think: ‘These others dislike the person I dislike.’ And so love for them springs up. That’s how love is born of hate.

And how is hate born of hate? It’s when someone dislikes, loathes, and detests a person. Others treat that person with liking, love, and care. They think: ‘These others like the person I dislike.’ And so hate for them springs up. That’s how hate is born of hate.

These are the four things that are born of love and hate.

A time comes when a mendicant … enters and remains in the first absorption. At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

A time comes when a mendicant … enters and remains in the second absorption … third absorption … fourth absorption. At that time they have no love born of love, hate born of love, love born of hate, or hate born of hate.

A time comes when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. At that time any love born of love, hate born of love, love born of hate, or hate born of hate is given up, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. This is called a mendicant who doesn’t draw close or push back or fume or ignite or burn up.

And how does a mendicant draw close? It's when a mendicant regards form as self, self as having form, form in self, or self in form. They regard feeling as self, self as having feeling, feeling in self, or self in feeling. They regard perception as self, self as having perception, perception in self, or self in perception. They regard choices as self, self as having choices, choices in self, or self in choices. They regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant draws close.

And how does a mendicant not draw close? It's when a mendicant doesn't regard form as self, self as having form, form in self, or self in form. They don't regard feeling as self, self as having feeling, feeling in self, or self in feeling. They don't regard perception as self, self as having perception, perception in self, or self in perception. They don't regard choices as self, self as having choices, choices in self, or self in choices. They don't regard consciousness as self, self as having consciousness, consciousness in self, or self in consciousness. That's how a mendicant doesn't draw close.

And how does a mendicant push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant abuses, annoys, or argues back at them. That's how a mendicant pushes back.

And how does a mendicant not push back? It's when someone abuses, annoys, or argues with a mendicant, and the mendicant doesn't abuse, annoy, or argue back at them. That's how a mendicant doesn't push back.

And how does a mendicant fume? When there is the concept 'I am', there are the concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant fumes.

And how does a mendicant not fume? When there is no concept 'I am', there are no concepts 'I am such', 'I am thus', 'I am otherwise'; 'I am fleeting', 'I am lasting'; 'mine', 'such is mine', 'thus is mine', 'otherwise is mine'; 'also mine', 'such is also mine', 'thus is also mine', 'otherwise is also mine'; 'I will be', 'I will be such', 'I will be thus', 'I will be otherwise'. That's how a mendicant doesn't fume.

And how is a mendicant ignited? When there is the concept 'I am because of this', there are the concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this', 'otherwise is mine because of this'; 'also mine because of this', 'such is also mine because of this', 'thus is also mine because of this', 'otherwise is also mine because of this'; 'I will be because of this', 'I will be such because of this', 'I will be thus because of this', 'I will be otherwise because of this'. That's how a mendicant is ignited.

And how is a mendicant not ignited? When there is no concept 'I am because of this', there are no concepts 'I am such because of this', 'I am thus because of this', 'I am otherwise because of this'; 'I am fleeting because of this', 'I am lasting because of this'; 'mine because of this', 'such is mine because of this', 'thus is mine because of this',

‘otherwise is mine because of this’; ‘also mine because of this’, ‘such is also mine because of this’, ‘thus is also mine because of this’, ‘otherwise is also mine because of this’; ‘I will be because of this’, ‘I will be such because of this’, ‘I will be thus because of this’, ‘I will be otherwise because of this’. That’s how a mendicant is not ignited.

And how does a mendicant burn up? It’s when a mendicant hasn’t given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is burned up.

And how does a mendicant not burn up? It’s when a mendicant has given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is not burned up.”

AN 4.201

AN 4.201
Training Rules
Sikkhāpadasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is an untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. This is called an untrue person.

And what is an even more untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. And they encourage others to do these things. This is called an even more untrue person.

And what is a true person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. This is called a true person.

And what is an even truer person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. And they encourage others to avoid these things. This is called an even truer person.”

AN 4.202

AN 4.202
Faithless
Assaddhasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who is faithless, shameless, imprudent, with little learning, lazy, unmindful, and witless. This is called an untrue person.

And what is an even more untrue person? It’s someone who is faithless, shameless, imprudent, with little learning, lazy, confused, and witless. And they encourage others in these same qualities. This is called an even more untrue person.

And what is a true person? It’s someone who is faithful, conscientious, prudent, learned, energetic, mindful, and wise. This is called a true person.

And what is an even truer person? It’s someone who is personally accomplished in faith, conscience, prudence, learning, energy, mindfulness, and wisdom. And they encourage others in these same qualities. This is called an even truer person.”

AN 4.203

AN 4.203
Seven Kinds of Deeds
Sattakammasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and a better person.

And what is an untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. This is called an untrue person.

And what is an even more untrue person? It’s someone who kills living creatures, steals, commits sexual misconduct, and uses speech that’s false, divisive, harsh, or nonsensical. And they encourage others to do these things. This is called an even more untrue person.

And what is a true person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. This is called a true person.

And what is an even truer person? It’s someone who doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. And they encourage others to avoid these things. This is called an even truer person.”

AN 4.204

AN 4.204
Ten Kinds of Deeds
Dasakammasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called an untrue person.

And what is an even more untrue person? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called an even more untrue person.

And what is a true person? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called a true person.

And what is an even truer person? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called an even truer person.”

AN 4.205

AN 4.205
Eightfold
Aṭṭhaṅgikasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. This is called an untrue person.

And what is an even more untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. And they encourage others in these same qualities. This is called an even more untrue person.

And what is a true person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. This is called a true person.

And what is an even truer person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. And they encourage others in these same qualities. This is called an even truer person.”

AN 4.206

AN 4.206
The Path with Ten Factors
Dasamaggasutta

“Mendicants, I will teach you an untrue person and an even more untrue person, a true person and an even truer person.

And what is an untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called an untrue person.

And what is an even more untrue person? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called an even more untrue person.

And what is a true person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called a true person.

And what is an even truer person? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called an even truer person.”

AN 4.207

AN 4.207
Bad Character (1st)
Paṭhamapāpadhammasutta

“Mendicants, I will teach you who’s bad and who’s worse, who’s good and who’s better.

And who’s bad? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called bad.

And who’s worse? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse.

And who’s good? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called good.

And who’s better? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called better.”

AN 4.208

AN 4.208
Bad Character (2nd)
Dutiyapāpadhammasutta

“Mendicants, I will teach you who’s bad and who’s worse, who’s good and who’s better.

And who’s bad? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad.

And who’s worse? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse.

And who’s good? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good.

And who’s better? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better.”

AN 4.209

AN 4.209
Bad Character (3rd)
Tatiyapāpadhammasutta

“Mendicants, I will teach you bad character and worse character, good character and better character.

And who has bad character? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. This is called bad character.

And who has worse character? It’s someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. This is called worse character.

And who has good character? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. This is called good character.

And who has better character? It’s someone who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. This is called better character.”

AN 4.210

AN 4.210
Bad Character (4th)
Catutthapāpadhammasutta

“Mendicants, I will teach you bad character and worse character, good character and better character.

And who has bad character? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called bad character.

And who has worse character? It’s someone who has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. And they encourage others in these same qualities. This is called worse character.

And who has good character? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called good character.

And who has better character? It’s someone who has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. And they encourage others in these same qualities. This is called better character.”

AN 4.211

AN 4.211
Assembly
Parisāsutta

“Mendicants, these four corrupt an assembly. What four? A monk, nun, layman, or laywoman who is unethical, of bad character. These are the four that corrupt an assembly.

Mendicants, these four beautify an assembly. What four? A monk, nun, layman, or laywoman who is ethical, of good character. These are the four that beautify an assembly.”

AN 4.212

AN 4.212
View
Diṭṭhisutta

“Mendicants, someone with four qualities is cast down to hell. What four? Bad conduct by way of body, speech, and mind, and wrong view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Good conduct by way of body, speech, and mind, and right view. Someone with these four qualities is raised up to heaven.”

AN 4.213

AN 4.213
Ungrateful
Akataññutāsutta

“Mendicants, someone with four qualities is cast down to hell. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Good conduct by way of body, speech, and mind, and being grateful and thankful. Someone with these four qualities is raised up to heaven.”

AN 4.214

AN 4.214
Killing Living Creatures
Pāṇātipātīsutta

“Someone with four qualities is cast down to hell. … They kill living creatures, steal, commit sexual misconduct, and lie. … Someone with four qualities is raised up to heaven. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

AN 4.215

AN 4.215
Path (1st)
Paṭhamamaggasutta

“Someone with four qualities is cast down to hell. … wrong view, wrong thought, wrong speech, wrong action. … Someone with four qualities is raised up to heaven. … right view, right thought, right speech, right action. …”

AN 4.216

AN 4.216
Path (2nd)
Dutiyamaggasutta

“Someone with four qualities is cast down to hell. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. Someone with four qualities is raised up to heaven. … right livelihood, right effort, right mindfulness, and right immersion. …”

AN 4.217

AN 4.217
Kinds of Expression (1st)
Paṭhamavohārapathasutta

“Someone with four qualities is cast down to hell. … They say they’ve seen, heard, thought, or known something, but they haven’t. … Someone with four qualities is raised up to heaven. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

AN 4.218

AN 4.218
Kinds of Expression (2nd)
Dutiyavohārapathasutta

“Someone with four qualities is cast down to hell. … They say they haven’t seen, heard, thought, or known something, but they have. … Someone with four qualities is raised up to heaven. … They say they’ve seen, heard, thought, or known something, and they have. …”

AN 4.219

AN 4.219
Imprudence
Ahirikasutta

“Someone with four qualities is cast down to hell. … They’re faithless, unethical, shameless, and imprudent. … Someone with four qualities is raised up to heaven. … They’re faithful, ethical, conscientious, and prudent. …”

AN 4.220

AN 4.220
Unethical
Dussīlasutta

“Mendicants, someone with four qualities is cast down to hell. What four? They’re faithless, unethical, lazy, and witless. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They’re faithful, ethical, energetic, and wise. Someone with these four qualities is raised up to heaven.”

AN 4.221

AN 4.221
Verbal Conduct
Duccaritasutta

“Mendicants, there are these four kinds of bad conduct by way of speech. What four? Speech that’s false, divisive, harsh, or nonsensical. These are the four kinds of bad conduct by way of speech.

There are these four kinds of good conduct by way of speech. What four? Speech that’s true, harmonious, gentle, and thoughtful. These are the four kinds of good conduct by way of speech.”

AN 4.222

AN 4.222
View
Diṭṭhisutta

“When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Bad conduct by way of body, speech, and mind, and wrong view. When a foolish, incompetent untrue person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What four? Good conduct by way of body, speech, and mind, and right view. When an astute, competent true person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 4.223

AN 4.223
Ungrateful
Akataññutāsutta

“When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Bad conduct by way of body, speech, and mind, and being ungrateful and thankless. An astute person … creates much merit. … Good conduct by way of body, speech, and mind, and being grateful and thankful. …”

AN 4.224

AN 4.224
Killing Living Creatures
Pāṇātipātīsutta

“A foolish person … creates much wickedness. … They kill living creatures, steal, commit sexual misconduct, and lie. … An astute person … creates much merit. … They don’t kill living creatures, steal, commit sexual misconduct, or lie. …”

AN 4.225

AN 4.225
Path (1st)
Paṭhamamaggasutta

“A foolish person … creates much wickedness. … wrong view, wrong thought, wrong speech, wrong action. … An astute person … creates much merit. … right view, right thought, right speech, right action. …”

AN 4.226

AN 4.226
Path (2nd)
Dutiyamaggasutta

“A foolish person … creates much wickedness. … wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. … An astute person … creates much merit. … right livelihood, right effort, right mindfulness, and right immersion. …”

AN 4.227

AN 4.227
Kinds of Expression (1st)
Paṭhamavohārapathasutta

“A foolish person … creates much wickedness. … They say they’ve seen, heard, thought, or known something, but they haven’t. … An astute person … creates much merit. … They say they haven’t seen, heard, thought, or known something, and they haven’t. …”

AN 4.228

AN 4.228
Kinds of Expression (2nd)
Dutiyavohārapathasutta

“A foolish person … creates much wickedness. … They say they haven’t seen, heard, thought, or known something, but they have. … An astute person … creates much merit. … They say they’ve seen, heard, thought, or known something, and they have. …”

AN 4.229

AN 4.229
Imprudence
Ahirikasutta

“A foolish person … creates much wickedness. … They’re faithless, unethical, shameless, and imprudent. … An astute person … creates much merit. … They’re faithful, ethical, conscientious, and prudent. …”

AN 4.230

AN 4.230
Witless
Duppañña sutta

“A foolish person … creates much wickedness. … They’re faithless, unethical, lazy, and witless. … An astute person … creates much merit. … They’re faithful, ethical, energetic, and wise. When an astute, competent true person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 4.231

AN 4.231
Poets
Kavisutta

“Mendicants, there are these four poets. What four?

A poet who thoughtfully composes their own work, a poet who repeats the oral transmission, a poet who educates, and a poet who improvises.

These are the four poets.”

AN 4.232

AN 4.232
Deeds In Brief
Saṁkhittasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results.
There are bright deeds with bright results.
There are dark and bright deeds with dark and bright results.
There are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.233

AN 4.233
Deeds in Detail
Vitthārasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. Having made these choices, they’re reborn in a hurtful world, where hurtful contacts strike them. Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. Having made these choices, they’re reborn in a pleasing world, where pleasing contacts strike them. Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. Having made these choices, they are reborn in a world that is both hurtful and pleasing, where hurtful and pleasing contacts strike them. Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It’s the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.234

AN 4.234
About Soṇakāyana
Soṇakāyanasutta

Then Sikhāmoggallāna the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Sikhāmoggallāna sat down to one side, and said to the Buddha:

"Mister Gotama, a few days ago the student Soṇakāyana came to me and said: 'The ascetic Gotama advocates not doing any deeds. So he teaches the annihilation of the world!' The world exists through deeds, and it remains because deeds are undertaken."

"Brahmin, I can't recall even seeing the student Soṇakāyana, so how could we possibly have had such a discussion? I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are the dark deeds with dark results? It's when someone makes hurtful choices by way of body, speech, and mind. … Touched by hurtful contacts, they experience hurtful feelings that are exclusively painful—like the beings in hell. These are called dark deeds with dark results.

And what are bright deeds with bright results? It's when someone makes pleasing choices by way of body, speech, and mind. … Touched by pleasing contacts, they experience pleasing feelings that are exclusively happy—like the gods replete with glory. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It's when someone makes both hurtful and pleasing choices by way of body, speech, and mind. … Touched by both hurtful and pleasing contacts, they experience both hurtful and pleasing feelings that are a mixture of pleasure and pain—like humans, some gods, and some beings in the underworld. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It's the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results.

These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.235

AN 4.235
Training Rules (1st)
Paṭhamasikkhāpadasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are the dark deeds with dark results? It’s when someone kills living creatures, steals, commits sexual misconduct, lies, and uses alcoholic drinks that cause negligence. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It’s the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.236

AN 4.236
Training Rules (2nd)
Dutiyasikkhāpadasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It's when someone murders their mother or father or a perfected one. They maliciously shed the blood of a Realized One. Or they cause a schism in the Saṅgha. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re content, kind-hearted, with right view. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? It’s the intention to give up dark deeds with dark results, bright deeds with bright results, and both dark and bright deeds with both dark and bright results. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.237

AN 4.237
The Noble Path
Ariyamaggasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight. What four?

There are dark deeds with dark results;
bright deeds with bright results;
dark and bright deeds with dark and bright results; and
neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.238

AN 4.238
Awakening Factors
Bojjhaṅgasutta

“Mendicants, I declare these four kinds of deeds, having realized them with my own insight….

And what are dark deeds with dark results? It’s when someone makes hurtful choices by way of body, speech, and mind. These are called dark deeds with dark results.

And what are bright deeds with bright results? It’s when someone makes pleasing choices by way of body, speech, and mind. These are called bright deeds with bright results.

And what are dark and bright deeds with dark and bright results? It’s when someone makes both hurtful and pleasing choices by way of body, speech, and mind. These are called dark and bright deeds with dark and bright results.

And what are neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. These are called neither dark nor bright deeds with neither dark nor bright results, which lead to the ending of deeds.

These are the four kinds of deeds that I declare, having realized them with my own insight.”

AN 4.239

AN 4.239
Blameworthy
Sāvajjasutta

“Mendicants, someone with four qualities is cast down to hell. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Blameless deeds by way of body, speech, and mind, and blameless view. Someone with these four qualities is raised up to heaven.”

AN 4.240

AN 4.240
Pleasing
Abyābajjhasutta

“Mendicants, someone with four qualities is cast down to hell. What four? Hurtful deeds by way of body, speech, and mind, and hurtful view. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? Pleasing deeds by way of body, speech, and mind, and pleasing view. Someone with these four qualities is raised up to heaven.”

AN 4.241

AN 4.241
Ascetics
Samaṇasutta

“‘Only here is there a first ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.’ This, mendicants, is how you should rightly roar your lion’s roar.

And who is the first ascetic? It’s a mendicant who—with the ending of three fetters—is a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This is the first ascetic.

And who is the second ascetic? It’s a mendicant who—with the ending of three fetters, and the weakening of greed, hate, and delusion—is a once-returner. They come back to this world once only, then make an end of suffering. This is the second ascetic.

And who is the third ascetic? It’s a mendicant who—with the ending of the five lower fetters—is reborn spontaneously. They’re extinguished there, and are not liable to return from that world. This is the third ascetic.

And who is the fourth ascetic? It’s a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the fourth ascetic.

‘Only here is there a first ascetic, here a second ascetic, here a third ascetic, and here a fourth ascetic. Other sects are empty of ascetics.’ This, mendicants, is how you should rightly roar your lion’s roar.”

AN 4.242

AN 4.242
Benefits of Relying on a True Person
Sappurisānisaṁsasutta

“Mendicants, you can expect four benefits from relying on a true person. What four? Growth in noble ethics, immersion, wisdom, and freedom. You can expect these four benefits from relying on a true person.”

AN 4.243

AN 4.243
Schism in the Saṅgha
Saṁghabhedakasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Well, Ānanda, has that disciplinary issue been settled yet?"

"How could it be, sir? Venerable Anuruddha's pupil Bāhiya remains entirely committed to creating a schism in the Saṅgha. But Anuruddha doesn't think to say a single word about it."

"But Ānanda, since when has Anuruddha been involved in disciplinary issues in the midst of the Saṅgha? Shouldn't you, together with Sāriputta and Moggallāna, settle all disciplinary issues that come up?

A bad monk sees four reasons to relish schism in the Saṅgha. What four? Take an unethical monk, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. He thinks: 'Suppose the monks know that I'm a bad monk … If they're in harmony, they'll expel me, but if they're divided they won't.' A bad monk sees this as the first reason to relish schism in the Saṅgha.

Furthermore, a bad monk has wrong view, he's attached to an extremist view. He thinks: 'Suppose the monks know that I have wrong view … If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the second reason to relish schism in the Saṅgha.

Furthermore, a bad monk has wrong livelihood and earns a living by wrong livelihood. He thinks: 'Suppose the monks know that I have wrong livelihood … If they're in harmony they'll expel me, but if they're divided they won't.' A bad monk sees this as the third reason to relish schism in the Saṅgha.

Furthermore, a bad monk desires material possessions, honor, and admiration. He thinks: 'Suppose the monks know that I desire material possessions, honor, and admiration. If they're in harmony they won't honor, respect, revere, or venerate me, but if they're divided they will.' A bad monk sees this as the fourth reason to relish schism in the Saṅgha.

A bad monk sees these four reasons to relish schism in the Saṅgha."

AN 4.244

AN 4.244
Perils of Offenses
Āpattibhayasutta

“Mendicants, there are these four perils of offenses. What four?

Suppose they were to arrest a bandit, a criminal and present him to the king, saying: ‘Your Majesty, this is a bandit, a criminal. May Your Majesty punish them!’ The king would say: ‘Go, my men, and tie this man’s arms tightly behind his back with a strong rope. Shave his head and march him from street to street and square to square to the beating of a harsh drum. Then take him out the south gate and there, to the south of the city, chop off his head.’ The king’s men would do as they were told. Then a bystander might think: ‘This man must have done a truly bad and reprehensible deed, a capital offense. There’s no way I’d ever do such a bad and reprehensible deed, a capital offense.’ In the same way, take any monk or nun who has set up such an acute perception of peril regarding expulsion offenses. It can be expected that if they haven’t committed an expulsion offense they won’t, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, and put a club on his shoulder. Then he approaches a large crowd and says: ‘Sirs, I’ve done a bad and reprehensible deed, deserving of clubbing. I submit to your pleasure.’ Then a bystander might think: ‘This man must have done a truly bad and reprehensible deed, deserving of clubbing. … There’s no way I’d ever do such a bad and reprehensible deed, deserving of clubbing.’ In the same way, take any monk or nun who has set up such an acute perception of peril regarding suspension offenses. It can be expected that if they haven’t committed a suspension offense they won’t, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth, mess up his hair, and put a sack of ashes on his shoulder. Then he approaches a large crowd and says: ‘Sirs, I’ve done a bad and reprehensible deed, deserving of a sack of ashes. I submit to your pleasure.’ Then a bystander might think: ‘This man must have done a truly bad and reprehensible deed, deserving of a sack of ashes. … There’s no way I’d ever do such a bad and reprehensible deed, deserving of a sack of ashes.’ In the same way, take any monk or nun who has set up such an acute perception of peril regarding confessable offenses. It can be expected that if they haven’t committed a confessable offense they won’t, and if they committed one they will deal with it properly.

Suppose a man was to put on a black cloth and mess up his hair. Then he approaches a large crowd and says: ‘Sirs, I’ve done a bad and reprehensible deed, deserving of criticism. I submit to your pleasure.’ Then a bystander might think: ‘This man must have done a truly bad and reprehensible deed, deserving of criticism. … There’s no way I’d ever do such a bad and reprehensible deed, deserving of criticism.’ In the same way, take any monk or nun who has set up such an acute perception of peril regarding

acknowledgable offenses. It can be expected that if they haven’t committed an acknowledgeable offense they won’t, and if they committed one they will deal with it properly.

These are the four perils of offenses.”

AN 4.245

AN 4.245
The Benefits of Training
Sikkhānisaṁsasutta

“Mendicants, this spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.

And how is training its benefit? Firstly, I laid down for my disciples the training that deals with supplementary regulations in order to inspire confidence in those without it and to increase confidence in those who have it. They undertake whatever supplementary regulations I have laid down, keeping them unbroken, impeccable, spotless, and unmarred.

Furthermore, I laid down for my disciples the training that deals with the fundamentals of the spiritual life in order to rightly end suffering in every way. They undertake whatever training that deals with the fundamentals of the spiritual life I have laid down, keeping it unbroken, impeccable, spotless, and unmarred. That’s how training is its benefit.

And how is wisdom its overseer? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They examine with wisdom any teachings I taught them. That’s how wisdom is its overseer.

And how is freedom its core? I taught the Dhamma to my disciples in order to rightly end suffering in every way. They experience through freedom any teachings I taught them. That’s how freedom is its core.

And how is mindfulness its ruler? Mindfulness is well established in oneself: ‘In this way I’ll fulfill the training dealing with supplementary regulations, or support with wisdom in every situation the training dealing with supplementary regulations I’ve already fulfilled.’ Mindfulness is well established in oneself: ‘In this way I’ll fulfill the training dealing with the fundamentals of the spiritual life, or support with wisdom in every situation the training dealing with the fundamentals of the spiritual life I’ve already fulfilled.’ Mindfulness is well established in oneself: ‘In this way I’ll examine with wisdom the teaching that I haven’t yet examined, or support with wisdom in every situation the teaching I’ve already examined.’ Mindfulness is well established in oneself: ‘In this way I’ll experience through freedom the teaching that I haven’t yet experienced, or support with wisdom in every situation the teaching I’ve already experienced.’ That’s how mindfulness is its ruler.

‘This spiritual life is lived with training as its benefit, with wisdom as its overseer, with freedom as its core, and with mindfulness as its ruler.’ That’s what I said, and this is why I said it.”

AN 4.246

AN 4.246
Lying Postures
Seyyāsutta

“Mendicants, there are these four ways of lying down. What four? The ways a corpse, a pleasure seeker, a lion, and a Realized One lie down.

And how does a corpse lie down? Corpses usually lie flat on their backs. This is called the way a corpse lies down.

And how does a pleasure seeker lie down? Pleasure seekers usually lie down on their left side. This is called the way a pleasure seeker lies down.

And how does a lion lie down? The lion, king of beasts, lies down on the right side, placing one foot on top of the other, with his tail tucked between his thighs. When he wakes, he lifts his front quarters and checks his hind quarters. If he sees that any part of his body is disordered or displaced, he is displeased. But if he sees that no part of his body is disordered or displaced, he is pleased. This is called the way a lion lies down.

And how does a Realized One lie down? It’s when a Realized One, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. This is called the way a Realized One lies down.

These are the four ways of lying down.”

AN 4.247

AN 4.247
Worthy of a Monument
Thūpārahasutta

“Mendicants, these four are worthy of a monument. What four? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; a disciple of a Realized One; and a wheel-turning monarch. These four are worthy of a monument.”

AN 4.248

AN 4.248
The Growth of Wisdom
Paññāvuddhisutta

“Mendicants, these four things lead to the growth of wisdom. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These four things lead to the growth of wisdom.”

AN 4.249

AN 4.249
Very Helpful
Bahukārasutta

“Mendicants, these four things are very helpful to a human being. What four? Associating with true persons, listening to the true teaching, rational application of mind, and practicing in line with the teaching. These four things are very helpful to a human being.”

AN 4.250

AN 4.250
Expressions (1st)
Paṭhamavohārasutta

“Mendicants, there are these four ignoble expressions. What four? Saying you’ve seen, heard, thought, or known something, but you haven’t. These are the four ignoble expressions.”

AN 4.251

AN 4.251
Expressions (2nd)
Dutiyavohārasutta

“Mendicants, there are these four noble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you haven’t. These are the four noble expressions.”

AN 4.252

AN 4.252
Expressions (3rd)
Tatiyavohārasutta

“Mendicants, there are these four ignoble expressions. What four? Saying you haven’t seen, heard, thought, or known something, and you have. These are the four ignoble expressions.”

AN 4.253

AN 4.253
Expressions (4th)
Catutthavohārasutta

“Mendicants, there are these four noble expressions. What four? Saying you’ve seen, heard, thought, or known something, and you have. These are the four noble expressions.”

AN 4.254

AN 4.254
Insight
Abhiññāsutta

“Mendicants, there are these four things. What four? There are things that should be completely understood by direct knowledge. There are things that should be given up by direct knowledge. There are things that should be developed by direct knowledge. There are things that should be realized by direct knowledge.

And what are the things that should be completely understood by direct knowledge? The five grasping aggregates. These are called the things that should be completely understood by direct knowledge.

And what are the things that should be given up by direct knowledge? Ignorance and craving for continued existence. These are called the things that should be given up by direct knowledge.

And what are the things that should be developed by direct knowledge? Serenity and discernment. These are called the things that should be developed by direct knowledge.

And what are the things that should be realized by direct knowledge? Knowledge and freedom. These are called the things that should be realized by direct knowledge.

These are the four things.”

AN 4.255

AN 4.255
Searches
Pariyesanāsutta

“Mendicants, there are these four ignoble searches. What four? Someone liable to old age searches only for what grows old. Someone liable to sickness searches only for what gets sick. Someone liable to death searches only for what dies. Someone whose nature is defiled searches only for what is defiled. These are the four ignoble searches.

There are these four noble searches. What four? Someone who is liable to grow old, knowing the drawback in what grows old, searches for that which is free of old age, the supreme sanctuary from the yoke, extinguishment. Someone who is liable to get sick, knowing the drawback in what gets sick, searches for that which is free of sickness, the supreme sanctuary from the yoke, extinguishment. Someone who is liable to die, knowing the drawback in what dies, searches for that which is free of death, the supreme sanctuary from the yoke, extinguishment. Someone whose nature is defiled, knowing the drawback in what is defiled, searches for that which is free of defilement, the supreme sanctuary from the yoke, extinguishment. These are the four noble searches.”

AN 4.256

AN 4.256
Ways of Being Inclusive
Saṅgahavatthusutta

“Mendicants, there are these four ways of being inclusive. What four? Giving, kindly words, taking care, and equality. These are the four ways of being inclusive.”

AN 4.257

AN 4.257
With Māluṅkyaputta
Mālukyaputtasutta

Then Venerable Māluṅkyaputta went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Well now, Māluṅkyaputta, what are we to say to the young monks, when even an old man like you, elderly and senior, asks the Realized One for brief advice?”

“Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha’s teaching!”

“Māluṅkyaputta, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant. That craving is given up by a mendicant, cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. Then they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

When Māluṅkyaputta had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Then Māluṅkyaputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Māluṅkyaputta became one of the perfected.

AN 4.258

AN 4.258
Families
Kulasutta

“Mendicants, when families don’t stay wealthy for long, it’s always for one or more of these four reasons. What four? They don’t look for what’s lost; they don’t fix old things; they eat and drink too much; or they put an unethical woman or man in charge. When families don’t stay wealthy for long, it’s always for one or more of these four reasons.

When families do stay wealthy for long, it’s always for one or more of these four reasons. What four? They look for what’s lost; they fix old things; they eat and drink in moderation; and they put an ethical woman or man in charge. When families do stay wealthy for long, it’s always for one or more of these four reasons.”

AN 4.259

AN 4.259
A Thoroughbred (1st)
Paṭhamaājānīyasutta

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. …

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It’s when a mendicant is beautiful, strong, fast, and well proportioned.

And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

And how is a mendicant fast? It’s when they truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. That’s how a mendicant is fast.

And how is a mendicant well proportioned? It’s when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That’s how a mendicant is well proportioned.

A mendicant with these four qualities … is the supreme field of merit for the world.”

AN 4.260

AN 4.260
A Thoroughbred (2nd)
Dutiyaājānīyasutta

“Mendicants, a fine royal thoroughbred with four factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What four? It’s when a fine royal thoroughbred is beautiful, strong, fast, and well-proportioned. A fine royal thoroughbred with these four factors is worthy of a king. …

In the same way, a mendicant with four qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What four? It’s when a mendicant is beautiful, strong, fast, and well proportioned.

And how is a mendicant beautiful? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant is beautiful.

And how is a mendicant strong? It’s when a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. That’s how a mendicant is strong.

And how is a mendicant fast? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a mendicant is fast.

And how is a mendicant well proportioned? It’s when a mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. That’s how a mendicant is well proportioned.

A mendicant with these four qualities … is the supreme field of merit for the world.”

AN 4.261

AN 4.261
Powers
Balasutta

“Mendicants, there are these four powers. What four? The powers of energy, mindfulness, immersion, and wisdom. These are the four powers.”

AN 4.262

AN 4.262
Wilderness
Araññasutta

“Mendicants, when a mendicant has four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest. What four? They have sensual, malicious, and cruel thoughts; or they’re witless, dull, and stupid. When a mendicant has these four qualities they’re not ready to frequent remote lodgings in the wilderness and the forest.

When a mendicant has four qualities they’re ready to frequent remote lodgings in the wilderness and the forest. What four? They have thoughts of renunciation, good will, and harmlessness; and they’re wise, bright, and clever. When a mendicant has these four qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

AN 4.263

AN 4.263
Deeds
Kammasutta

“When a foolish, incompetent untrue person has four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What four? Blameworthy deeds by way of body, speech, and mind, and blameworthy view. When a foolish, incompetent untrue person has these four qualities they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness.

When an astute, competent true person has four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit. What four? Blameless deeds by way of body, speech, and mind, and blameless view. When an astute, competent true person has these four qualities they keep themselves healthy and whole. They don’t deserve to be blamed and criticized by sensible people, and they create much merit.”

AN 4.264

AN 4.264
Killing Living Creatures
Pāṇātipātīsutta

“Mendicants, someone with four qualities is cast down to hell. What four? They themselves kill living creatures; they encourage others to kill living creatures; they approve of killing living creatures; and they praise killing living creatures. Someone with these four qualities is cast down to hell.

Someone with four qualities is raised up to heaven. What four? They don’t themselves kill living creatures; they encourage others to not kill living creatures; they approve of not killing living creatures; and they praise not killing living creatures. Someone with these four qualities is raised up to heaven.”

AN 4.265

AN 4.265
Stealing
Adinnādāyīsutta

“Mendicants, someone with four qualities is cast down to hell. What four? They themselves steal … Someone with four qualities is raised up to heaven. …

They don’t themselves steal … ”

AN 4.266

AN 4.266
Misconduct
Micchācārīsutta

"… They themselves commit sexual misconduct …

They themselves don't commit sexual misconduct …"

AN 4.267

AN 4.267
Lying
Musāvādīsutta

“… They themselves lie …

… They themselves don’t lie …”

AN 4.268

AN 4.268
Divisive Speech
Pisuṇavācāsutta

"… They themselves speak divisively …

… They themselves don't speak divisively …"

AN 4.269

AN 4.269
Harsh Speech
Pharusavācāsutta

“… They themselves speak harshly …

… They themselves don’t speak harshly …”

AN 4.270

AN 4.270
Talking Nonsense
Samphappalāpasutta

“… They themselves talk nonsense …

… They themselves don’t talk nonsense …”

AN 4.271

AN 4.271
Covetousness
Abhijjhālusutta

"… They themselves are covetous …

… They themselves are content …"

AN 4.272

AN 4.272
Ill Will
Byāpannacittasutta

“… They themselves have ill will …

… They themselves have good will …”

AN 4.273

AN 4.273
Wrong View
Micchādiṭṭhisutta

“… They themselves have wrong view …

They themselves have right view; they encourage others to have right view; they approve of right view; and they praise right view. Someone with these four qualities is raised up to heaven.”

AN 4.274

AN 4.274
Mindfulness Meditation
Satipaṭṭhānasutta

“For insight into greed, four things should be developed. What four? Firstly, a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. For insight into greed, these four things should be developed.”

AN 4.275

AN 4.275
Right Efforts
Sammappadhānasutta

“For insight into greed, four things should be developed. What four? Firstly, a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. …so that unskillful qualities that have arisen are given up … so that skillful qualities arise … so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are fulfilled by development. For insight into greed, these four things should be developed.”

AN 4.276

AN 4.276
Bases of Psychic Power
Iddhipādasutta

“For insight into greed, four things should be developed. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy … mental development … inquiry, and active effort. For insight into greed, these four things should be developed.”

AN 4.277-303

AN 4.277–303
Complete Understanding, Etc.
Pariññādisutta

“For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, four things should be developed.”

AN 4.304-783

AN 4.304–783
Insight into Hate, Etc.
Dosaabhiññādisutta

“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … four things should be developed.”

The Book of the Fours is finished.

AN 5.1

AN 5.1
In Brief
Saṁkhittasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee.

So you should train like this: 'We will have the trainee's powers of faith, conscience, prudence, energy, and wisdom.' That's how you should train."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

AN 5.2

AN 5.2
In Detail
Vitthatasutta

“Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom.

And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

And what is the power of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the power of conscience.

And what is the power of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. This is called the power of prudence.

And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom. These are the five powers of a trainee.

So you should train like this: ‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

AN 5.3

AN 5.3
Suffering
Dukkhasutta

“Mendicants, when a mendicant has five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What five? It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. When a mendicant has these five qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

When a mendicant has five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What five? It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. When a mendicant has these five qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

AN 5.4

AN 5.4
Cast Down
Yathābhatasutta

“Mendicants, a mendicant with five qualities is cast down to hell. What five? It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. A mendicant with these five qualities is cast down to hell.

A mendicant with five qualities is raised up to heaven. What five? It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. A mendicant with these five qualities is raised up to heaven.”

AN 5.5

AN 5.5
Disrobing
Sikkhāsutta

“Mendicants, any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on five legitimate grounds in the present life. What five? ‘You had no faith, conscience, prudence, energy, or wisdom regarding skillful qualities.’ Any monk or nun who rejects the training and returns to a lesser life deserves rebuke and criticism on these five legitimate grounds in the present life.

Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on five legitimate grounds in the present life. What five? ‘You had faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ Any monk or nun who lives the full and pure spiritual life in pain and sadness, weeping, with tearful face, deserves praise on these five legitimate grounds in the present life.”

AN 5.6

AN 5.6
Becoming
Samāpattisutta

“Mendicants, you don’t become unskillful as long as faith is established in skillful qualities. But when faith vanishes and faithlessness takes over, you become unskillful.

You don’t become unskillful as long as conscience … prudence … energy … wisdom is established in skillful qualities.

But when wisdom vanishes and witlessness takes over, you become unskillful.”

AN 5.7

AN 5.7
Sensual Pleasures
Kāmasutta

“Mendicants, sentient beings are mostly charmed by sensual pleasures. When a gentleman has abandoned the scythe and flail and gone forth from the lay life to homelessness, they’re qualified to be called ‘a faithful renunciate from a good family’. Why is that? Because a youth can get sensual pleasures of this kind or that. Now, all sensual pleasures are just reckoned as ‘sensual pleasures’, regardless of whether they’re inferior, average, or superior.

Suppose there was a little baby boy who, because of his nursemaid’s negligence, puts a stick or stone in his mouth. The nursemaid would very quickly notice and try to take it out. If that didn’t work, she’d cradle his head with her left hand, and take it out using a hooked finger of her right hand, even if it drew blood. Why is that? I admit she’d know, ‘This will distress the child, there’s no denying.’ Still, it should be done by a nursemaid who wants what’s best for him, out of kindness and compassion. And when the boy has grown up and has enough sense, his nursemaid would not worry about him, thinking: ‘The boy can look after himself. He won’t be negligent.’

In the same way, I still need to look after a mendicant who hasn’t finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities. But when a mendicant has finished developing faith, conscience, prudence, energy, and wisdom regarding skillful qualities, I need not be concerned, thinking: ‘They can look after themselves. They won’t be negligent.’”

AN 5.8

AN 5.8
Failure
Cavanasutta

“Mendicants, a mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn’t establish themselves in the true teaching. A mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

A mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A mendicant who is faithful … conscientious … prudent … energetic … wise doesn’t fail, and establishes themselves in the true teaching. A mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

AN 5.9

AN 5.9
Disrespect (1st)
Paṭhamaagāravasutta

“Mendicants, a disrespectful and irreverent mendicant with five qualities fails, and doesn’t establish themselves in the true teaching. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless fails, and doesn’t establish themselves in the true teaching. A disrespectful and irreverent mendicant with these five qualities fails, and doesn’t establish themselves in the true teaching.

A respectful and reverent mendicant with five qualities doesn’t fail, and establishes themselves in the true teaching. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise doesn’t fail, and establishes themselves in the true teaching. A respectful and reverent mendicant with these five qualities doesn’t fail, and establishes themselves in the true teaching.”

AN 5.10

AN 5.10
Disrespect (2nd)
Dutiyaagāravasutta

“Mendicants, a disrespectful and irreverent mendicant with five qualities can’t achieve growth, improvement, or maturity in this teaching and training. What five? A disrespectful and irreverent mendicant who is faithless … shameless … imprudent … lazy … witless can’t achieve growth, improvement, or maturity in this teaching and training. A disrespectful and irreverent mendicant with these five qualities can’t achieve growth, improvement, or maturity in this teaching and training.

A respectful and reverent mendicant with five qualities can achieve growth, improvement, and maturity in this teaching and training. What five? A respectful and reverent mendicant who is faithful … conscientious … prudent … energetic … wise can achieve growth, improvement, and maturity in this teaching and training. A respectful and reverent mendicant with these five qualities can achieve growth, improvement, and maturity in this teaching and training.”

AN 5.11

AN 5.11
Not Learned From Anyone Else
Ananussutasutta

“I claim to have attained perfection and consummation of insight regarding principles not learned before from another. The Realized One has five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a Realized One. With these he claims the bull’s place, roars his lion’s roar in the assemblies, and turns the divine wheel.”

AN 5.12

AN 5.12
Peak
Kūṭasutta

“Mendicants, there are these five powers of a trainee. What five? The powers of faith, conscience, prudence, energy, and wisdom. These are the five powers of a trainee. Of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers of a trainee, the power of wisdom is the chief. It holds and binds everything together.

So you should train like this: ‘We will have the trainee’s powers of faith, conscience, prudence, energy, and wisdom.’ That’s how you should train.”

AN 5.13

AN 5.13
In Brief
Saṁkhittasutta

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers.”

AN 5.14

AN 5.14
In Detail
Vitthatasutta

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

And what is the power of immersion? It’s when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, they enter and remain in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

And what is the power of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

These are the five powers.”

AN 5.15

AN 5.15
Should Be Seen
Daṭṭhabbasutta

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom.

And where should the power of faith be seen? In the four factors of stream-entry.

And where should the power of energy be seen? In the four right efforts.

And where should the power of mindfulness be seen? In the four kinds of mindfulness meditation.

And where should the power of immersion be seen? In the four absorptions.

And where should the power of wisdom be seen? In the four noble truths.

These are the five powers.”

AN 5.16

AN 5.16
The Peak, Again
Punakūṭasutta

“Mendicants, there are these five powers. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. These are the five powers. Of these five powers, the power of wisdom is the chief. It holds and binds everything together. It’s like a bungalow. The roof-peak is the chief point, which holds and binds everything together. In the same way, of these five powers, the power of wisdom is the chief. It holds and binds everything together.”

AN 5.17

AN 5.17
One's Own Welfare
Paṭhamahitasutta

"Mendicants, a mendicant with five qualities is practicing for their own welfare, but not that of others. What five? It's when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. But they don't encourage others in these qualities. A mendicant with these five qualities is practicing for their own welfare, but not that of others."

AN 5.18

AN 5.18
Welfare of Others (2nd)
Dutiyahitasutta

“Mendicants, a mendicant with five qualities is practicing for the welfare of others, but not their own. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. But they encourage others in these qualities. A mendicant with these five qualities is practicing for the welfare of others, but not their own.”

AN 5.19

AN 5.19
The Welfare of Neither
Tatiyahitasutta

“Mendicants, a mendicant with five qualities is practicing neither for their own welfare, nor that of others. What five? It’s when a mendicant is not personally accomplished in ethics, immersion, wisdom, freedom, or the knowledge and vision of freedom. Nor do they encourage others in these qualities. A mendicant with these five qualities is practicing neither for their own welfare, nor that of others.”

AN 5.20

AN 5.20
The Welfare of Both
Catutthahitasutta

“Mendicants, a mendicant with five qualities is practicing for both their own welfare and that of others. What five? It’s when a mendicant is personally accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. And they encourage others in these qualities. A mendicant with these five qualities is practicing both for their own welfare and that of others.”

AN 5.21

AN 5.21
Disrespect (1st)
Paṭhamaagāravasutta

“Mendicants, it’s quite impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics. Without fulfilling ethics, it’s impossible to fulfill right view. Without fulfilling right view, it’s impossible to fulfill right immersion.

But it is quite possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it’s possible to fulfill ethics. Having fulfilled ethics, it’s possible to fulfill right view. Having fulfilled right view, it’s possible to fulfill right immersion.”

AN 5.22

AN 5.22
Disrespect (2nd)
Dutiyaagāravasutta

“Mendicants, it’s quite impossible for a disrespectful and irreverent mendicant with incompatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it’s impossible to fulfill the entire spectrum of ethics. Without fulfilling the entire spectrum of ethics, it’s impossible to fulfill the entire spectrum of immersion. Without fulfilling the entire spectrum of immersion, it’s impossible to fulfill the entire spectrum of wisdom.

But it is quite possible for a respectful and reverent mendicant with compatible lifestyle to fulfill the practice dealing with supplementary regulations regarding their spiritual companions. Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it’s possible to fulfill the entire spectrum of ethics. Having fulfilled the entire spectrum of ethics, it’s possible to fulfill the entire spectrum of immersion. Having fulfilled the entire spectrum of immersion, it’s possible to fulfill the entire spectrum of wisdom.”

AN 5.23

AN 5.23
Corruptions
Upakkilesasutta

“Mendicants, there are these five corruptions of gold. When gold is corrupted by these it’s not pliable, workable, or radiant, but is brittle and not completely ready for working. What five? Iron, copper, tin, lead, and silver. When gold is corrupted by these five corruptions it’s not pliable, workable, or radiant, but is brittle and not completely ready for working.

But when gold is free of these five corruptions it becomes pliable, workable, and radiant, not brittle, and ready to be worked. Then the goldsmith can successfully create any kind of ornament they want, whether a ring, earrings, a necklace, or a golden garland.

In the same way, there are these five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five corruptions of the mind. When the mind is corrupted by these it’s not pliable, workable, or radiant. It’s brittle, and not rightly immersed in samādhi for the ending of defilements.

But when the mind is free of these five corruptions it’s pliable, workable, and radiant. It’s not brittle, and is rightly immersed in samādhi for the ending of defilements. You become capable of realizing anything that can be realized by insight to which you extend the mind, in each and every case.

If you wish: ‘May I wield the many kinds of psychic power—multiplying myself and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful, controlling the body as far as the Brahmā realm.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive

mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. May I remember: “There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.” May I recollect my many past lives, with features and details.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds: “These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.” And so, with clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. And may I understand how sentient beings are reborn according to their deeds.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ You’re capable of realizing it, in each and every case.”

AN 5.24

AN 5.24
Unethical
Dussīlasutta

“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 5.25

AN 5.25
Supported
Anuggahitasutta

“Mendicants, when right view is supported by five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.

What five? It’s when right view is supported by ethics, learning, discussion, serenity, and discernment. When right view is supported by these five factors it has freedom of heart and freedom by wisdom as its fruit and benefit.”

AN 5.26

AN 5.26
Opportunities for Freedom
Vimuttāyatanasutta

“Mendicants, there are these five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke. What five?

Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how the Teacher or a respected spiritual companion teaches it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the first opportunity for freedom. If a mendicant stays diligent, keen, and resolute at this time, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

Furthermore, it may be that neither the Teacher nor a respected spiritual companion teaches Dhamma to a mendicant. But the mendicant teaches Dhamma in detail to others as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they teach it in detail to others as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the second opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma. But the mendicant recites the teaching in detail as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they recite it in detail as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the third opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching. But the mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how they think about and consider it in their heart, examining it with the mind as they learned and memorized it. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fourth opportunity for freedom. …

Furthermore, it may be that neither the Teacher nor … the mendicant teaches Dhamma … nor does the mendicant recite the teaching … or think about it. But a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. That mendicant feels inspired by the meaning and the teaching in that Dhamma, no matter how a meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. Feeling inspired, joy springs up. Being joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, one feels bliss. And when blissful, the mind becomes immersed in samādhi. This is the fifth opportunity for freedom. …

These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.”

AN 5.27

AN 5.27
Immersion
Samādhisutta

“Mendicants, develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, five knowledges arise for you personally. What five?

‘This immersion is blissful now, and results in bliss in the future.’ …

‘This immersion is noble and not of the flesh.’ …

‘This immersion is not cultivated by sinners.’ …

‘This immersion is peaceful and sublime and tranquil and unified, not held in place by forceful suppression.’ …

‘I mindfully enter into and emerge from this immersion.’ …

Develop limitless immersion, alert and mindful. When you develop limitless immersion, alert and mindful, these five knowledges arise for you personally.”

AN 5.28

AN 5.28
With Five Factors
Pañcaṅgikasutta

“Mendicants, I will teach you how to develop noble right immersion with five factors. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And how do you develop noble right immersion with five factors?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. It has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. It’s like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There’s no part of the body that’s not spread with rapture and bliss born of seclusion. This is the first way to develop noble right immersion with five factors.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. It’s like a deep lake fed by spring water. There’s no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There’s no part of the lake that’s not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There’s no part of the body that’s not spread with rapture and bliss born of immersion. This is the second way to develop noble right immersion with five factors.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ They drench, steep, fill, and spread their body with bliss free of rapture. There’s no part of the body that’s not spread with bliss free of rapture. It’s like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they’re drenched, steeped, filled, and

soaked with cool water. There's no part of them that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. This is the third way to develop noble right immersion with five factors.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. This is the fourth way to develop noble right immersion with five factors.

Furthermore, the meditation that is a foundation for reviewing is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down. In the same way, the meditation that is a foundation for reviewing is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. This is the fifth way to develop noble right immersion with five factors.

When the noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose a water jar was placed on a stand, full to the brim so a crow could drink from it. If a strong man was to tip it any which way, would water pour out?"

"Yes, sir."

"In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose there was a square, walled lotus pond on level ground, full to the brim so a crow could drink from it. If a strong man was to open the wall on any side, would water pour out?"

"Yes, sir."

"In the same way, when noble right immersion with five factors is cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

Suppose a chariot stood harnessed to thoroughbreds at a level crossroads, with a goad ready. Then a deft horse trainer, a master charioteer, might mount the chariot, taking the reins in his right hand and goad in the left. He'd drive out and back wherever he wishes, whenever he wishes. In the same way, when noble right immersion with five factors is

cultivated in this way, a mendicant becomes capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

If you wish: ‘May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling the body as far as the Brahmā realm.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as “mind with greed”, and mind without greed as “mind without greed”; mind with hate as “mind with hate”, and mind without hate as “mind without hate”; mind with delusion as “mind with delusion”, and mind without delusion as “mind without delusion”; constricted mind as “constricted mind”, and scattered mind as “scattered mind”; expansive mind as “expansive mind”, and unexpansive mind as “unexpansive mind”; mind that is not supreme as “mind that is not supreme”, and mind that is supreme as “mind that is supreme”; mind immersed in samādhi as “mind immersed in samādhi”, and mind not immersed in samādhi as “mind not immersed in samādhi”; freed mind as “freed mind”, and unfreed mind as “unfreed mind”.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I recollect many kinds of past lives, with features and details.’ You’re capable of realizing it, in each and every case.

If you wish: ‘With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn according to their deeds.’ You’re capable of realizing it, in each and every case.

If you wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ You’re capable of realizing it, in each and every case.”

AN 5.29

AN 5.29
Walking Meditation
Caṅkamasutta

“Mendicants, there are five benefits of walking meditation. What five? You get fit for traveling, fit for striving in meditation, and healthy. What’s eaten, drunk, chewed, and tasted is properly digested. And immersion gained while walking lasts long. These are the five benefits of walking meditation.”

AN 5.30

AN 5.30
With Nāgita
Nāgitasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

Then, when the night had passed, they took many fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many fresh and cooked foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It’s like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha’s ethics and wisdom.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

What you eat, drink, chew, and taste ends up as excrement and urine. This is its outcome.

When loved ones decay and perish, sorrow, lamentation, pain, sadness, and distress arise. This is its outcome.

When you pursue meditation on the feature of ugliness, revulsion at the feature of beauty becomes stabilized. This is its outcome.

When you meditate observing impermanence in the six fields of contact, revulsion at contact becomes stabilized. This is its outcome.

When you meditate observing rise and fall in the five grasping aggregates, revulsion at grasping becomes stabilized. This is its outcome.”

AN 5.31

AN 5.31
With Sumanā
Sumanasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Princess Sumanā, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, suppose there were two disciples equal in faith, ethics, and wisdom. One is a giver, one is not. When their body breaks up, after death, they're reborn in a good place, a heavenly realm. When they have become gods, would there be any distinction or difference between them?"

"There would be, Sumanā," said the Buddha.

"As a god, the one who was a giver would surpass the other in five respects: divine lifespan, beauty, happiness, fame, and sovereignty. As a god, the one who was a giver would surpass the other in these five respects."

"But sir, if they pass away from there and come back to this state of existence as human beings, would there still be any distinction or difference between them?"

"There would be, Sumanā," said the Buddha.

"As a human being, the one who was a giver would surpass the other in five respects: human lifespan, beauty, happiness, fame, and sovereignty. As a human being, the one who was a giver would surpass the other in these five respects."

"But sir, if they both go forth from the lay life to homelessness, would there still be any distinction or difference between them?"

"There would be, Sumanā," said the Buddha.

"As a renunciate, the one who was a giver would surpass the other in five respects. They'd usually use only what they've been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation. When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, rarely disagreeably. As a renunciate, the one who was a giver would surpass the other in these five respects."

"But sir, if they both attain perfection, as perfected ones would there still be any distinction or difference between them?"

“In that case, I say there is no difference between the freedom of one and the freedom of the other.”

“It’s incredible, sir, it’s amazing! This is quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

“That’s so true, Sumanā. It’s quite enough to justify giving gifts and making merit. For merit is helpful for those who have become gods, human beings, and renunciates.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“The moon so immaculate, journeying across the dimension of space; outshines with its radiance all the world’s stars.

So too, a faithful individual, perfect in ethics, outshines with their generosity all the world’s stingy people.

The thundering rain cloud, its hundred peaks wreathed in lightning, pours down over the rich earth, soaking the uplands and valleys.

Even so, an astute person accomplished in vision, a disciple of the fully awakened Buddha, surpasses a stingy person in five respects:

long life and fame, beauty and happiness. Lavished with riches, they depart to rejoice in heaven.”

AN 5.32

AN 5.32
With Cundī
Cundīsutta

At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Princess Cundī, escorted by five hundred chariots and five hundred royal maidens, went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, my brother, Prince Cunda, says this: 'Take a woman or man who goes for refuge to the Buddha, the teaching, and the Saṅgha, and doesn't kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. Only then do they get reborn in a good place, not a bad place, when their body breaks up, after death.' And so I ask the Buddha: Sir, what kind of teacher should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of teaching should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of Saṅgha should you have confidence in so as to be reborn in a good place, not a bad place, when the body breaks up, after death? Sir, what kind of ethics should you fulfill so as to be reborn in a good place, not a bad place, when the body breaks up, after death?"

"Cundī, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

The noble eightfold path is said to be the best of all conditioned things. Those who have confidence in the noble eightfold path have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the uprooting of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One's disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best.

The ethical conduct loved by the noble ones is said to be the best of all ethics. It is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. Those who fulfill the ethics loved by the noble ones fulfill the best. Fulfilling the best, the result is the best.

For those who, knowing the best teaching, base their confidence on the best—confident in the best Awakened One, supremely worthy of a religious donation;

confident in the best teaching, the bliss of fading and stilling; confident in the best Saṅgha, the supreme field of merit—

giving gifts to the best, the best of merit grows: the best lifespan, beauty, fame, reputation, happiness, and strength.

An intelligent person gives to the best, settled on the best teaching. When they become a god or human, they rejoice at reaching the best.”

AN 5.33

AN 5.33
With Uggaha
Uggahasutta

At one time the Buddha was staying near Bhaddiya, in Jātiyā Wood.

Then Uggaha, Meṇḍaka's grandson, went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please accept tomorrow's meal from me, together with three other monks." The Buddha consented with silence. Then, knowing that the Buddha had consented, Uggaha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then when the night had passed, the Buddha robed up in the morning and, taking his bowl and robe, went to Uggaha's home, where he sat on the seat spread out. Then Uggaha served and satisfied the Buddha with his own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hand and bowl, Uggaha sat down to one side, and said to him, "Sir, these girls of mine will be going to their husbands' families. May the Buddha please advise and instruct them. It will be for their lasting welfare and happiness."

Then the Buddha said to those girls:

"So, girls, you should train like this: 'Our parents will give us to a husband wanting what's best, out of kindness and compassion. We will get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.' That's how you should train.

So, girls, you should train like this: 'Those our husband respects—mother and father, ascetics and brahmins—we will honor, respect, revere, and venerate, and serve with a seat and a drink when they come as guests.' That's how you should train.

So, girls, you should train like this: 'We will be deft and tireless in doing domestic duties for our husband, such as knitting and sewing. We will have an understanding of how to go about things in order to complete and organize the work.' That's how you should train.

So, girls, you should train like this: 'We will know what work our husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. We will know who is sick, and who is fit or unwell. We will distribute to each a fair portion of fresh and cooked foods.' That's how you should train.

So, girls, you should train like this: 'We will ensure that any income our husbands earn is guarded and protected, whether money, grain, silver, or gold. We will not overspend, steal, waste, or lose it.' That's how you should train. When they have these five qualities, females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She’d never look down on her husband, who’s always eager to work hard, always looking after her, and bringing whatever she wants.

And a good woman never scolds her husband with jealous words. Being astute, she reveres those respected by her husband.

She gets up early, works tirelessly, and manages the domestic help. She’s lovable to her husband, and preserves his wealth.

A lady who fulfills these duties according to her husband’s desire, is reborn among the gods called ‘Lovable’.”

AN 5.34

AN 5.34
With General Sīha
Sīhasenāpatisutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then General Sīha went up to the Buddha, bowed, sat down to one side, and asked him, "Sir, can you point out a fruit of giving that's apparent in the present life?"

"I can, Sīha," said the Buddha.

"A giver, a donor is dear and beloved to many people. This is a fruit of giving that's apparent in the present life.

Furthermore, true persons associate with a giver. This is another fruit of giving that's apparent in the present life.

Furthermore, a giver gains a good reputation. This is another fruit of giving that's apparent in the present life.

Furthermore, a giver enters any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is another fruit of giving that's apparent in the present life.

Furthermore, when a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is a fruit of giving to do with lives to come."

When he said this, General Sīha said to the Buddha, "When it comes to those four fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. I'm a giver, a donor, and am dear and beloved to many people. I'm a giver, and true persons associate with me. I'm a giver, and I have this good reputation: 'General Sīha gives, serves, and attends on the Saṅgha.' I'm a giver, and I enter any kind of assembly bold and assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. When it comes to these four fruits of giving that are apparent in the present life, I don't have to rely on faith in the Buddha, for I know them too. But when the Buddha says: 'When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.' I don't know this, so I have to rely on faith in the Buddha."

"That's so true, Sīha! That's so true! When a giver's body breaks up, after death, they're reborn in a good place, a heavenly realm.

Giving, you're loved and befriended by many people. You get a good reputation, and your

fame grows. A generous man enters an assembly bold and assured.

So an astute person, seeking happiness, would give gifts, having driven out the stain of stinginess. They live long in the heaven of the Three and Thirty, enjoying the company of the gods.

Having taken the opportunity to do good, when they pass from here they wander radiant in the Garden of Delight. There they delight, rejoice, and enjoy themselves, provided with the five kinds of sensual stimulation. Having practiced the word of the unattached, the poised, disciples of the Holy One rejoice in heaven.”

AN 5.35

AN 5.35
The Benefits of Giving
Dānānisaṁsasutta

“Mendicants, there are five benefits of giving. What five? A giver, a donor is dear and beloved by many people. True persons associate with them. They get a good reputation. They don’t neglect a layperson’s duties. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. These are the five benefits of giving.

Giving, one is loved, and follows the way of the good. The good, disciplined spiritual practitioners associate with you.

They teach you the Dhamma that dispels all suffering. Having understood this teaching, the undefiled become fully extinguished.”

AN 5.36

AN 5.36
Timely Gifts
Kāladānasutta

“Mendicants, there are these five timely gifts. What five? A gift to a visitor. A gift to someone setting out on a journey. A gift to someone who is sick. A gift at a time of famine. Presenting the freshly harvested grains and fruits first to those who are ethical. These are the five timely gifts.

The wise give at the right time, being bountiful and rid of stinginess. A religious donation at the right time to the noble ones, upright and poised,

given with a clear and confident mind, is indeed abundant. Those who rejoice at that, or do other services, don’t miss out on the offering; they too have a share in the merit.

So you should give without holding back, where a gift is very fruitful. The good deeds of sentient beings support them in the next world.”

AN 5.37

AN 5.37
Food
Bhojanasutta

“Mendicants, when a giver gives food, they give the recipients five things. What five? Long life, beauty, happiness, strength, and eloquence.

Giving long life, they have long life as a god or human.

Giving beauty, they have beauty as a god or human.

Giving happiness, they have happiness as a god or human.

Giving strength, they have strength as a god or human.

Giving eloquence, they are eloquent as a god or human.

When a giver gives food, they give the recipients five things.

A wise one is a giver of life, strength, beauty, and eloquence. An intelligent giver of happiness gains happiness in return.

Giving life, strength, beauty, happiness, and eloquence, they’re long-lived and famous wherever they’re reborn.”

AN 5.38

AN 5.38
Faith
Saddhasutta

“Mendicants, a faithful gentleman gets five benefits. What five? The true persons in the world show compassion first to the faithful, not so much to the unfaithful. They first approach the faithful, not so much the unfaithful. They first receive alms from the faithful, not so much the unfaithful. They first teach Dhamma to the faithful, not so much the unfaithful. When their body breaks up, after death, the faithful are reborn in a good place, a heavenly realm. A faithful gentleman gets these five benefits.

Suppose there was a great banyan tree at a level crossroads. It would become a refuge for birds from all around. In the same way, a faithful gentleman becomes a refuge for many people—monks, nuns, laywomen, and laymen.

With its branches, leaves, and fruit, a great tree with its strong trunk, firmly-rooted and fruit-bearing, supports many birds.

It’s a lovely place, frequented by the sky-soarers. Those that need shade go in the shade, those that need fruit enjoy the fruit.

So too, a faithful individual is perfect in ethics, humble and amenable, sweet, courteous, and tender.

Those free of greed, freed of hate, free of delusion, undefiled, fields of merit for the world, associate with such a person.

They teach them the Dhamma, that dispels all suffering. Having understood this teaching, the undefiled become fully extinguished.”

AN 5.39

AN 5.39
A Child
Puttasutta

“Mendicants, parents see five reasons to wish for the birth of a child in the family. What five? Since we looked after them, they’ll look after us. They’ll do their duty for us. The family traditions will last. They’ll take care of the inheritance. Or else when we have passed away they’ll give an offering on our behalf. Parents see these five reasons to wish for the birth of a child in the family.

Seeing five reasons, astute people wish for a child. Since we looked after them, they’ll look after us. They’ll do their duty for us.

The family traditions will last. They’ll take care of the inheritance. Or else when we have passed away they’ll give an offering on our behalf.

Seeing these five reasons astute people wish for a child. And so true persons, grateful and thankful,

look after their parents, remembering past deeds. They do for their parents, as their parents did for them in the past.

Following their advice, looking after those who raised them, the family traditions are not lost. Faithful, accomplished in ethics, such a child is praiseworthy.”

AN 5.40

AN 5.40
Great Sal Trees
Mahāsālaputtasutta

“Mendicants, great sal trees grow in five ways supported by the Himalayas, the king of mountains. What five? The branches, leaves, and foliage; the bark; the shoots; the softwood; and the hardwood. Great sal trees grow in these five ways supported by the Himalayas, the king of mountains.

In the same way, a family grows in five ways supported by a family head with faith. What five? Faith, ethics, learning, generosity, and wisdom. A family grows in these five ways supported by a family head with faith.

Supported by the mountain crags in the wilds, the formidable forest, the tree grows to become lord of the forest.

So too, when the family head is ethical and faithful, supported by them, they grow: children, partners, and kin, colleagues, relatives, and those dependent for their livelihood.

Seeing the ethical conduct of the virtuous, the generosity and good deeds, those who see clearly do likewise.

Having practiced the teaching here, the path that goes to a good place, they delight in the heavenly realm, enjoying all the pleasures they desire.”

AN 5.41

AN 5.41
Getting Rich
Ādiyasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, there are these five reasons to get rich. What five?

Firstly, with his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—a noble disciple makes himself happy and pleased, keeping himself properly happy. He makes his mother and father happy … He makes his children, partners, bondservants, workers, and staff happy … This is the first reason to get rich.

Furthermore, with his legitimate wealth he makes his friends and colleagues happy … This is the second reason to get rich.

Furthermore, with his legitimate wealth he protects himself against losses from such things as fire, water, kings, bandits, or unloved heirs. He keeps himself safe. This is the third reason to get rich.

Furthermore, with his legitimate wealth he makes five spirit-offerings: to relatives, guests, ancestors, king, and deities. This is the fourth reason to get rich.

Furthermore, with his legitimate wealth he establishes an uplifting religious donation for ascetics and brahmins—those who avoid intoxication and negligence, are settled in patience and gentleness, and who tame, calm, and extinguish themselves—that's conducive to heaven, ripens in happiness, and leads to heaven. This is the fifth reason to get rich.

These are the five reasons to get rich.

Now if the riches a noble disciple gets for these five reasons run out, he thinks: 'So, the riches I have obtained for these reasons are running out.' And so he has no regrets.

But if the riches a noble disciple gets for these five reasons increase, he thinks: 'So, the riches I have obtained for these reasons are increasing.' And so he has no regrets in both cases.

'I've enjoyed my wealth, supporting those who depend on me; I've overcome losses; I've

given uplifting religious donations; and made the five spirit-offerings. I have looked after the ethical and disciplined spiritual practitioners.

I’ve achieved the purpose for which an astute lay person wishes to gain wealth. I don’t regret what I’ve done.’

A mortal person who recollects this stands firm in the teaching of the noble ones. They’re praised in this life by the astute, and they depart to rejoice in heaven.”

AN 5.42

AN 5.42
A True Person
Sappurisasutta

“Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; and ascetics and brahmins.

It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. …

The gods protect one who is guarded by principle, who uses their wealth for the welfare of the many. One who is learned, with precepts and observances intact, and steady in principle, doesn’t lose their reputation.

Firm in principle, accomplished in ethical conduct, truthful, conscientious; like a pendant of river gold, who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they’re praised.”

AN 5.43

AN 5.43
Likable
Iṭṭhasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, these five things that are likable, desirable, and agreeable are hard to get in the world. What five? Long life, beauty, happiness, fame, and heaven. These are the five things that are likable, desirable, and agreeable, but hard to get in the world.

And I say that these five things are not got by praying or wishing for them. If they were, who would lack them?

A noble disciple who wants to live long ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to long life. For by practicing that way they gain long life as a god or a human being.

A noble disciple who wants to be beautiful ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to beauty. For by practicing that way they gain beauty as a god or a human being.

A noble disciple who wants to be happy ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to happiness. For by practicing that way they gain happiness as a god or a human being.

A noble disciple who wants to be famous ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to fame. For by practicing that way they gain fame as a god or a human being.

A noble disciple who wants to go to heaven ought not pray for it, or hope for it, or pine for it. Instead, they should practice the way that leads to heaven. For by practicing that way they gain heaven, they are one who gains the heavens.

For one who desires a continuous flow of exceptional delights—long life, beauty, fame and reputation, heaven, and birth in an eminent family—

the astute praise diligence in making merit. Being diligent, an astute person secures both benefits:

the benefit in this life, and in lives to come. A wise one, comprehending the meaning, is called ‘astute’.”

AN 5.44

AN 5.44
Agreeable
Manāpadāyīsutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out.

Then Ugga went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My sal flower porridge is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"Sir, I have heard and learned this in the presence of the Buddha: 'The giver of the agreeable gets the agreeable.' My pork with jujube is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"… My fried vegetable stalks are agreeable: may the Buddha please accept them from me out of compassion." So the Buddha accepted them out of compassion.

"… My boiled fine rice with the dark grains picked out, served with many soups and sauces is agreeable: may the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

"… My cloths imported from Kāsi are agreeable: may the Buddha please accept them from me out of compassion." So the Buddha accepted them out of compassion.

"… My couch spread with woolen covers—shag-piled or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends is agreeable. But, sir, I know that this is not proper for the Buddha. However, this plank of sandalwood is worth over a thousand dollars. May the Buddha please accept it from me out of compassion." So the Buddha accepted it out of compassion.

And then the Buddha rejoiced with Ugga with these verses of appreciation:

"The giver of the agreeable gets the agreeable, enthusiastically giving clothing, bedding, food and drink, and various requisites to those of upright conduct.

Knowing the perfected ones to be like a field for what's given, offered and not held back, a true person gives what's hard to give: the giver of the agreeable gets the agreeable."

And then the Buddha, having rejoiced with Ugga with these verses of appreciation, got up

from his seat and left.

Then after some time Ugga passed away, and was reborn in a host of mind-made gods. At that time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then, late at night, the glorious god Ugga, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, "Ugga, I trust it is all you wished?"

"Sir, it is indeed just as I wished." Then the Buddha addressed Ugga in verse:

"The giver of the agreeable gets the agreeable, the giver of the foremost gets the foremost, the giver of the excellent gets the excellent, the giver of the best gets the best.

A person who gives the foremost, the excellent, the best: they're long-lived and famous wherever they're reborn."

AN 5.45

AN 5.45
Overflowing Merit
Puññābhisandasutta

“Mendicants, there are these five kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

What five? When a mendicant enters and remains in a limitless immersion of heart while using a robe … almsfood … lodging … bed and chair … medicines and supplies for the sick, the overflowing of merit for the donor is limitless …

These are the five kinds of overflowing merit, overflowing goodness. They nurture happiness, and are conducive to heaven, ripening in happiness, and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.

When a noble disciple has these five kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have by saying that this is the extent of their overflowing merit … that leads to happiness. It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

It’s like trying to grasp how much water is in the ocean. It’s not easy to say: ‘This is how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are.’ It’s simply reckoned as an incalculable, immeasurable, great mass of water.

In the same way, when a noble disciple has these five kinds of overflowing merit and goodness, it’s not easy to grasp how much merit they have: ‘This is how much this overflowing merit … leads to happiness.’ It’s simply reckoned as an incalculable, immeasurable, great mass of merit.

Hosts of people use the rivers, and though the rivers are many, all reach the great deep, the boundless ocean, the cruel sea that’s home to precious gems.

So too, when a person gives food, drink, and clothes; and they’re a giver of beds, seats, and mats—the streams of merit reach that astute person, as the rivers bring their waters to the sea.”

AN 5.46

AN 5.46
Success
Sampadāsutta

“Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.”

AN 5.47

AN 5.47
Wealth
Dhanasutta

“Mendicants, there are these five kinds of wealth. What five? The wealth of faith, ethics, learning, generosity, and wisdom.

And what is the wealth of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the wealth of faith.

And what is the wealth of ethics? It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. This is called the wealth of ethics.

And what is the wealth of learning? It’s when a noble disciple is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. This is called the wealth of learning.

And what is the wealth of generosity? It’s when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

And what is the wealth of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

These are the five kinds of wealth.

Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they’re said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

AN 5.48

AN 5.48
Things That Cannot Be Had
Alabbhanīyaṭhānasutta

“Mendicants, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

An unlearned ordinary person has someone liable to old age who grows old. But they don’t reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to old age grows old, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

Furthermore, an unlearned ordinary person has someone liable to sickness … death … ending … perishing. But they don’t reflect on perishing: ‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to old age who grows old. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to old age grows old, they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow’s

poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Furthermore, a learned noble disciple has someone liable to sickness … death … ending … perishing. So they reflect on perishing: ‘It’s not just me who has someone liable to perishing who perishes. For as long as sentient beings come and go, pass away and are reborn, they all have someone liable to perishing who perishes. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to perishing perishes, they don’t sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow’s poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Sorrowing and lamenting doesn’t do even a little bit of good. When they know that you’re sad, your enemies are encouraged.

When an astute person doesn’t waver in the face of adversity, as they’re able to evaluate what’s beneficial, their enemies suffer, seeing that their normal expression doesn’t change.

Chants, recitations, fine sayings, charity or traditions: if by means of any such things you benefit, then by all means keep doing them.

But if you understand that ‘this good thing can’t be had by me or by anyone else’, you should accept it without sorrowing, thinking: ‘The deed is powerful. What can I do now?’”

AN 5.49

AN 5.49
The King of Kosala
Kosalasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Then a man went up to the king and whispered in his ear, "Your Majesty, Queen Mallikā has passed away."

When this was said, King Pasenadi was miserable and sad. He sat with his shoulders drooping, downcast, depressed, with nothing to say.

Knowing this, the Buddha said to him, "Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. … Sorrowing and lamenting doesn't do even a little bit of good … 'The deed is powerful. What can I do now?'"

AN 5.50

AN 5.50
With Nārada
Nāradasutta

At one time Venerable Nārada was staying near Pāṭaliputta, in the Chicken Monastery.

Now at that time King Muṇḍa's dear and beloved Queen Bhaddā had just passed away. And since that time, the king did not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he brooded over Queen Bhaddā's corpse.

Then King Muṇḍa addressed his treasurer, Piyaka,

"So, my good Piyaka, please place Queen Bhaddā's corpse in an iron case filled with oil. Then close it up with another case, so that we can view Queen Bhaddā's body even longer."

"Yes, Your Majesty," replied Piyaka the treasurer, and he did as the king instructed.

Then it occurred to Piyaka, "King Muṇḍa's dear and beloved Queen Bhaddā has passed away. Since then the king does not bathe, anoint himself, eat his meals, or apply himself to his work. Day and night he broods over Queen Bhaddā's corpse. Now, what ascetic or brahmin might the king pay homage to, whose teaching could help the king give up sorrow's arrow?"

Then it occurred to Piyaka, "This Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' What if King Muṇḍa was to pay homage to Venerable Nārada? Hopefully when he hears Nārada's teaching, the king could give up sorrow's arrow."

Then Piyaka went to the king and said to him, "Sire, this Venerable Nārada is staying in the Chicken Monastery at Pāṭaliputta. He has this good reputation: 'He is astute, competent, intelligent, learned, a brilliant speaker, eloquent, mature, a perfected one.' What if Your Majesty was to pay homage to Venerable Nārada? Hopefully when you hear Nārada's teaching, you could give up sorrow's arrow."

"Well then, my good Piyaka, let Nārada know. For how could one such as I presume to visit an ascetic or brahmin in my realm without first letting them know?"

"Yes, Your Majesty," replied Piyaka the treasurer. He went to Nārada, bowed, sat down to one side, and said to him, "Sir, King Muṇḍa's dear and beloved Queen Bhaddā has passed away. And since she passed away, the king has not bathed, anointed himself, eaten his meals, or got his business done. Day and night he broods over Queen Bhaddā's corpse. Sir, please teach the king so that, when he hears your teaching, he can give up sorrow's arrow."

“Please, Piyaka, let the king come when he likes.”

Then Piyaka got up from his seat, bowed, and respectfully circled Venerable Nārada, keeping him on his right, before going to the king and saying, “Sire, the request for an audience with Venerable Nārada has been granted. Please, Your Majesty, go at your convenience.”

“Well then, my good Piyaka, harness the finest chariots.”

“Yes, Your Majesty,” replied Piyaka the treasurer. He did so, then told the king:

“Sire, the finest chariots are harnessed. Please, Your Majesty, go at your convenience.”

Then King Muṇḍa mounted a fine carriage and, along with other fine carriages, set out in full royal pomp to see Venerable Nārada at the Chicken Monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot. Then the king went up to Nārada, bowed, and sat down to one side. Then Nārada said to him:

“Great king, there are five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world. What five? That someone liable to old age should not grow old. … That someone liable to sickness should not get sick. … That someone liable to death should not die. … That someone liable to ending should not end. … That someone liable to perishing should not perish. …

An unlearned ordinary person has someone liable to old age who grows old. But they don’t reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For all sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to old age grows old, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

Furthermore, an unlearned ordinary person has someone liable to sickness … death … ending … perishing. But they don’t reflect on perishing: ‘It’s not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I’d lose my appetite and my physical appearance would deteriorate. My work wouldn’t get done, my enemies would be encouraged, and my friends would be dispirited.’ And so, when someone liable to perishing perishes, they sorrow and wail and lament, beating their breast and falling into confusion. This is called an unlearned ordinary person struck by sorrow’s poisoned arrow, who only mortifies themselves.

A learned noble disciple has someone liable to old age who grows old. So they reflect on old age: ‘It’s not just me who has someone liable to old age who grows old. For all

sentient beings have someone liable to old age who grows old, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to old age grows old, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to old age grows old, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

Furthermore, a learned noble disciple has someone liable to sickness … death … ending … perishing. So they reflect on perishing: 'It's not just me who has someone liable to perishing who perishes. For all sentient beings have someone liable to perishing who perishes, as long as sentient beings come and go, pass away and are reborn. If I were to sorrow and wail and lament, beating my breast and falling into confusion, just because someone liable to perishing perishes, I'd lose my appetite and my physical appearance would deteriorate. My work wouldn't get done, my enemies would be encouraged, and my friends would be dispirited.' And so, when someone liable to perishing perishes, they don't sorrow and wail and lament, beating their breast and falling into confusion. This is called a learned noble disciple who has drawn out sorrow's poisoned arrow, struck by which unlearned ordinary people only mortify themselves. Sorrowless, free of thorns, that noble disciple only extinguishes themselves.

These are the five things that cannot be had by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

Sorrowing and lamenting doesn't do even a little bit of good. When they know that you're sad, your enemies are encouraged.

When an astute person doesn't waver in the face of adversity, as they're able to evaluate what's beneficial, their enemies suffer, seeing that their normal expression doesn't change.

Chants, recitations, fine sayings, charity or traditions: if by means of any such things you benefit, then by all means keep doing them.

But if you understand that 'this good thing can't be had by me or by anyone else', you should accept it without sorrowing, thinking: 'The deed is powerful. What can I do now?'"

When he said this, King Muṇḍa said to Venerable Nārada, "Sir, what is the name of this exposition of the teaching?"

"Great king, this exposition of the teaching is called 'Pulling Out Sorrow's Arrow'."

"Indeed, sir, this is the pulling out of sorrow's arrow! Hearing this exposition of the teaching, I've given up sorrow's arrow."

Then King Muṇḍa addressed his treasurer, Piyaka, “Well then, my good Piyaka, cremate Queen Bhaddā’s corpse and build a monument. From this day forth, I will bathe, anoint myself, eat my meals, and apply myself to my work.”

AN 5.51

AN 5.51
Obstacles
Āvaraṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, there are these five obstacles and hindrances, parasites of the mind that weaken wisdom. What five? Sensual desire … Ill will … Dullness and drowsiness … Restlessness and remorse … Doubt … These are the five obstacles and hindrances, parasites of the mind that weaken wisdom.

Take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would open channels on both sides, so the mid-river current would be dispersed, spread out, and separated. The river would no longer flow swiftly, going far, carrying all before it.

In the same way, take a mendicant who has feeble and weak wisdom, not having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite impossible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones.

Suppose there was a mountain river that flowed swiftly, going far, carrying all before it. But then a man would close up the channels on both sides, so the mid-river current would not be dispersed, spread out, and separated. The river would keep flowing swiftly for a long way, carrying all before it.

In the same way, take a mendicant who has powerful wisdom, having given up these five obstacles and hindrances, parasites of the mind that weaken wisdom. It's quite possible that they would know what's for their own good, the good of another, or the good of both; or that they would realize any superhuman distinction in knowledge and vision worthy of the noble ones."

AN 5.52

AN 5.52
A Heap of the Unskillful
Akusalarāsisutta

“Mendicants, rightly speaking, you’d call the five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful. What five? The hindrances of sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. Rightly speaking, you’d call these five hindrances a ‘heap of the unskillful’. For these five hindrances are entirely a heap of the unskillful.”

AN 5.53

AN 5.53
Factors That Support Meditation
Padhāniyaṅgasutta

“Mendicants, there are these five factors that support meditation. What five?

It’s when a mendicant has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

These are the five factors that support meditation.”

AN 5.54

AN 5.54
Times Good for Meditation
Samayasutta

“Mendicants, there are five times that are not good for meditation. What five?

Firstly, a mendicant is old, overcome with old age. This is the first time that’s not good for meditation.

Furthermore, a mendicant is sick, overcome by sickness. This is the second time that’s not good for meditation.

Furthermore, there’s a famine, a bad harvest, so it’s hard to get almsfood, and not easy to keep going by collecting alms. This is the third time that’s not good for meditation.

Furthermore, there’s peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. This is the fourth time that’s not good for meditation.

Furthermore, there’s a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and reject each other. This doesn’t inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth time that’s not good for meditation.

These are the five times that are not good for meditation.

There are five times that are good for meditation. What five?

Firstly, a mendicant is a youth, young, with pristine black hair, blessed with youth, in the prime of life. This is the first time that’s good for meditation.

Furthermore, they are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. This is the second time that’s good for meditation.

Furthermore, there’s plenty of food, a good harvest, so it’s easy to get almsfood, and easy to keep going by collecting alms. This is the third time that’s good for meditation.

Furthermore, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. This is the fourth time that’s good for meditation.

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. When the Saṅgha is in harmony, they don’t abuse, insult,

block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth time that's good for meditation.

These are the five times that are good for meditation."

AN 5.55

AN 5.55
Mother and Son
Mātāputtasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now, at that time a mother and son had both entered the rainy season residence at Sāvatthī, as a monk and a nun. They wanted to see each other often. The mother wanted to see her son often, and the son his mother. Seeing each other often, they became close. Being so close, they became intimate. And being intimate, lust overcame them. With their minds swamped by lust, without resigning the training and declaring their inability to continue, they had sex.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, how could that silly man imagine that a mother cannot lust for her son, or that a son cannot lust for his mother? Compared to the sight of a woman, I do not see a single sight that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the sight of a woman. They sorrow for a long time under the sway of a woman's sight.

Compared to the sound … smell … taste … touch of a woman, I do not see a single touch that is so arousing, sensuous, intoxicating, captivating, and infatuating, and such an obstacle to reaching the supreme sanctuary from the yoke. Sentient beings are lustful, greedy, tied, infatuated, and attached to the touch of a woman. They sorrow for a long time under the sway of a woman's touch.

When a woman walks, she occupies a man's mind. When a woman stands … sits … lies down … laughs … speaks … sings … cries … is injured, she occupies a man's mind. Even when a woman is dead, she occupies a man's mind. For if anyone should be rightly called 'an all-round snare of Māra', it's females.

You might chat with someone who has knife in hand. You might even chat with a goblin. You might sit close by a viper, whose bite would take your life. But never should you chat one on one with a female.

They captivate the unmindful with a glance and a smile. Or scantily clad, they speak charming words. It's not good to sit with such a person, even if she's injured or dead.

These five kinds of sensual stimulation are apparent in a woman's body: sights, sounds, tastes, smells, and touches so delightful.

Those swept away by the flood of sensual pleasures, not comprehending them, are governed by transmigration—time and destination, and life after life.

But those who fully understand sensual pleasures live fearing nothing from any quarter. They are those in the world who've crossed over, having reached the ending of defilements."

AN 5.56

AN 5.56
Mentor
Upajjhāyasutta

Then a mendicant went up to his own mentor, and said, “Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.”

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him, “Sir, this mendicant says this: ‘Now, sir, my body feels like it’s drugged. I’m disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill my mind. I lead the spiritual life dissatisfied, and have doubts about the teachings.’”

“That’s how it is, mendicant, when your sense doors are unguarded, you eat too much, you’re not dedicated to wakefulness, you’re unable to discern skillful qualities, and you don’t pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body feels like it’s drugged. You’re disorientated, the teachings don’t spring to mind, and dullness and drowsiness fill your mind. You lead the spiritual life dissatisfied, and have doubts about the teachings.

So you should train like this: ‘I will guard my sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’ That’s how you should train.”

When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

When that mendicant had attained perfection, he went up to his own mentor, and said, “Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings.”

Then that mendicant took his pupil to the Buddha, bowed, sat down to one side, and said to him, “Sir, this mendicant says this: ‘Now, sir, my body doesn’t feel like it’s drugged. I’m not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill my mind. I lead the spiritual life satisfied, and have no doubts about the teachings.’”

“That’s how it is, mendicant, when your sense doors are guarded, you’re moderate in eating, you’re dedicated to wakefulness, you’re able to discern skillful qualities, and you pursue the development of the qualities that lead to awakening in the evening and toward dawn. Your body doesn’t feel like it’s drugged. You’re not disorientated, the teachings spring to mind, and dullness and drowsiness don’t fill your mind. You lead the spiritual life satisfied, and have no doubts about the teachings.

So you should train like this: ‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’ That’s how you should train.”

AN 5.57

AN 5.57
Subjects for Regular Reviewing
Abhiṇhapaccavekkhitabbaṭhānasutta

“Mendicants, a woman or a man, a layperson or a renunciate should often review these five subjects. What five?

‘I am liable to grow old, I am not exempt from old age.’ A woman or a man, a layperson or a renunciate should often review this.

‘I am liable to get sick, I am not exempt from sickness.’ …

‘I am liable to die, I am not exempt from death.’ …

‘I must be parted and separated from all I hold dear and beloved.’ …

‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.’ A woman or a man, a layperson or a renunciate should often review this.

What is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’? There are sentient beings who, intoxicated with the vanity of youth, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of youth, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing this: ‘I am liable to grow old, I am not exempt from old age’.

What is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’? There are sentient beings who, drunk on the vanity of health, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of health, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to get sick, I am not exempt from sickness’.

What is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’? There are sentient beings who, drunk on the vanity of life, do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up the vanity of life, or at least reduce it. This is the advantage of often reviewing this: ‘I am liable to die, I am not exempt from death’.

What is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’? There are sentient beings who, aroused by desire and lust for their dear and beloved, do bad things by way of body, speech, and mind. Reviewing this subject

often, they entirely give up desire and lust for their dear and beloved, or at least reduce it. This is the advantage of often reviewing this: ‘I must be parted and separated from all I hold dear and beloved’.

What is the advantage of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad’? There are sentient beings who do bad things by way of body, speech, and mind. Reviewing this subject often, they entirely give up bad conduct, or at least reduce it. This is the advantage for a woman or a man, a layperson or a renunciate of often reviewing like this: ‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge. I shall be the heir of whatever deeds I do, whether good or bad.’

Then that noble disciple reflects: ‘It’s not just me who is liable to grow old, not being exempt from old age. For all sentient beings grow old according to their nature, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

‘It’s not just me who is liable to get sick, not being exempt from sickness. For all sentient beings get sick according to their nature, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

‘It’s not just me who is liable to die, not being exempt from death. For all sentient beings die according to their nature, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

‘It’s not just me who must be parted and separated from all I hold dear and beloved. For all sentient beings must be parted and separated from all they hold dear and beloved, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

‘It’s not just me who shall be the owner of my deeds and heir to my deeds. For all sentient beings shall be the owners of their deeds and heirs to their deeds, as long as they come and go, pass away and are reborn.’ When they review this subject often, the path is born in them. They cultivate, develop, and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

For others, sickness is natural, and so are old age and death. Though this is how their nature is, ordinary people feel disgusted.

If I were to be disgusted with creatures whose nature is such, it would not be appropriate for me, since my life is just the same.

Living in such a way, I understood the truth without attachments. I mastered all vanities—of health, of youth,

and even of life—seeing renunciation as sanctuary. Zeal sprang up in me as I looked to extinguishment.

Now I’m unable to indulge in sensual pleasures; there’s no turning back, I’m committed to the spiritual life.”

AN 5.58

AN 5.58
The Licchavi Youths
Licchavikumārakasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then after the meal, on his return from almsround, he plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

Now at that time several Licchavi youths took strung bows and, escorted by a pack of hounds, were going for a walk in the Great Wood when they saw the Buddha seated at the root of a tree. When they saw him, they put down their strung bows, tied their hounds up to one side, and went up to him. They bowed and silently paid homage to the Buddha with joined palms.

Now at that time Mahānāma the Licchavi was going for a walk in the Great Wood when he saw those Licchavi youths silently paying homage to the Buddha with joined palms. Seeing this, he went up to the Buddha, bowed, sat down to one side, and expressed this heartfelt sentiment, "They will become Vajjis! They will become Vajjis!"

"But Mahānāma, why do you say that they will become Vajjis?"

"Sir, these Licchavi youths are violent, harsh, and brash. Whenever sweets are left out for families—sugar-cane, jujube fruits, pancakes, pies, or fritters—they filch them and eat them up. And they hit women and girls of good families on their backs. But now they're silently paying homage to the Buddha with joined palms."

"Mahānāma, you can expect only growth, not decline, when you find five qualities in any gentleman—whether he's an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

What five?

Firstly, a gentleman uses his legitimate wealth—earned by his efforts and initiative, built up with his own hands, gathered by the sweat of the brow—to honor, respect, esteem, and venerate his mother and father. Honored in this way, his mother and father love him with a good heart, wishing: 'Live long! Stay alive for a long time!' When a gentleman is loved by his mother and father, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate his wives and children, bondservants, workers, and staff. Honored in this way, his wives and children, bondservants, workers, and staff love him with a good heart, wishing:

‘Live long! Stay alive for a long time!’ When a gentleman is loved by his wives and children, bondservants, workers, and staff, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate those who work the neighboring fields, and those he does business with. Honored in this way, those who work the neighboring fields, and those he does business with love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by those who work the neighboring fields, and those he does business with, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate the deities who receive spirit-offerings. Honored in this way, the deities who receive spirit-offerings love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by the deities, you can expect only growth, not decline.

Furthermore, a gentleman uses his legitimate wealth to honor, respect, esteem, and venerate ascetics and brahmins. Honored in this way, ascetics and brahmins love him with a good heart, wishing: ‘Live long! Stay alive for a long time!’ When a gentleman is loved by ascetics and brahmins, you can expect only growth, not decline.

You can expect only growth, not decline, when you find these five qualities in any gentleman—whether he’s an anointed aristocratic king, an appointed or hereditary official, an army general, a village chief, a guild chief, or a ruler of his own clan.

He’s always dutiful to his mother and father, and for the good of his wives and children. He looks after those in his household, and those dependent on him for their livelihood.

A kind and ethical person looks after the welfare of relatives—both those who have passed away, and those alive at present.

While living at home, an astute person uses legitimate means to give rise to joy for ascetics, brahmins, and also the gods.

Having done good, he’s venerable and praiseworthy. They praise him in this life, and he departs to rejoice in heaven.”

AN 5.59

AN 5.59
Gone Forth When Old (1st)
Paṭhamavuḍḍhapabbajitasutta

“Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is sophisticated, well-presented, and learned, who can teach Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who has these five qualities.”

AN 5.60

AN 5.60
Gone Forth When Old (2nd)
Dutiyavuḍḍhapabbajitasutta

“Mendicants, it’s hard to find someone gone forth when old who has five qualities. What five? It’s hard to find someone gone forth when old who is easy to admonish, retains what they learn, and learns respectfully, who can teach the Dhamma, and has memorized the monastic law. It’s hard to find someone gone forth when old who has these five qualities.”

AN 5.61

AN 5.61
Perceptions (1st)
Paṭhamasaññāsutta

“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 5.62

AN 5.62
Perceptions (2nd)
Dutiyasaññāsutta

“Mendicants, these five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. These five perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 5.63

AN 5.63
Growth (1st)
Paṭhamavaḍḍhisutta

“Mendicants, a male noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? He grows in faith, ethics, learning, generosity, and wisdom. A male noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

He who grows in faith and ethics, wisdom, and both generosity and learning—a good man such as he sees clearly, and takes on what is essential for himself in this life.”

AN 5.64

AN 5.64
Growth (2nd)
Dutiyavaḍḍhisutta

“Mendicants, a female noble disciple who grows in five ways grows nobly, taking on what is essential and excellent in this life. What five? She grows in faith, ethics, learning, generosity, and wisdom. A female noble disciple who grows in these five ways grows nobly, taking on what is essential and excellent in this life.

She who grows in faith and ethics, wisdom, and both generosity and learning—a virtuous laywoman such as she takes on what is essential for herself in this life.”

AN 5.65

AN 5.65
Discussion
Sākacchasutta

“Mendicants, a mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, and they answer questions that come up when discussing accomplishment in immersion.

They’re personally accomplished in wisdom, and they answer questions that come up when discussing accomplishment in wisdom.

They’re personally accomplished in freedom, and they answer questions that come up when discussing accomplishment in freedom.

They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

AN 5.66

AN 5.66
Sharing Life
Sājīvasutta

“Mendicants, a mendicant with five qualities is fit to share their life with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions posed when discussing accomplishment in ethics.

They’re personally accomplished in immersion, and they answer questions posed when discussing accomplishment in immersion.

They’re personally accomplished in wisdom, and they answer questions posed when discussing accomplishment in wisdom.

They’re personally accomplished in freedom, and they answer questions posed when discussing accomplishment in freedom.

They’re personally accomplished in the knowledge and vision of freedom, and they answer questions posed when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to share their life with their spiritual companions.”

AN 5.67

AN 5.67
Bases of Psychic Power (1st)
Paṭhamaiddhipādasutta

“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.

What five?

A mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort …

A mendicant develops the basis of psychic power that has immersion due to energy, and active effort …

A mendicant develops the basis of psychic power that has immersion due to mental development, and active effort …

A mendicant develops the basis of psychic power that has immersion due to inquiry, and active effort.

And the fifth is sheer vigor.

Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

AN 5.68

AN 5.68
Bases of Psychic Power (2nd)
Dutiyaiddhipādasutta

“Mendicants, before my awakening—when I was still not awake but intent on awakening—I developed and cultivated five things. What five?

The basis of psychic power that has immersion due to enthusiasm, and active effort … the basis of psychic power that has immersion due to energy, and active effort … the basis of psychic power that has immersion due to mental development, and active effort … the basis of psychic power that has immersion due to inquiry, and active effort. And the fifth is sheer vigor.

When I had developed and cultivated these five things, with vigor as fifth, I became capable of realizing anything that can be realized by insight to which I extended the mind, in each and every case.

If I wished: ‘May I multiply myself and become one again … controlling the body as far as the Brahmā realm.’ I was capable of realizing it, in each and every case.

If I wished: … ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ I was capable of realizing it, in each and every case.”

AN 5.69

AN 5.69
Disillusionment
Nibbidāsutta

“Mendicants, these five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death.

These five things, when developed and cultivated, lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.”

AN 5.70

AN 5.70
The Ending of Defilements
Āsavakkhayasutta

“Mendicants, these five things, when developed and cultivated, lead to the ending of defilements. What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, lead to the ending of defilements.”

AN 5.71

AN 5.71
Freedom of Heart is the Fruit (1st)
Paṭhamacetovimuttiphalasutta

“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

What five? A mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. When a mendicant has freedom of heart and freedom by wisdom, such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unbarred’, and also ‘a noble one with banner lowered and burden dropped, detached’.

And how has a mendicant lifted the cross-bar? It’s when a mendicant has given up ignorance, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has lifted the cross-bar.

And how has a mendicant filled in the moat? It’s when a mendicant has given up transmigrating through births in future lives, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has filled in the moat.

And how has a mendicant pulled up the pillar? It’s when a mendicant has given up craving, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant has pulled up the pillar.

And how is a mendicant unbarred? It’s when a mendicant has given up the five lower fetters, cut them off at the root, made them like a palm stump, obliterated them, so they’re unable to arise in the future. That’s how a mendicant is unbarred.

And how is a mendicant a noble one with with banner lowered and burden dropped, detached? It’s when a mendicant has given up the conceit ‘I am’, cut it off at the root, made it like a palm stump, obliterated it, so it’s unable to arise in the future. That’s how a mendicant is a noble one with banner lowered and burden dropped, detached.”

AN 5.72

AN 5.72
Freedom of Heart is the Fruit (2nd)
Dutiyacetovimuttiphalasutta

“Mendicants, these five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit. What five?

The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away.

These five things, when developed and cultivated, have freedom of heart and freedom by wisdom as their fruit and benefit.

When a mendicant has freedom of heart and freedom by wisdom, Such a mendicant is one who is called ‘one who has lifted the cross-bar’, ‘one who has filled in the moat’, ‘one who has pulled up the pillar’, ‘one who is unbarred’, and also ‘a noble one with banner lowered and burden dropped, detached’. …”

AN 5.73

AN 5.73
One Who Lives by the Teaching (1st)
Paṭhamadhammavihārīsutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of ‘one who lives by the teaching’. How is a mendicant who lives by the teaching defined?”

“Mendicant, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They spend too much time studying that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who studies a lot, not one who lives by the teaching.

Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. They spend too much time advocating that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who advocates a lot, not one who lives by the teaching.

Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. They spend too much time reciting that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who recites a lot, not one who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. They spend too much time thinking about that teaching. They neglect retreat, and are not committed to internal serenity of heart. That mendicant is called one who thinks a lot, not one who lives by the teaching.

Take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. They don’t spend too much time studying that teaching. They don’t neglect retreat, and they’re committed to internal serenity of heart. That’s how a mendicant is one who lives by the teaching.

So, mendicant, I’ve taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

AN 5.74

AN 5.74
One Who Lives by the Teaching (2nd)
Dutiyadhammavihārīsutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of ‘one who lives by the teaching’. How is a mendicant who lives by the teaching defined?”

“Mendicant, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. But they don’t understand the higher meaning. That mendicant is called one who studies a lot, not one who lives by the teaching.

Furthermore, a mendicant teaches Dhamma in detail to others as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who advocates a lot, not one who lives by the teaching.

Furthermore, a mendicant recites the teaching in detail as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who recites a lot, not one who lives by the teaching.

Furthermore, a mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. But they don’t understand the higher meaning. That mendicant is called one who thinks a lot, not one who lives by the teaching.

Take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. And they do understand the higher meaning. That’s how a mendicant is one who lives by the teaching.

So, mendicant, I’ve taught you the one who studies a lot, the one who advocates a lot, the one who recites a lot, the one who thinks a lot, and the one who lives by the teaching. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicant! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

AN 5.75

AN 5.75
Warriors (1st)
Paṭhamayodhājīvasutta

“Mendicants, these five warriors are found in the world. What five?

Firstly, one warrior falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the first warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner’s crest. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the second warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest, but he falters and founders at the mere sound of turmoil. He doesn’t stay firm, and fails to plunge into battle. Some warriors are like that. This is the third warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil, but he’s killed or injured when blows are struck. Some warriors are like that. This is the fourth warrior found in the world.

Furthermore, one warrior can prevail over a cloud of dust and a banner’s crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world.

These are the five warriors found in the world.

In the same way, these five people similar to warriors are found among the monks. What five?

Firstly, one monk falters and founders at the mere sight of a cloud of dust. He doesn’t stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his ‘cloud of dust’? It’s when a monk hears: ‘In such and such a village or town there’s a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.’ Hearing this, he falters and founders. He doesn’t stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. This is his ‘cloud of dust’.

I say that this person is like the warrior who falters and founders at the mere sight of a cloud of dust. Some people are like that. This is the first person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust, but at the mere sight of a banner's crest he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his 'banner's crest'? It's when a monk doesn't hear: 'In such and such a village or town there's a women or a girl who is attractive, good-looking, lovely, of surpassing beauty.' But he sees for himself a women or a girl who is attractive, good-looking, lovely, of surpassing beauty. Seeing her, he falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. This is his 'banner's crest'.

I say that this person is like the warrior who can prevail over a cloud of dust, but he falters and founders at the mere sight of a banner's crest. Some people are like that. This is the second person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. What is his 'turmoil'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a female. She smiles, chats, laughs, and teases him. He falters and founders. He doesn't stay firm, and fails to keep up the spiritual life. Declaring his inability to continue training, he rejects it and returns to a lesser life. This is his 'turmoil'.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest, but he falters and founders at the mere sound of turmoil. Some people are like that. This is the third person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, but he's killed or injured when blows are struck. What is his 'blows are struck'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a female. She sits right by him, lies down, or embraces him. Without resigning the training and declaring his inability to continue, he has sex. This is his 'blows are struck'.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil, but is killed or injured when blows are struck. Some people are like that. This is the fourth person similar to a warrior found among the monks.

Furthermore, one monk can prevail over a cloud of dust and a banner's crest and turmoil, and being struck. He wins victory in battle, establishing himself as foremost in battle. What is his 'victory in battle'? It's when a mendicant who has gone to a wilderness, or to the root of a tree, or to an empty hut is approached by a female. She sits right by him, lies down, or embraces him. But he disentangles and frees himself, and goes wherever he wants. He frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw.

Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and establishes mindfulness in his presence. Giving up covetousness for the world, he meditates with a heart rid of covetousness, cleansing the

mind of covetousness. Giving up ill will and malevolence, he meditates with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, he meditates with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, he meditates without restlessness, his mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, he meditates having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. He truly understands: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When it is freed, he knows it is freed.

He understands: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' This is his 'victory in battle'.

I say that this person is like the warrior who can prevail over a cloud of dust and a banner's crest and turmoil and being struck. He wins victory in battle, establishing himself as foremost in battle. Some people are like that. This is the fifth person similar to a warrior found among the monks.

These five people similar to warriors are found among the monks."

AN 5.76

AN 5.76
Warriors (2nd)
Dutiyayodhājīvasutta

“Mendicants, these five warriors are found in the world. What five?

Firstly, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes kill him and finish him off. Some warriors are like that. This is the first warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, but he dies on the road before he reaches them. Some warriors are like that. This is the second warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. But he dies of his injuries while in their care. Some warriors are like that. This is the third warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He strives and struggles in the battle, but his foes wound him. He’s carried off and taken to his relatives, who nurse him and care for him. And while in their care, he recovers from his injuries. Some warriors are like that. This is the fourth warrior found in the world.

Furthermore, one warrior dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some warriors are like that. This is the fifth warrior found in the world. These are the five warriors found in the world.

In the same way, these five people similar to warriors are found among the monks. What five? Firstly, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and, without resigning the training and declaring his inability to continue, he has sex.

I say that this person is like the warrior who is killed and finished off by his foes. Some people are like that. This is the first person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I visit the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' But while traveling on the road, before he reaches the monastery he declares his inability to continue training. He rejects it and returns to a lesser life.

I say that this person is like the warrior who is taken to his relatives for care, but he dies on the road before he reaches them. Some people are like that. This is the second person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I visit the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the similes of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … a staking sword … a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

When thus advised and instructed by his spiritual companions, he says: 'Reverends, even though the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks, I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.' Declaring his inability to continue training, he rejects it and returns to a lesser life.

I say that this person is like the warrior who dies of his injuries while in the care of his relatives. Some people are like that. This is the third person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town for alms without guarding body, speech, and mind, without establishing mindfulness, and without restraining the sense faculties. There he sees a female scantily clad, with revealing clothes. Lust infects his mind, and his body and mind burn with it. He thinks: 'Why don't I visit the monastery and tell the monks:

"Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life."' He goes to the monastery and tells the monks: 'Reverends, I am overcome with lust, mired in lust. I am unable to keep up the spiritual life. I declare my inability to continue training. I reject it and will return to a lesser life.'

His spiritual companions advise and instruct him: 'Reverend, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. With the simile of a skeleton … a scrap of meat … a grass torch … a pit of glowing coals … a dream … borrowed goods … fruit on a tree … a butcher's knife and chopping board … a staking sword … a snake's head, the Buddha says that sensual pleasures give little gratification and much suffering and distress, and they are all the more full of drawbacks. Be happy with the spiritual life. Venerable, please don't declare your inability to continue training, reject it and return to a lesser life.'

When thus advised and instructed by his spiritual companions, he says: 'I'll try, reverends, I'll struggle, I'll be happy. I won't now declare my inability to continue training, reject it and return to a lesser life.'

I say that this person is like the warrior who recovers from his injuries while in the care of his relatives. Some people are like that. This is the fourth person similar to a warrior found among the monks.

Furthermore, a mendicant lives supported by a town or village. He robes up in the morning and, taking his bowl and robe, enters a village or town, guarding body, speech, and mind, establishing mindfulness, and restraining the sense faculties. Seeing a sight with his eyes, he doesn't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, he practices restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with his ears … Smelling an odor with his nose … Tasting a flavor with his tongue … Feeling a touch with his body … Knowing an idea with his mind, he doesn't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, he practices restraint, protecting the faculty of mind, and achieving restraint over it. Then after the meal, on his return from almsround, he frequents a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, he sits down cross-legged, sets his body straight, and establishes mindfulness in his presence. He gives up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption.

When his mind has become immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—he extends it toward knowledge of the ending of defilements. He truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. He truly understands: ‘These are defilements’ … ‘This is the origin of defilements’ … ‘This is the cessation of defilements’ … ‘This is the practice that leads to the cessation of defilements’. Knowing and seeing like this, his mind is freed from the defilements of sensuality, desire to be reborn, and ignorance. When freed, he knows ‘it is freed’. He understands: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

I say that this person is like the warrior who dons his sword and shield, fastens his bow and arrows, and plunges into the thick of battle. He wins victory in battle, establishing himself as foremost in battle. Some people are like that. This is the fifth person similar to a warrior found among the monks.

These five people similar to warriors are found among the monks.”

AN 5.77

AN 5.77
Future Perils (1st)
Paṭhamaanāgatabhayasutta

“Mendicants, seeing these five future perils is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.

What five? Firstly, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. While living here alone I might get bitten by a snake, a scorpion, or a centipede. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the first future peril …

Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. While living here alone I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the second future peril …

Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. While living here alone I might encounter wild beasts—a lion, a tiger, a leopard, a bear, or a hyena—which might take my life. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the third future peril …

Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. While living here alone I might encounter youths escaping a crime or on their way to commit one, and they might take my life. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the fourth future peril …

Furthermore, a wilderness mendicant reflects: ‘Currently I’m living alone in a wilderness. But in a wilderness there are savage monsters who might take my life. And if I died from that it would be an obstacle to my progress. I’d better rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ This is the fifth future peril …

These are the five future perils, seeing which is quite enough for a wilderness mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized.”

AN 5.78

AN 5.78
Future Perils (2nd)
Dutiyaanāgatabhayasutta

“Mendicants, seeing these five future perils is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized. What five?

A mendicant reflects: ‘Currently I’m a youth, young, with pristine black hair, blessed with youth, in the prime of life. But there will come a time when this body is struck with old age. When you’re old, overcome by old age, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I’ll live comfortably even though I’m old.’ This is the first future peril …

Furthermore, a mendicant reflects: ‘Currently, I’m rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. But there will come a time when this body is struck with sickness. When you’re sick, overcome by sickness, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I’ll live comfortably even though I’m sick.’ This is the second future peril …

Furthermore, a mendicant reflects: ‘Currently, there’s plenty of food, a good harvest, so it’s easy to get almsfood, and easy to keep going by collecting alms. But there will come a time of famine, a bad harvest, when it’s hard to get almsfood, and not easy to keep going by collecting alms. In a time of famine, people move to where there’s plenty of food, where they live crowded and cramped together. When you live crowded and cramped together, it’s not easy to focus on the instructions of the Buddhas, and it’s not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I’d better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I’ll live comfortably even though there’s a famine.’ This is the third future peril …

Furthermore, a mendicant reflects: ‘Currently, people live in harmony, appreciating each other, without quarreling, blending like milk and water, and regarding each other with kindly eyes. But there will come a time of peril due to turmoil in the wilds, so the countryfolk mount their vehicles and flee everywhere. In a time of peril, people move to

where there's sanctuary, where they live crowded and cramped together. When you live crowded and cramped together, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even in a time of peril.' This is the fourth future peril …

Furthermore, a mendicant reflects: 'Currently, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. But there will come a time of schism in the Saṅgha. When there is schism in the Saṅgha, it's not easy to focus on the instructions of the Buddhas, and it's not easy to frequent remote lodgings in the wilderness and the forest. Before that unlikable, undesirable, and disagreeable thing happens, I'd better preempt it by rousing up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. That way, when it happens, I'll live comfortably even though there's schism in the Saṅgha.' This is the fifth future peril …

These are the five future perils, seeing which is quite enough for a mendicant to meditate diligently, keenly, and resolutely for attaining the unattained, achieving the unachieved, and realizing the unrealized."

AN 5.79

AN 5.79
Future Perils (3rd)
Tatiyaanāgatabhayasutta

“Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

What five? In a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will ordain others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the first future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. They will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. They too will give dependence to others, but be unable to guide them in the higher ethics, mind, and wisdom. They too will not develop their physical endurance, ethics, mind, and wisdom. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the second future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. In discussion about the teachings and elaborations they’ll fall into dark ideas without realizing it. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the third future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. When discourses spoken by the Realized One—deep, profound, transcendent, dealing with emptiness—are being recited they won’t want to listen. They won’t actively listen or try to understand, nor will they think those teachings are worth learning and memorizing. But when discourses composed by poets—poetry, with fancy words and phrases, composed by outsiders or spoken by disciples—are being recited they will want to listen. They’ll actively listen and try to understand, and they’ll think those teachings are worth learning and memorizing. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fourth future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who have not developed their physical endurance, ethics, mind, and wisdom. The senior mendicants will be indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them will follow their example. They too will become indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. And that is how corrupt training comes from corrupt teachings, and corrupt teachings come from corrupt training. This is the fifth future peril that has not currently arisen, but will arise in the future …

These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them, and try to give them up."

AN 5.80

AN 5.80
Future Perils (4th)
Catutthaanāgatabhayasutta

“Mendicants, these five future perils have not currently arisen, but they will arise in the future. You should look out for them and try to give them up.

What five? In a future time there will be mendicants who like nice robes. They will neglect the practice of wearing rag robes and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get robes in many kinds of wrong and inappropriate ways. This is the first future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who like nice almsfood. They will neglect the practice of walking for almsfood and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get almsfood in many kinds of wrong and inappropriate ways. This is the second future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who like nice lodgings. They will neglect the practice of staying at the root of a tree and the practice of frequenting remote lodgings in the wilderness and the forest. They will come down to the villages, towns, and capital cities and make their homes there. And they will try to get lodgings in many kinds of wrong and inappropriate ways. This is the third future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who mix closely with nuns, trainee nuns, and novice nuns. In such conditions, it can be expected that they will lead the spiritual life dissatisfied, or commit one of the corrupt offenses, or reject the training and return to a lesser life. This is the fourth future peril that has not currently arisen, but will arise in the future …

Furthermore, in a future time there will be mendicants who mix closely with monastery attendants and novices. In such conditions it can be expected that they will engage in storing up goods for their own use, and making obvious hints about digging the earth and cutting plants. This is the fifth future peril that has not currently arisen, but will arise in the future …

These are the five future perils that have not currently arisen, but will arise in the future. You should look out for them and try to give them up.”

AN 5.81

AN 5.81
Desirable
Rajanīyasutta

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They desire the desirable, they hate the hateful, they’re deluded by the delusory, they’re annoyed by the annoying, and they’re intoxicated by the intoxicating. A senior mendicant with these five qualities is unlikable and unlovable by their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t desire the desirable, they don’t hate the hateful, they’re not deluded by the delusory, they’re not annoyed by the annoying, and they’re not intoxicated by the intoxicating. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.82

AN 5.82
Free of Greed
Vītarāgasutta

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They’re not free of greed, hate, and delusion; they are offensive and contemptuous. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re free of greed, hate, and delusion; they’re not offensive and contemptuous. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.83

AN 5.83
Deceiver
Kuhakasutta

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They use deceit, flattery, hinting, and belittling, and they use material possessions to chase after other material possessions. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They don’t use deceit, flattery, hinting, or belittling, and they don’t use material possessions to chase after other material possessions. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.84

AN 5.84
Faithless
Assaddhasutta

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They’re faithless, shameless, imprudent, lazy, and witless. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They’re faithful, conscientious, prudent, energetic, and wise. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.85

AN 5.85
Cannot Endure
Akkhamasutta

“Mendicants, a senior mendicant with five qualities is unlikable and unlovable to their spiritual companions, not respected or admired. What five? They can’t endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is unlikable and unlovable to their spiritual companions, not respected or admired.

A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They can endure sights, sounds, smells, tastes, and touches. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.86

AN 5.86
Attaining the Methods of Textual Analysis
Paṭisambhidāpattasutta

“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five? They have attained the textual analysis of meaning, text, terminology, and eloquence. And they are deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.87

AN 5.87
Ethical
Sīlavantasutta

“A senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.88

AN 5.88
Senior Mendicants
Therasutta

“Mendicants, a senior mendicant who has five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

What five?

They are senior and have long gone forth.

They’re well-known, famous, with a large following that includes both laypeople and renunciates.

They receive robes, almsfood, lodgings, and medicines and supplies for the sick.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

But they have wrong view and distorted perspective. They draw many people away from the true teaching and establish them in false teachings.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they’re well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they’re very learned, remembering and keeping what they’ve learned. A senior mendicant who has these five qualities is acting for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans.

A senior mendicant who has five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

What five?

They are senior and have long gone forth.

They’re well-known, famous, with a large following, including both laypeople and renunciates.

They receive robes, almsfood, lodgings, and medicines and supplies for the sick.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

And they have right view and an undistorted perspective. They draw many people away from false teachings and establish them in the true teaching.

People follow their example, thinking that the senior mendicant is senior and has long gone forth. Or that they’re well-known, famous, with a large following that includes both laypeople and renunciates. Or that they receive robes, almsfood, lodgings, and medicines and supplies for the sick. Or that they’re very learned, remembering and keeping what they’ve learned. A senior mendicant who has these five qualities is acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.”

AN 5.89

AN 5.89
A Trainee (1st)
Paṭhamasekhasutta

“These five things lead to the decline of a mendicant trainee. What five? They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom. These five things lead to the decline of a mendicant trainee.

These five things don’t lead to the decline of a mendicant trainee. What five? They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom. These five things don’t lead to the decline of a mendicant trainee.”

AN 5.90

AN 5.90
A Trainee (2nd)
Dutiyasekhasutta

“These five things lead to the decline of a mendicant trainee. What five?

Firstly, a mendicant trainee has many duties and responsibilities, and is competent in many tasks. They neglect retreat, and are not committed to internal serenity of heart. This is the first thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee spends too much time doing trivial work. They neglect retreat, and are not committed to internal serenity of heart. This is the second thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee mixes closely with laypeople and renunciates, socializing inappropriately like a layperson. They neglect retreat, and are not committed to internal serenity of heart. This is the third thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee enters the town at the wrong time, and returns too late in the day. They neglect retreat, and are not committed to internal serenity of heart. This is the fourth thing that leads to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn’t get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They neglect retreat, and are not committed to internal serenity of heart. This is the fifth thing that leads to the decline of a mendicant trainee.

These five things lead to the decline of a mendicant trainee.

These five things don’t lead to the decline of a mendicant trainee. What five?

Firstly, a mendicant trainee doesn’t have many duties and responsibilities, even though they are competent in many tasks. They don’t neglect retreat, and are committed to internal serenity of heart. This is the first thing that doesn’t lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn’t waste their day doing trivial work. They don’t neglect retreat, and are committed to internal serenity of heart. This is the second thing that doesn’t lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn’t mix closely with laypeople and renunciates, socializing inappropriately like a layperson. They don’t neglect retreat, and are committed to internal serenity of heart. This is the third thing that doesn’t lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee doesn’t enter the village too early or return too late in the day. They don’t neglect retreat, and are committed to internal serenity of heart. This is the fourth thing that doesn’t lead to the decline of a mendicant trainee.

Furthermore, a mendicant trainee gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They don’t neglect retreat, and are committed to internal serenity of heart. This is the fifth thing that doesn't lead to the decline of a mendicant trainee.

These five things don’t lead to the decline of a mendicant trainee.”

AN 5.91

AN 5.91
Accomplishments (1st)
Paṭhamasampadāsutta

“Mendicants, there are five accomplishments. What five? Accomplishment in faith, ethics, learning, generosity, and wisdom. These are the five accomplishments.”

AN 5.92

AN 5.92
Accomplishment (2nd)
Dutiyasampadāsutta

“Mendicants, there are five accomplishments. What five? Accomplishment in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the five accomplishments.”

AN 5.93

AN 5.93
Declarations
Byākaraṇasutta

“Mendicants, there are five ways of declaring enlightenment. What five? One declares enlightenment out of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or out of overestimation. Or one declares enlightenment rightly. These are the five ways of declaring enlightenment.”

AN 5.94

AN 5.94
Living Comfortably
Phāsuvihārasutta

“Mendicants, there are these five ways of living comfortably. What five? It’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption … They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. These are the five ways of living comfortably.”

AN 5.95

AN 5.95
Unshakable
Akuppasutta

“Mendicants, a mendicant who has five things will soon penetrate the unshakable. What five? It’s when a mendicant has attained the textual analysis of meaning, text, terminology, and eloquence, and they review the extent of their mind’s freedom. A mendicant who has these five things will soon penetrate the unshakable.”

AN 5.96

AN 5.96
Remembering What You've Learned
Sutadharasutta

"Mendicants, a mendicant cultivating mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

It's when a mendicant has few requirements and duties, and is unburdensome and contented with life's necessities.

They eat little, not devoted to filling their stomach.

They are rarely drowsy, and are dedicated to wakefulness.

They're very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They review the extent of their mind's freedom.

A mendicant cultivating mindfulness of breathing who has these five things will soon penetrate the unshakable."

AN 5.97

AN 5.97
Talk
Kathāsutta

“Mendicants, a mendicant developing mindfulness of breathing who has five things will soon penetrate the unshakable. What five?

It’s when a mendicant has few requirements and duties, and is unburdensome and contented with life’s necessities.

They eat little, not devoted to filling their stomach.

They are rarely drowsy, and are dedicated to wakefulness.

They get to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, keeping your distance, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

They review the extent of their mind’s freedom.

A mendicant developing mindfulness of breathing who has these five things will soon penetrate the unshakable.”

AN 5.98

AN 5.98
In the Wilderness
Āraññakasutta

“Mendicants, a mendicant practicing mindfulness of breathing who has five things will soon penetrate the unshakable. What five? It’s when a mendicant has few requirements and duties, and is unburdensome and contented with life’s necessities. They eat little, not devoted to filling their stomach. They are rarely drowsy, and are dedicated to wakefulness. They live in the wilderness, in remote lodgings. They review the extent of their mind’s freedom. A mendicant practicing mindfulness of breathing who has these five things will soon penetrate the unshakable.”

AN 5.99

AN 5.99
The Lion
Sīhasutta

“Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion’s roar three times. Then he sets out on the hunt. If he strikes an elephant, he does it carefully, not carelessly. If he strikes a buffalo … a cow … a leopard … or any smaller creatures—even a hare or a cat—he does it carefully, not carelessly. Why is that? Thinking: ‘May I not lose my way.’

‘Lion’ is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion’s roar. When the Realized One teaches the monks … nuns … laymen … laywomen … or ordinary people—even food-carriers and hunters—he teaches them carefully, not carelessly. Why is that? Because the Realized One has respect and reverence for the teaching.”

AN 5.100

AN 5.100
With Kakudha
Kakudhatherasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

At that time the Koliyan named Kakudha—Venerable Mahāmoggallāna's supporter—had recently passed away and been reborn in a certain host of mind-made gods. He was reincarnated in a life-form that was two or three times the size of a Magadhan village with its fields. But with that life-form he didn't obstruct himself or others.

Then the god Kakudha went up to Venerable Mahāmoggallāna, bowed, stood to one side, and said to him, "Sir, this fixed desire arose in Devadatta: 'I shall lead the mendicant Saṅgha.' And as that thought arose, Devadatta lost that psychic power."

That's what the god Kakudha said. Then he bowed and respectfully circled Mahāmoggallāna, keeping him on his right side, before vanishing right there.

Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"But Moggallāna, did you comprehend the god Kakudha's mind, and know that everything he says is correct and not otherwise?"

"Indeed I did, sir."

"Mark these words, Moggallāna! Mark these words! Now that silly man Devadatta will expose himself by his own deeds.

Moggallāna, there are these five teachers found in the world. What five?

Firstly, some teacher with impure conduct claims: 'I am pure in ethics. My ethical conduct is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure ethical conduct, but claims to be ethically pure. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's conduct, and the teacher expects them to do so.

Furthermore, some teacher with impure livelihood claims: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure livelihood, but claims to have pure livelihood. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to

robes, almsfood, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's livelihood, and the teacher expects them to do so.

Furthermore, some teacher with impure teaching claims: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure teaching, but claims to have pure teaching. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's teaching, and the teacher expects them to do so.

Furthermore, some teacher with impure answers claims: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure answers, but claims to have pure answers. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's answers, and the teacher expects them to do so.

Furthermore, some teacher with impure knowledge and vision claims: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' But their disciples know: 'This teacher has impure knowledge and vision, but claims to have pure knowledge and vision. They wouldn't like it if we were to tell the laypeople. And how could we treat them in a way that they don't like? But they consent to robes, almsfood, lodgings, and medicines and supplies for the sick. A person will be recognized by their own deeds.' The disciples of such a teacher cover up their teacher's knowledge and vision, and the teacher expects them to do so. These are the five teachers found in the world.

But Moggallāna, I have pure ethical conduct, and I claim: 'I am pure in ethical conduct. My ethical conduct is pure, bright, uncorrupted.' My disciples don't cover up my conduct, and I don't expect them to. I have pure livelihood, and I claim: 'I am pure in livelihood. My livelihood is pure, bright, uncorrupted.' My disciples don't cover up my livelihood, and I don't expect them to. I have pure teaching, and I claim: 'I am pure in teaching. My teaching is pure, bright, uncorrupted.' My disciples don't cover up my teaching, and I don't expect them to. I have pure answers, and I claim: 'I am pure in how I answer. My answers are pure, bright, uncorrupted.' My disciples don't cover up my answers, and I don't expect them to. I have pure knowledge and vision, and I claim: 'I am pure in knowledge and vision. My knowledge and vision are pure, bright, uncorrupted.' My disciples don't cover up my knowledge and vision, and I don't expect them to."

AN 5.101

AN 5.101
Assurance
Sārajjasutta

“Mendicants, these five qualities make a trainee assured. What five? It’s when a mendicant is faithful, ethical, learned, energetic, and wise.

A person of faith doesn’t have the insecurities of someone who lacks faith. So this quality makes a trainee assured.

An ethical person doesn’t have the insecurities of someone who is unethical. So this quality makes a trainee assured.

A learned person doesn’t have the insecurities of a person of little learning. So this quality makes a trainee assured.

An energetic person doesn’t have the insecurities of a lazy person. So this quality makes a trainee assured.

A wise person doesn’t have the insecurities of someone who is witless. So this quality makes a trainee assured.

These are the five qualities that make a trainee assured.”

AN 5.102

AN 5.102
Suspected
Ussaṅkitasutta

“Mendicants, even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for five reasons.

What five? It’s when a monk frequently collects alms from prostitutes, widows, voluptuous girls, eunuchs, or nuns.

Even if a monk is of impeccable character, he might be suspected and distrusted as a ‘bad monk’ for these five reasons.”

AN 5.103

AN 5.103
A Master Thief
Mahācorasutta

“Mendicants, a master thief with five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery. What five? A master thief relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

And how does a master thief rely on rough ground? It’s when a master thief relies on inaccessible riverlands or rugged mountains. That’s how a master thief relies on rough ground.

And how does a master thief rely on thick cover? It’s when a master thief relies on thick grass, thick trees, a blind spot, or a large dense wood. That’s how a master thief relies on thick cover.

And how does a master thief rely on powerful individuals? It’s when a master thief relies on rulers or their ministers. They think: ‘If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.’ And that’s exactly what happens. That’s how a master thief relies on powerful individuals.

And how does a master thief pay bribes? It’s when a master thief is rich, affluent, and wealthy. They think: ‘If anyone accuses me of anything, I’ll settle it with a bribe.’ And that’s exactly what happens. That’s how a master thief pays bribes.

And how does a master thief act alone? It’s when a master thief carries out robbery all alone. Why is that? So that their secret plans are not leaked to others. That’s how a master thief acts alone.

A master thief with these five factors breaks into houses, plunders wealth, steals from isolated buildings, and commits highway robbery.

In the same way, when a bad mendicant has five qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness. What five? A bad mendicant relies on rough ground, on thick cover, and on powerful individuals; they pay bribes, and they act alone.

And how does a bad mendicant rely on rough ground? It’s when a bad mendicant has unethical conduct by way of body, speech, and mind. That’s how a bad mendicant relies on rough ground.

And how does a bad mendicant rely on thick cover? It’s when a bad mendicant has wrong view, he’s attached to an extremist view. That’s how a bad mendicant relies on thick cover.

And how does a bad mendicant rely on powerful individuals? It's when a bad mendicant relies on rulers or their ministers. They think: 'If anyone accuses me of anything, these rulers or their ministers will speak in my defense in the case.' And that's exactly what happens. That's how a bad mendicant relies on powerful individuals.

And how does a bad mendicant pay bribes? It's when a bad mendicant receives robes, almsfood, lodgings, and medicines and supplies for the sick. They think: 'If anyone accuses me of anything, I'll settle it with a bribe.' And that's exactly what happens. That's how a bad mendicant pays bribes.

And how does a bad mendicant act alone? It's when a bad mendicant dwells alone in the borderlands. They visit families there to get material possessions. That's how a bad mendicant acts alone.

When a bad mendicant has these five qualities, they keep themselves broken and damaged. They deserve to be blamed and criticized by sensible people, and they create much wickedness."

AN 5.104

AN 5.104
An Exquisite Ascetic of Ascetics
Samaṇasukhumālasutta

“Mendicants, a mendicant with five qualities is an exquisite ascetic of ascetics.

What five?

It’s when a mendicant usually uses only what they’ve been invited to accept—robes, almsfood, lodgings, and medicines and supplies for the sick—rarely using them without invitation.

When living with other spiritual practitioners, they usually treat them agreeably by way of body, speech, and mind, and rarely disagreeably. And they usually present them with agreeable things, rarely with disagreeable ones.

They’re healthy, so the various unpleasant feelings—stemming from disorders of bile, phlegm, wind, or their conjunction; or caused by change in weather, by not taking care of themselves, by overexertion, or as the result of past deeds—usually don’t come up.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these five qualities is an exquisite ascetic of ascetics.

And if anyone should be rightly called an exquisite ascetic of ascetics, it’s me. For I usually use only what I’ve been invited to accept. When living with other spiritual practitioners, I usually treat them agreeably. And I usually present them with agreeable things. I’m healthy. I get the four absorptions when I want, without trouble or difficulty. And I’ve realized the undefiled freedom of heart and freedom by wisdom in this very life. So if anyone should be rightly called an exquisite ascetic of ascetics, it’s me.”

AN 5.105

AN 5.105
Living Comfortably
Phāsuvihārasutta

“Mendicants, there are these five ways of living comfortably. What five?

It’s when a mendicant consistently treats their spiritual companions with kindness by way of body, speech, and mind, both in public and in private.

They live according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion.

They live according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and brings one who practices it to the complete ending of suffering.

These are the five ways of living comfortably.”

AN 5.106

AN 5.106
With Ānanda
Ānandasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how could a mendicant live comfortably while staying in a monastic community?"

"It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, could there be another way for a mendicant to live comfortably while staying in a monastic community?"

"There could, Ānanda. It's when a mendicant is accomplished in their own ethical conduct, but they don't urge others to be ethical. And they watch themselves, but don't watch others. And they're not well-known, but aren't bothered by that. And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. That's how a mendicant could live comfortably while staying in a monastic community."

"But sir, might there be another way for a mendicant to live comfortably while staying in a monastic community?"

“There could, Ānanda. It’s when a mendicant is accomplished in their own ethical conduct, but they don’t urge others to be ethical. And they watch themselves, but don’t watch others. And they’re not well-known, but aren’t bothered by that. And they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. And they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a mendicant could live comfortably while staying in a monastic community.

And I say that there is no better or finer way of living comfortably than this.”

AN 5.107

AN 5.107
Ethics
Sīlasutta

“Mendicants, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? It’s when a mendicant is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.

A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 5.108

AN 5.108
An adept
Asekhasutta

“Mendicants, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? It’s when they have the entire spectrum of the master’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. A mendicant with these five qualities … is the supreme field of merit for the world.”

AN 5.109

AN 5.109
All Four Quarters
Cātuddisasutta

“Mendicants, a mendicant with five qualities is at ease in any quarter. What five?

It’s when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They’re content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these five qualities is at ease in any quarter.”

AN 5.110

AN 5.110
Wilderness
Araññasutta

“Mendicants, when a mendicant has five qualities they’re ready to frequent remote lodgings in the wilderness and the forest. What five?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They live with energy roused up. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

When a mendicant has these five qualities they’re ready to frequent remote lodgings in the wilderness and the forest.”

AN 5.111

AN 5.111
Visiting Families
Kulūpakasutta

“Mendicants, a mendicant with five qualities who visits families is unlikable and unlovable, not respected or admired. What five? They act as though they're close to people they hardly know. They give away things they don’t own. They over-associate with close friends. They whisper in the ear. And they ask for too much. A mendicant with these five qualities who visits families is unlikable and unlovable, not respected or admired.

A mendicant with five qualities who visits families is dear and beloved, respected and admired. What five? They don’t act as though they're close to people they hardly know. They don’t give away things they don’t own. They don’t over-associate with close friends. They don’t whisper in the ear. And they don’t ask for too much. A mendicant with these five qualities who visits families is dear and beloved, respected and admired.”

AN 5.112

AN 5.112
An Ascetic to Follow Behind on Almsround
Pacchāsamaṇasutta

“Mendicants, you shouldn’t take an ascetic with five qualities to follow behind on almsround. What five? They walk too far away or too close behind. They don’t take your bowl when it’s full. They don’t warn you when your speech is bordering on an offense. They keep on interrupting while you’re speaking. And they’re witless, dull, and stupid. You shouldn’t take an ascetic with these five qualities to follow behind on almsround.

You should take an ascetic with five qualities to follow behind on almsround. What five? They don’t walk too far away or too close behind. They take your bowl when it is full. They warn you when your speech is bordering on an offense. They don’t interrupt while you’re speaking. And they’re wise, bright, and clever. You should take an ascetic with these five qualities to follow behind on almsround.”

AN 5.113

AN 5.113
Right Immersion
Sammāsamādhisutta

“Mendicants, a mendicant who has five qualities can’t enter and remain in right immersion. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches. A mendicant who has these five qualities can’t enter and remain in right immersion.

A mendicant who has five qualities can enter and remain in right immersion. What five? It’s when a mendicant can endure sights, sounds, smells, tastes, and touches. A mendicant who has these five qualities can enter and remain in right immersion.”

AN 5.114

AN 5.114
At Andhakavinda
Andhakavindasutta

At one time the Buddha was staying in the land of the Magadhans at Andhakavinda. Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Ānanda, those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in five things. What five?

They should be encouraged, supported, and established in restraint in the monastic code: ‘Reverends, please be ethical. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’

They should be encouraged, supported, and established in sense restraint: ‘Reverends, please live with sense doors guarded, mindfully alert and on guard, with protected mind, having a heart protected by mindfulness.’

They should be encouraged, supported, and established in limiting their speech: ‘Reverends, please speak little. Put a limit on your speech.’

They should be encouraged, supported, and established in retreat: ‘Reverends, please live in the wilderness. Frequent remote lodgings in the wilderness and the forest.’

They should be encouraged, supported, and established in right perspective: ‘Reverends, please hold right view and have right perspective.’

Those mendicants who are junior, recently gone forth, newly come to this teaching and training should be encouraged, supported, and established in these five things.”

AN 5.115

AN 5.115
Stingy
Maccharinīsutta

“Mendicants, a nun with five qualities is cast down to hell. What five? She is stingy with dwellings, families, material possessions, praise, and the teaching. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? She is not stingy with dwellings, families, material possessions, praise, or the teaching. A nun with these five qualities is raised up to heaven.”

AN 5.116

AN 5.116
Praise
Vaṇṇanāsutta

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She arouses faith in things that are dubious, and doesn’t arouse faith in things that are inspiring. And she wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She doesn’t arouse faith in things that are dubious, and does arouse faith in things that are inspiring. And she doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

AN 5.117

AN 5.117
Jealous
Issukinīsutta

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She is jealous, stingy, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She is not jealous, or stingy, and doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

AN 5.118

AN 5.118
Having Wrong View
Micchādiṭṭhikasutta

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong view and wrong thought, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right view and right thought, and doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

AN 5.119

AN 5.119
Wrong Speech
Micchāvācāsutta

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong speech and wrong action, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right speech and right action, and doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

AN 5.120

AN 5.120
Wrong Effort
Micchāvāyāmasutta

“Mendicants, a nun with five qualities is cast down to hell. What five? Without examining or scrutinizing, she praises those deserving of criticism, and criticizes those deserving of praise. She has wrong effort and wrong mindfulness, and wastes gifts given in faith. A nun with these five qualities is cast down to hell.

A nun with five qualities is raised up to heaven. What five? After examining and scrutinizing, she criticizes those deserving of criticism, and praises those deserving of praise. She has right effort and right mindfulness, and doesn’t waste gifts given in faith. A nun with these five qualities is raised up to heaven.”

AN 5.121

AN 5.121
Sick
Gilānasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then in the late afternoon, the Buddha came out of retreat and went to the infirmary, where he saw a certain mendicant who was weak and sick. He sat down on the seat spread out, and addressed the mendicants:

“Mendicants, if a weak and sick mendicant does not neglect five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

What five? It’s when a mendicant meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, observes the impermanence of all conditions, and has well established the perception of their own death. If a weak and sick mendicant does not neglect these five things, it can be expected that they will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

AN 5.122

AN 5.122
Mindfulness Well Established
Satisūpaṭṭhitasutta

“Mendicants, any monk or nun who develops and cultivates five qualities can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.

What five? It’s when a mendicant has well established mindfulness inside themselves in order to understand the arising and passing away of phenomena, meditates observing the ugliness of the body, perceives the repulsiveness of food, perceives dissatisfaction with the whole world, and observes the impermanence of all conditions. Any monk or nun who develops and cultivates these five qualities can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

AN 5.123

AN 5.123
A Carer (1st)
Paṭhamaupaṭṭhākasutta

“Mendicants, a patient with five qualities is hard to care for. What five? They do what is unsuitable. They don’t know moderation in what is suitable. They don’t take their medicine. Though their carer wants what’s best for them, they don’t accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they cannot endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is hard to care for.

A patient with five qualities is easy to care for. What five? They do what is suitable. They know moderation in what is suitable. They take their medicine. Because their carer wants what’s best for them, they accurately report their symptoms by saying when they’re getting worse, getting better, or staying the same. And they can endure physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. A patient with these five qualities is easy to care for.”

AN 5.124

AN 5.124
A Carer (2nd)
Dutiyaupaṭṭhākasutta

“Mendicants, a carer with five qualities is not competent to care for a patient. What five? They’re unable to prepare medicine. They don’t know what is suitable and unsuitable, so they supply what is unsuitable and remove what is suitable. They care for the sick for the sake of material benefits, not out of love. They’re disgusted to remove feces, urine, vomit, or spit. They’re unable to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is not competent to care for a patient.

A carer with five qualities is competent to care for a patient. What five? They’re able to prepare medicine. They know what is suitable and unsuitable, so they remove what is unsuitable and supply what is suitable. They care for the sick out of love, not for the sake of material benefits. They’re not disgusted to remove feces, urine, vomit, or spit. They’re able to educate, encourage, fire up, and inspire the patient with a Dhamma talk from time to time. A carer with these five qualities is competent to care for a patient.”

AN 5.125

AN 5.125
Longevity (1st)
Paṭhamaanāyussāsutta

“Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, activity at unsuitable times, and unchastity. These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, activity at suitable times, and celibacy. These are the five things that promote longevity.”

AN 5.126

AN 5.126
Longevity (2nd)
Dutiyaanāyussāsutta

“Mendicants, these five things impede longevity. What five? Doing what is unsuitable, not knowing moderation in what is suitable, eating food unfit for consumption, unethical behavior, and bad friends. These are the five things that impede longevity.

These five things promote longevity. What five? Doing what is suitable, knowing moderation in what is suitable, eating food fit for consumption, ethical conduct, and good friends. These are the five things that promote longevity.”

AN 5.127

AN 5.127
Living Apart
Vapakāsasutta

“Mendicants, a mendicant with five qualities is not fit to live apart from a Saṅgha community. What five? It’s when a mendicant is not content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they have a lot of sensual thoughts. A mendicant with these five qualities is not fit to live apart from a Saṅgha community.

A mendicant with five qualities is fit to live apart from a Saṅgha community. What five? It’s when a mendicant is content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they think a lot about renunciation. A mendicant with these five qualities is fit to live apart from a Saṅgha community.”

AN 5.128

AN 5.128
An Ascetic's Happiness
Samaṇasukhasutta

"Mendicants, there are these five kinds of suffering for an ascetic. What five? It's when a mendicant is not content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life dissatisfied. These are five kinds of suffering for an ascetic.

There are these five kinds of happiness for an ascetic. What five? It's when a mendicant is content with any kind of robe, almsfood, lodging, and medicines and supplies for the sick. And they lead the spiritual life satisfied. These are five kinds of happiness for an ascetic."

AN 5.129

AN 5.129
Fatal Wounds
Parikuppasutta

“Mendicants, these five fatal wounds lead to a place of loss, to hell. What five? Murdering your mother or father or a perfected one; maliciously shedding the blood of a Realized One; and causing a schism in the Saṅgha. These five fatal wounds lead to a place of loss, to hell.”

AN 5.130

AN 5.130
Loss
Byasanasutta

“Mendicants, there are these five losses. What five? Loss of relatives, wealth, health, ethics, and view. It is not because of loss of relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. It is because of loss of ethics or view that sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. These are the five losses.

There are these five endowments. What five? Endowment with relatives, wealth, health, ethics, and view. It is not because of endowment with relatives, wealth, or health that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. It is because of endowment with ethics or view that sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm. These are the five endowments.”

AN 5.131

AN 5.131
Wielding Power (1st)
Paṭhamacakkānuvattanasutta

“Mendicants, possessing five factors a wheel-turning monarch wields power only in a principled manner. And this power cannot be undermined by any human enemy.

What five? A wheel-turning monarch knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch who possesses these five factors wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, possessing five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

What five? A Realized One knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities a Realized One, a perfected one, a fully awakened Buddha rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

AN 5.132

AN 5.132
Wielding Power (2nd)
Dutiyacakkānuvattanasutta

“Mendicants, possessing five factors a wheel-turning monarch’s eldest son continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

What five? A wheel-turning monarch’s oldest son knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. A wheel-turning monarch’s oldest son who possesses these five factors continues to wield the power set in motion by his father only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, possessing five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.

What five? Sāriputta knows what is right, knows principle, knows moderation, knows the right time, and knows the assembly. Possessing these five qualities Sāriputta rightly keeps rolling the supreme Wheel of Dhamma that was rolled forth by the Realized One. And that wheel cannot be turned back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world.”

AN 5.133

AN 5.133
A Principled King
Dhammarājāsutta

“Mendicants, even a wheel-turning monarch, a just and principled king, does not wield power without having their own king.”

When he said this, one of the mendicants asked the Buddha, “But who is the king of the wheel-turning monarch, the just and principled king?”

“It is principle, monk,” said the Buddha.

“Monk, a wheel-turning monarch provides just protection and security for his court, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority.

He provides just protection and security for his aristocrats, vassals, troops, brahmins and householders, people of town and country, ascetics and brahmins, beasts and birds. When he has done this, he wields power only in a principled manner. And this power cannot be undermined by any human enemy.

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the monks, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of market town should be cultivated. This kind of market town should not be cultivated.’

In the same way, monk, a Realized One, a perfected one, a fully awakened Buddha, a just and principled king, provides just protection and security for the nuns … laymen … laywomen, relying only on principle—honoring, respecting, and venerating principle, having principle as his flag, banner, and authority. ‘This kind of bodily action should be cultivated. This kind of bodily action should not be cultivated. This kind of verbal action should be cultivated. This kind of verbal action should not be cultivated. This kind of mental action should be cultivated. This kind of mental action should not be cultivated. This kind of livelihood should be cultivated. This kind of livelihood should not be cultivated. This kind of market town should be cultivated. This kind of market town should not be cultivated.’

When a Realized One, a perfected one, a fully awakened Buddha has provided just protection and security for the monks, nuns, laymen, and laywomen, he rolls forth the supreme Wheel of Dhamma only in a principled manner. And that wheel cannot be rolled back by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world."

AN 5.134

AN 5.134
In Whatever Region
Yassaṁdisaṁsutta

“Mendicants, with five factors an anointed aristocratic king lives in his own realm, no matter what region he lives in.

What five?

An anointed aristocratic king is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He is rich, affluent, and wealthy, with a full treasury and storehouses.

He is powerful, having an army of four divisions that is obedient and carries out instructions.

He has a counselor who is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

These four things bring his fame to fruition.

With these five qualities, including fame, an anointed aristocratic king lives in his own realm, no matter what direction he lives in. Why is that? Because that is how it is for victors.

In the same way, a mendicant with five qualities lives with mind freed, no matter what region they live in. What five?

It’s when mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is like the anointed aristocratic king’s impeccable birth.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is like the anointed aristocratic king being rich, affluent, and wealthy, with full treasury and storehouses.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is like the anointed aristocratic king having power.

They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is like the anointed aristocratic king having a counselor.

These four qualities bring their freedom to fruition.

With these five qualities, including freedom, they live in their own realm, no matter what region they live in. Why is that? Because that is how it is for those whose mind is free.”

AN 5.135

AN 5.135
Aspiration (1st)
Paṭhamapatthanāsutta

“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to kingship. What five?

It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty.

He is dear and beloved to his parents.

He is dear and beloved to the people of town and country.

He is trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship.

He thinks: ‘I’m well born on both my mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. Why shouldn’t I aspire to kingship? I’m attractive, good-looking, lovely, of surpassing beauty. Why shouldn’t I aspire to kingship? I’m dear and beloved to my parents. Why shouldn’t I aspire to kingship? I’m dear and beloved to the people of town and country. Why shouldn’t I aspire to kingship? I’m trained and skilled in the arts of anointed aristocratic kings, such as elephant riding, horse riding, driving a chariot, archery, and swordsmanship. Why shouldn’t I aspire to kingship?’ An anointed aristocratic king’s eldest son with these five factors aspires to kingship.

In the same way, a mendicant with five qualities aspires to end the defilements. What five?

It’s when a mendicant has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’

They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation.

They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They're strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They're wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

They think: 'I am a person of faith; I have faith in the Realized One's awakening … Why shouldn't I aspire to end the defilements? I'm rarely ill or unwell. My stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. Why shouldn't I aspire to end the defilements? I'm not devious or deceitful. I reveal myself honestly to the Teacher or sensible spiritual companions. Why shouldn't I aspire to end the defilements? I live with energy roused up for giving up unskillful qualities and embracing skillful qualities. I'm strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Why shouldn't I aspire to end the defilements? I'm wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn't I aspire to end the defilements?'

A mendicant with these five qualities aspires to end the defilements."

AN 5.136

AN 5.136
Aspiration (2nd)
Dutiyapatthanāsutta

“Mendicants, an anointed aristocratic king’s eldest son with five factors aspires to become a viceroy. What five?

It’s when an anointed aristocratic king’s eldest son is well born on both his mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation.

He is attractive, good-looking, lovely, of surpassing beauty.

He is dear and beloved to his parents.

He is dear and beloved to the armed forces.

He is astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present.

He thinks: ‘I’m well born … attractive … dear and beloved to my parents … dear and beloved to the armed forces … I’m astute, competent, and intelligent, able to think issues through as they bear upon the past, future, and present. Why shouldn’t I aspire to become a viceroy?’ An anointed aristocratic king’s eldest son with these five factors aspires to become a viceroy.

In the same way, a mendicant with five qualities aspires to end the defilements. What five?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

Their mind is firmly established in the four kinds of mindfulness meditation.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering.

They think: ‘I’m ethical … learned … mindful … energetic … wise. I have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Why shouldn’t I aspire to end the defilements?’ A mendicant with these five qualities aspires to end the defilements.”

AN 5.137

AN 5.137
Little Sleep
Appaṁsupatisutta

“Mendicants, these five sleep little at night, staying mostly awake. What five? A woman longing for a man. A man longing for a woman. A thief longing for their loot. A king busy with his duties. A mendicant longing for freedom from the yoke. These five sleep little at night, staying mostly awake.”

AN 5.138

AN 5.138
Eating Food
Bhattādakasutta

“Mendicants, a royal bull elephant with five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant. What five? It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches. A royal bull elephant with these five factors eats food, takes up space, drops dung, and takes a ticket, yet is still considered to be a royal bull elephant.

In the same way, a mendicant with five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches. A mendicant with these five qualities eats food, takes up space, tramples beds and chairs, and takes a ticket, yet is still considered to be a mendicant.”

AN 5.139

AN 5.139
Cannot Endure
Akkhamasutta

“Mendicants, a royal bull elephant with five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship. What five? It’s when a royal bull elephant can’t endure sights, sounds, smells, tastes, and touches.

And how is it that a royal bull elephant can’t endure sights? It’s when a royal bull elephant gone to battle falters and founders at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure sights.

And how is it that a royal bull elephant can’t endure sounds? It’s when a royal bull elephant gone to battle falters and founders at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure sounds.

And how is it that a royal bull elephant can’t endure smells? It’s when a royal bull elephant gone to battle falters and founders when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure smells.

And how is it that a royal bull elephant can’t endure tastes? It’s when a royal bull elephant gone to battle falters and founders when it misses a meal of grass and water, or it misses two, three, four, or five meals. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure tastes.

And how is it that a royal bull elephant can’t endure touches? It’s when a royal bull elephant gone to battle falters and founders when struck by a swift arrow, or by two, three, four, or five swift arrows. It doesn’t stay firm, and fails to plunge into battle. That’s how a royal bull elephant can’t endure touches.

A royal bull elephant with these five factors is not worthy of a king, not fit to serve a king, and is not considered a factor of kingship.

In the same way, a mendicant with five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world. What five? It’s when a mendicant can’t endure sights, sounds, smells, tastes, and touches.

And how is it that a mendicant can't endure sights? It's when a mendicant, seeing a sight with their eyes, is aroused by a desirable sight, so is not able to still the mind. That's how a mendicant can't endure sights.

And how is it that a mendicant can't endure sounds? It's when a mendicant, hearing a sound with their ears, is aroused by a desirable sound, so is not able to still the mind. That's how a mendicant can't endure sounds.

And how is it that a mendicant can't endure smells? It's when a mendicant, smelling an odor with their nose, is aroused by a desirable smell, so is not able to still the mind. That's how a mendicant can't endure smells.

And how is it that a mendicant can't endure tastes? It's when a mendicant, tasting a flavor with their tongue, is aroused by desirable tastes, so is not able to still the mind. That's how a mendicant can't endure tastes.

And how is it that a mendicant can't endure touches? It's when a mendicant, feeling a touch with their body, is aroused by a desirable touch, so is not able to still the mind. That's how a mendicant can't endure touches.

A mendicant with these five qualities is not worthy of offerings dedicated to the gods, not worthy of hospitality, not worthy of a religious donation, not worthy of veneration with joined palms, and is not the supreme field of merit for the world.

A royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What five? It's when a royal bull elephant can endure sights, sounds, smells, tastes, and touches.

And how is it that a royal bull elephant can endure sights? It's when a royal bull elephant gone to battle does not falter or founder at the sight of a division of elephants, of cavalry, of chariots, or of infantry. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sights.

And how is it that a royal bull elephant can endure sounds? It's when a royal bull elephant does not falter or founder at the sound of a division of elephants, of cavalry, of chariots, or of infantry, or the thunder of the drums, kettledrums, horns, and cymbals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure sounds.

And how is it that a royal bull elephant can endure smells? It's when a royal bull elephant gone to battle does not falter or founder when it smells the odor of the feces and urine of battle-hardened, pedigree royal bull elephants. It stays firm, and plunges into battle. That's how a royal bull elephant can endure smells.

And how is it that a royal bull elephant can endure tastes? It's when a royal bull elephant gone to battle does not falter or founder when it misses a meal of grass and water, or it misses two, three, four, or five meals. It stays firm, and plunges into battle. That's how a royal bull elephant can endure tastes.

And how is it that a royal bull elephant can endure touches? It's when a royal bull elephant gone to battle does not falter or founder when struck by a swift arrow, or by two, three, four, or five swift arrows. It stays firm, and plunges into battle. That's how a royal bull elephant can endure touches.

A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What five? It's when a mendicant can endure sights, sounds, smells, tastes, and touches.

And how is it that a mendicant can endure sights? It's when a mendicant, seeing a sight with their eyes, is not aroused by a desirable sight, so is able to still the mind. That's how a mendicant can endure sights.

And how is it that a mendicant can endure sounds? It's when a mendicant, hearing a sound with their ears, is not aroused by desirable sounds, so is able to still the mind. That's how a mendicant can endure sounds.

And how is it that a mendicant can endure smells? It's when a mendicant, smelling an odor with their nose, is not aroused by a desirable smell, so is able to still the mind. That's how a mendicant can endure smells.

And how is it that a mendicant can endure tastes? It's when a mendicant, tasting a flavor with their tongue, is not aroused by desirable tastes, so is able to still the mind. That's how a mendicant can endure tastes.

And how is it that a mendicant can endure touches? It's when a mendicant, feeling a touch with their body, is not aroused by a desirable touch, so is able to still the mind. That's how a mendicant can endure touches.

A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

AN 5.140

AN 5.140
A Listener
Sotasutta

“Mendicants, a royal bull elephant with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What five? A royal bull elephant listens, destroys, protects, endures, and goes fast.

And how does a royal bull elephant listen? It’s when a royal bull elephant pays attention, applies the mind, concentrates wholeheartedly, and actively listens to whatever task the elephant trainer has it do, whether or not it has done it before. That’s how a royal bull elephant listens.

And how does a royal bull elephant destroy? It’s when a royal bull elephant in battle destroys elephants with their riders, horses with their riders, chariots and charioteers, and foot soldiers. That’s how a royal bull elephant destroys.

And how does a royal bull elephant protect? It’s when a royal bull elephant in battle protects its fore-quarters and hind-quarters, its fore-feet and hind-feet, and its head, ears, tusks, trunk, tail, and rider. That’s how a royal bull elephant protects.

And how does a royal bull elephant endure? It’s when a royal bull elephant in battle endures being struck by spears, swords, arrows, and axes; it endures the thunder of the drums, kettledrums, horns, and cymbals. That’s how a royal bull elephant endures.

And how does a royal bull elephant go fast? It’s when a royal bull elephant swiftly goes in whatever direction the elephant trainer sends it, whether or not it has been there before. That’s how a royal bull elephant goes fast.

A royal bull elephant with these five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What five? A mendicant listens, destroys, protects, endures, and goes fast.

And how does a mendicant listen? It’s when a mendicant pays attention, applies the mind, concentrates wholeheartedly, and actively listens when the teaching and training proclaimed by a Realized One is being taught. That’s how a mendicant listens.

And how does a mendicant destroy? It’s when a mendicant doesn’t tolerate a sensual, malicious, or cruel thought. They don’t tolerate any bad, unskillful qualities that have

arisen, but give them up, get rid of them, calm them, eliminate them, and obliterate them. That's how a mendicant destroys.

And how does a mendicant protect? When a mendicant sees a sight with the eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. Hearing a sound with the ears … Smelling an odor with the nose … Tasting a flavor with the tongue … Feeling a touch with the body … Knowing an idea with the mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving restraint over it. That's how a mendicant protects.

And how does a mendicant endure? It's when a mendicant endures cold, heat, hunger, and thirst; the touch of flies, mosquitoes, wind, sun, and reptiles; rude and unwelcome criticism; and puts up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening. That's how a mendicant endures.

And how does a mendicant go fast? It's when a mendicant swiftly goes in the direction they've never gone before in all this long time; that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment. That's how a mendicant goes fast.

A mendicant with these five qualities … is the supreme field of merit for the world."

AN 5.141

AN 5.141
Scorn
Avajānātisutta

“Mendicants, these five people are found in the world. What five? One gives then scorns, one lives together then scorns, one is gullible for gossip, one is impulsive, and one is dull and stupid.

And how does a person give then scorn? It’s when a person gives someone robes, almsfood, lodgings, and medicines and supplies for the sick. They think: ‘I give; this one receives.’ They give to that person, then they scorn them. That’s how a person gives then scorns.

And how does a person live together then scorn? It’s when a person lives with someone else for two or three years. They live together with that person, then they scorn them. That’s how a person live together then scorns.

And how is a person gullible for gossip? It’s when they’re very quick to believe what a certain person says in praise or criticism of another. That’s how a person is gullible for gossip.

And how is a person impulsive? It’s when a certain person is fickle in faith, devotion, fondness, and confidence. That’s how a person is impulsive.

And how is a person dull and stupid? It’s when they don’t know the difference between qualities that are skillful and unskillful, blameworthy and blameless, inferior and superior, and those on the side of dark and bright. That’s how a person is dull and stupid.

These are the five people found in the world.”

AN 5.142

AN 5.142
Transgression
Ārabhatisutta

“Mendicants, these five people are found in the world. What five?

One person transgresses and regrets it. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over.

One person transgresses and doesn’t regret it. And they don’t understand …

One person doesn’t transgress yet still feels regret. And they don’t understand …

One person neither transgresses nor regrets. But they don’t understand …

One person neither transgresses nor regrets. And they do understand where those arisen bad, unskillful qualities cease without anything left over.

Take the case of the person who transgresses and regrets it. And they don’t truly understand the freedom of heart and freedom by wisdom where those arisen bad, unskillful qualities cease without anything left over. They should be told: ‘Venerable, the defilements born of transgression are found in you, and the defilements born of regret grow. You would do well to give up the defilements born of transgression and get rid of the defilements born of regret, and then develop the mind and wisdom. In this way you’ll become just like the fifth person.’

Take the case of the person who transgresses and doesn’t regret it. And they don’t understand… They should be told: ‘Venerable, the defilements born of transgression are found in you, but the defilements born of regret don’t grow. You would do well to give up the defilements born of transgression, and then develop the mind and wisdom. In this way you’ll become just like the fifth person.’

Take the case of the person who doesn’t transgress yet feels regret. And they don’t understand… They should be told: ‘Venerable, the defilements born of transgression are not found in you, yet the defilements born of regret grow. You would do well to get rid of the defilements born of regret, and then develop the mind and wisdom. In this way you’ll become just like the fifth person.’

Take the case of the person who neither transgresses nor regrets. But they don’t understand… They should be told: ‘Venerable, the defilements born of transgression are not found in you, and the defilements born of regret don’t grow. You would do well to develop the mind and wisdom. In this way you’ll become just like the fifth person.’

And so, mendicants, when these four people are advised and instructed by comparison with the fifth person, they gradually attain the ending of defilements.”

AN 5.143

AN 5.143
At Sārandada
Sārandadasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms.

Now at that time around five hundred Licchavis were sitting together at the Sārandada shrine, and this discussion came up among them, “The appearance of five treasures is rare in the world. What five? The elephant-treasure, the horse-treasure, the jewel-treasure, the woman-treasure, and the householder-treasure. The appearance of these five treasures is rare in the world.”

Then those Licchavis sent a man out on to the road, saying, “Mister, please tell us when you see the Buddha.”

That man saw the Buddha coming off in the distance. He went to the Licchavis and said, “Sirs, the Blessed One, the perfected one, the fully awakened Buddha is coming. Please go at your convenience.”

Then those Licchavis went up to the Buddha, bowed, stood to one side, and said to him, “Please go to the Sārandada shrine, out of compassion.” The Buddha consented with silence.

Then the Buddha went up to the Sārandada shrine, where he sat on the seat spread out, and said to the Licchavis, “Licchavis, what were you sitting talking about just now? What conversation was left unfinished?”

“Well, Mister Gotama, this discussion came up among us while we were sitting together: ‘The appearance of five treasures is rare in the world. …’”

“You Licchavis are so fixated on sensual pleasures, that’s the only discussion that came up! Licchavis, the appearance of five treasures is rare in the world. What five?

The appearance of a Realized One, a perfected one, a fully awakened Buddha.

A person who explains the teaching and training proclaimed by a Realized One.

A person who understands the teaching and training proclaimed by a Realized One.

A person who practices in line with the teaching.

A person who is grateful and thankful.

The appearance of these five treasures is rare in the world.”

AN 5.144

AN 5.144
At Tikaṇḍakī
Tikaṇḍakīsutta

At one time the Buddha was staying near Sāketa, in Tikaṇḍakī Wood. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, a mendicant would do well to meditate from time to time perceiving the following: the repulsive in the unrepulsive,

the unrepulsive in the repulsive,
the repulsive in both the unrepulsive and the repulsive, and
the unrepulsive in both the repulsive and the unrepulsive.
A mendicant would do well to meditate from time to time staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.

For what reason should a mendicant meditate perceiving the repulsive in the unrepulsive? ‘May greed not arise in me for things that arouse greed.’ A mendicant should meditate perceiving the repulsive in the unrepulsive for this reason.

For what reason should a mendicant meditate perceiving the unrepulsive in the repulsive? ‘May hate not arise in me for things that provoke hate.’ …

For what reason should a mendicant meditate perceiving the repulsive in both the unrepulsive and the repulsive? ‘May greed not arise in me for things that arouse greed. May hate not arise in me for things that provoke hate.’ …

For what reason should a mendicant meditate perceiving the unrepulsive in both the repulsive and the unrepulsive? ‘May hate not arise in me for things that provoke hate. May greed not arise in me for things that arouse greed.’ …

For what reason should a mendicant meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive? ‘May no greed for things that arouse greed, hate for things that provoke hate, or delusion for things that promote delusion arise in me in any way at all.’ For this reason a mendicant should meditate staying equanimous, mindful and aware, rejecting both the repulsive and the unrepulsive.”

AN 5.145

AN 5.145
Hell
Nirayasutta

“Mendicants, someone with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. Someone with these five qualities is cast down to hell.

Someone with five qualities is raised up to heaven What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. Someone with these five qualities is raised up to heaven.”

AN 5.146

AN 5.146
A Friend
Mittasutta

“Mendicants, you shouldn’t associate with a mendicant friend who has five qualities. What five? They start up work projects. They take up disciplinary issues. They conflict with leading mendicants. They like long and aimless wandering. They’re unable to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. Mendicants, you shouldn’t associate with a mendicant friend who has these five qualities.

You should associate with a mendicant friend who has five qualities. What five? They don’t start up work projects. They don’t take up disciplinary issues. They don’t conflict with leading mendicants. They don’t like long and aimless wandering. They’re able to educate, encourage, fire up, and inspire you from time to time with a Dhamma talk. You should associate with a mendicant friend who has these five qualities.”

AN 5.147

AN 5.147
Gifts of an Untrue Person
Asappurisadānasutta

“Mendicants, there are these five gifts of an untrue person. What five? They give carelessly. They give thoughtlessly. They don’t give with their own hand. They give the dregs. They give without consideration for consequences. These are the five gifts of an untrue person.

There are these five gifts of a true person. What five? They give carefully. They give thoughtfully. They give with their own hand. They don’t give the dregs. They give with consideration for consequences. These are the five gifts of a true person.”

AN 5.148

AN 5.148
Gifts of a True Person
Sappurisadānasutta

“There are these five gifts of a true person. What five? They give a gift out of faith. They give a gift carefully. They give a gift at the right time. They give a gift with no strings attached. They give a gift without hurting themselves or others.

Having given a gift out of faith, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And they’re attractive, good-looking, lovely, of surpassing beauty.

Having given a gift carefully, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand.

Having given a gift at the right time, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And when the time is right, they get all that they need.

Having given a gift with no strings attached, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And their mind tends to enjoy the five refined kinds of sensual stimulation.

Having given a gift without hurting themselves or others, in whatever place the result of that gift manifests they become rich, affluent, and wealthy. And no damage comes to their property from anywhere, whether fire, flood, rulers, bandits, or unloved heirs.

These are the five gifts of a true person.”

AN 5.149

AN 5.149
Temporarily Free (1st)
Paṭhamasamayavimuttasutta

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, sleep, and company. And they don’t review the extent of their mind’s freedom. These five things lead to the decline of a mendicant who is temporarily free.

These five things don’t lead to the decline of a mendicant who is temporarily free. What five? They don’t relish work, talk, sleep, and company. And they review the extent of their mind’s freedom. These five things don’t lead to the decline of a mendicant who is temporarily free.”

AN 5.150

AN 5.150
Temporarily Free (2nd)
Dutiyasamayavimuttasutta

“Mendicants, these five things lead to the decline of a mendicant who is temporarily free. What five? They relish work, talk, and sleep. They don’t guard the sense doors and they eat too much. These five things lead to the decline of a mendicant who is temporarily free.

These five things don’t lead to the decline of a mendicant who is temporarily free. What five? They don’t relish work, talk, sleep, and company. They guard the sense doors and they have moderation in eating. These five things don’t lead to the decline of a mendicant who is temporarily free.”

AN 5.151

AN 5.151
Surety in the Right Way (1st)
Paṭhamasammattaniyāmasutta

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They listen with scattered and scattered mind. They apply the mind irrationally. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They listen with unscattered and unified mind. They apply the mind rationally. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 5.152

AN 5.152
Surety in the Right Way (2nd)
Dutiyasammattaniyāmasutta

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They disparage the talk, the speaker, or themselves. They’re witless, dull, and stupid. They think they know what they don’t know. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don’t disparage the talk, the speaker, or themselves. They’re wise, bright, and clever. They don’t think they know what they don’t know. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 5.153

AN 5.153
Surety in the Right Way (3rd)
Tatiyasammattaniyāmasutta

“Mendicants, someone with five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What five? They listen to the teaching bent only on putting it down. They listen to the teaching with a hostile, fault-finding mind. They’re antagonistic to the teacher, planning to attack them. They’re witless, dull, and stupid. And they think they know what they don’t know. Someone with these five qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching.

Someone with five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What five? They don’t listen to the teaching bent only on putting it down. They don’t listen to the teaching with a hostile, fault-finding mind. They’re not antagonistic to the teacher, and not planning to attack them. They’re wise, bright, and clever. And they don’t think they know what they don’t know. Someone with these five qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 5.154

AN 5.154
The Decline of the True Teaching (1st)
Paṭhamasaddhammasammosasutta

“Mendicants, these five things lead to the decline and disappearance of the true teaching. What five? It’s when mendicants don’t carefully listen to the teachings, memorize them, and remember them. They don’t carefully examine the meaning of teachings that they remember. And they don’t carefully practice in line with the meaning and the teaching they’ve understood. These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It’s when mendicants carefully listen to the teachings, memorize them, and remember them. They carefully examine the meaning of teachings that they remember. And they carefully practice in line with the meaning and the teaching they’ve understood. These five things lead to the continuation, persistence, and enduring of the true teaching.”

AN 5.155

AN 5.155
The Decline of the True Teaching (2nd)
Dutiyasaddhammasammosasutta

“Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

It’s when the mendicants don’t memorize the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants don’t explain the teaching in detail to others as they learned and memorized it. This is the second thing …

Furthermore, the mendicants don’t make others recite the teaching in detail as they learned and memorized it. This is the third thing …

Furthermore, the mendicants don’t recite the teaching in detail as they learned and memorized it. This is the fourth thing …

Furthermore, the mendicants don’t think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the decline and disappearance of the true teaching.

These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five?

It’s when the mendicants memorize the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants explain the teaching in detail to others as they learned and memorized it. This is the second thing …

Furthermore, the mendicants make others recite the teaching in detail as they learned and memorized it. This is the third thing …

Furthermore, the mendicants recite the teaching in detail as they learned and memorized it. This is the fourth thing …

Furthermore, the mendicants think about and consider the teaching in their hearts, examining it with their minds as they learned and memorized it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching."

AN 5.156

AN 5.156
The Decline of the True Teaching (3rd)
Tatiyasaddhammasammosasutta

“Mendicants, these five things lead to the decline and disappearance of the true teaching. What five?

It’s when the mendicants memorize discourses that they learned incorrectly, with misplaced words and phrases. When the words and phrases are misplaced, the meaning is misinterpreted. This is the first thing that leads to the decline and disappearance of the true teaching.

Furthermore, the mendicants are hard to admonish, having qualities that make them hard to admonish. They’re impatient, and don’t take instruction respectfully. This is the second thing …

Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—don’t carefully make others recite the discourses. When they pass away, the discourses are cut off at the root, with no-one to preserve them. This is the third thing …

Furthermore, the senior mendicants are indulgent and slack, leaders in backsliding, neglecting seclusion, not rousing energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too are indulgent and slack … This is the fourth thing …

Furthermore, there’s a schism in the Saṅgha. When the Saṅgha is split, they abuse, insult, block, and reject each other. This doesn’t inspire confidence in those without it, and it causes some with confidence to change their minds. This is the fifth thing that leads to the decline and disappearance of the true teaching.

These five things lead to the decline and disappearance of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching. What five? It’s when the mendicants memorize discourses that have been learned correctly, with well placed words and phrases. When the words and phrases are well organized, the meaning is correctly interpreted. This is the first thing that leads to the continuation, persistence, and enduring of the true teaching.

Furthermore, the mendicants are easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully. This is the second thing …

Furthermore, the mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—carefully make others recite

the discourses. When they pass away, the discourses aren't cut off at the root, and they have someone to preserve them. This is the third thing …

Furthermore, the senior mendicants are not indulgent and slack, leaders in backsliding, neglecting seclusion. They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. Those who come after them follow their example. They too are not indulgent or slack … This is the fourth thing …

Furthermore, the Saṅgha lives comfortably, in harmony, appreciating each other, without quarreling, with one recitation. When the Saṅgha is in harmony, they don't abuse, insult, block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it. This is the fifth thing that leads to the continuation, persistence, and enduring of the true teaching.

These five things lead to the continuation, persistence, and enduring of the true teaching."

AN 5.157

AN 5.157
Inappropriate Talk
Dukkathāsutta

“Mendicants, it is inappropriate to speak to five kinds of person by comparing that person with someone else. What five?

It’s inappropriate to talk to an unfaithful person about faith. It’s inappropriate to talk to an unethical person about ethics. It’s inappropriate to talk to an unlearned person about learning. It’s inappropriate to talk to a stingy person about generosity. It’s inappropriate to talk to a witless person about wisdom.

And why is it inappropriate to talk to an unfaithful person about faith? When an unfaithful person is spoken to about faith they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that faith in themselves, they don’t get the rapture and joy that faith brings. That’s why it’s inappropriate to talk to an unfaithful person about faith.

And why is it inappropriate to talk to an unethical person about ethics? When an unethical person is spoken to about ethics they lose their temper … Why is that? Not seeing that ethical conduct in themselves, they don’t get the rapture and joy that ethical conduct brings. That’s why it’s inappropriate to talk to an unethical person about ethics.

And why is it inappropriate to talk to an unlearned person about learning? When an unlearned person is spoken to about learning they lose their temper … Why is that? Not seeing that learning in themselves, they don’t get the rapture and joy that learning brings. That’s why it’s inappropriate to talk to an unlearned person about learning.

And why is it inappropriate to talk to a stingy person about generosity? When an stingy person is spoken to about generosity they lose their temper … Why is that? Not seeing that generosity in themselves, they don’t get the rapture and joy that generosity brings. That’s why it’s inappropriate to talk to a stingy person about generosity.

And why is it inappropriate to talk to a witless person about wisdom? When a witless person is spoken to about wisdom they lose their temper, becoming annoyed, hostile, and hard-hearted, and displaying annoyance, hate, and bitterness. Why is that? Not seeing that wisdom in themselves, they don’t get the rapture and joy that wisdom brings. That’s why it’s inappropriate to talk to a witless person about wisdom.

It is inappropriate to speak to these five kinds of person by comparing that person with someone else.

It is appropriate to speak to five kinds of person by comparing that person with someone else. What five?

It's appropriate to talk to a faithful person about faith. It's appropriate to talk to an ethical person about ethical conduct. It's appropriate to talk to a learned person about learning. It's appropriate to talk to a generous person about generosity. It's appropriate to talk to a wise person about wisdom.

And why is it appropriate to talk to a faithful person about faith? When a faithful person is spoken to about faith they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that faith in themselves, they get the rapture and joy that faith brings. That's why it's appropriate to talk to a faithful person about faith.

And why is it appropriate to talk to an ethical person about ethical conduct? When an ethical person is spoken to about ethical conduct they don't lose their temper … Why is that? Seeing that ethical conduct in themselves, they get the rapture and joy that ethical conduct brings. That's why it's appropriate to talk to an ethical person about ethical conduct.

And why is it appropriate to talk to a learned person about learning? When a learned person is spoken to about learning they don't lose their temper … Why is that? Seeing that learning in themselves, they get the rapture and joy that learning brings. That's why it's appropriate to talk to a learned person about learning.

And why is it appropriate to talk to a generous person about generosity? When a generous person is spoken to about generosity they don't lose their temper … Why is that? Seeing that generosity in themselves, they get the rapture and joy that generosity brings. That's why it's appropriate to talk to a generous person about generosity.

And why is it appropriate to talk to a wise person about wisdom? When a wise person is spoken to about wisdom they don't lose their temper, they don't get annoyed, hostile, and hard-hearted, or display annoyance, hate, and bitterness. Why is that? Seeing that wisdom in themselves, they get the rapture and joy that wisdom brings. That's why it's appropriate to talk to a wise person about wisdom.

It is appropriate to speak to these five kinds of person by comparing that person with someone else."

AN 5.158

AN 5.158
Timidity
Sārajjasutta

“Mendicants, a mendicant with five qualities is overcome by timidity. What five? It’s when a mendicant is faithless, unethical, with little learning, lazy, and witless. A mendicant with these five qualities is overcome by timidity.

A mendicant with five qualities is self-assured. What five? It’s when a mendicant is faithful, ethical, learned, energetic, and wise. A mendicant with these five qualities is self-assured.”

AN 5.159

AN 5.159
With Udāyī
Udāyīsutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Now, at that time Venerable Udāyī was sitting teaching Dhamma, surrounded by a large assembly of laypeople. Seeing this, Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Udāyī is teaching Dhamma, surrounded by a large assembly of laypeople."

"Ānanda, it's not easy to teach Dhamma to others. You should establish five things in yourself before teaching Dhamma to others. What five?

You should teach Dhamma to others thinking: 'I will teach step by step.' …

'I will teach showing my method.' …

'I will teach out of kindness.' …

'I will not teach while secretly hoping to profit.' …

'I will teach without hurting myself or others.'

It's not easy to teach Dhamma to others. You should establish these five things in yourself before teaching Dhamma to others."

AN 5.160

AN 5.160
Hard to Get Rid Of
Duppaṭivinodayasutta

“Mendicants, these five things are hard to get rid of once they’ve arisen. What five? Greed, hate, delusion, the feeling of being inspired to speak out, and thoughts of traveling. These five things are hard to get rid of once they’ve arisen.”

AN 5.161

AN 5.161
Getting Rid of Resentment (1st)
Paṭhamaāghātapaṭivinayasutta

“Mendicants, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?

You should develop love for a person you resent. That’s how to get rid of resentment for that person.

You should develop compassion for a person you resent. …

You should develop equanimity for a person you resent. …

You should disregard a person you resent, paying no attention to them. …

You should apply the concept that we are the owners of our deeds to that person: ‘This venerable is the owner of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.’ That’s how to get rid of resentment for that person.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone.”

AN 5.162

AN 5.162
Getting Rid of Resentment (2nd)
Dutiyaāghātapaṭivinayasutta

There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, a mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone. What five?

In the case of a person whose behavior by way of body is impure, but whose behavior by way of speech is pure, you should get rid of resentment for that kind of person.

In the case of a person whose behavior by way of speech is impure, but whose behavior by way of body is pure, …

In the case of a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time, …

In the case of a person whose behavior by way of body and speech is impure, and who doesn’t get an openness and clarity of heart from time to time, …

In the case of a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time, you should get rid of resentment for that kind of person.

How should you get rid of resentment for a person whose behavior by way of body is impure, but whose behavior by way of speech is pure? Suppose a mendicant wearing rag robes sees a rag by the side of the road. They’d hold it down with the left foot, spread it out with the right foot, tear out what was intact, and take it away with them. In the same way, at that time you should ignore that person’s impure behavior by way of body and focus on their pure behavior by way of speech. That’s how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of speech is impure, but whose behavior by way of body is pure? Suppose there was a lotus pond covered with moss and aquatic plants. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They’d plunge into the lotus pond, sweep apart the moss and aquatic plants, drink from their cupped hands, and be on their way. In the same way, at that time you should ignore that person’s impure behavior by way of speech and focus on their pure behavior by way of body. That’s how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is impure, but who gets an openness and clarity of heart from time to time? Suppose there was a little water in a cow's hoofprint. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They might think: 'This little bit of water is in a cow's hoofprint. If I drink it with my cupped hands or a bowl, I'll stir it and disturb it, making it undrinkable. Why don't I get down on all fours and drink it up like a cow, then be on my way?' So that's what they do. In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and focus on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is impure, and who doesn't get an openness and clarity of heart from time to time? Suppose a person was traveling along a road, and they were sick, suffering, gravely ill. And it was a long way to a village, whether ahead or behind. And they didn't have any suitable food or medicine, or a competent carer, or someone to bring them within a village. Then another person traveling along the road sees them, and thinks of them with nothing but compassion, kindness, and sympathy: 'Oh, may this person get suitable food or medicine, or a competent carer, or someone to bring them within a village. Why is that? So that they don't come to ruin right here.' In the same way, at that time you should ignore that person's impure behavior by way of speech and body, and the fact that they don't get an openness and clarity of heart from time to time, and think of them with nothing but compassion, kindness, and sympathy: 'Oh, may this person give up bad conduct by way of body, speech, and mind, and develop good conduct by way of body, speech, and mind. Why is that? So that, when their body breaks up, after death, they're not reborn in a place of loss, a bad place, the underworld, hell.' That's how to get rid of resentment for that person.

How should you get rid of resentment for a person whose behavior by way of body and speech is pure, and who gets an openness and clarity of heart from time to time? Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful, and shaded by many trees. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And after emerging they'd sit or lie down right there in the shade of the trees.

In the same way, at that time you should focus on that person's pure behavior by way of body and speech, and on the fact that they get an openness and clarity of heart from time to time. That's how to get rid of resentment for that person. Relying on a person who is impressive all around, the mind becomes confident.

A mendicant should use these five methods to completely get rid of resentment when it has arisen toward anyone."

AN 5.163

AN 5.163
Discussions
Sākacchasutta

There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“A mendicant with five qualities is fit to hold a discussion with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, …

They’re personally accomplished in wisdom, …

They’re personally accomplished in freedom, …

They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to hold a discussion with their spiritual companions.”

AN 5.164

AN 5.164
Sharing a Way of Life
Sājīvasutta

There Venerable Sāriputta addressed the mendicants:

“A mendicant with five qualities is fit to share their life with their spiritual companions. What five?

A mendicant is personally accomplished in ethics, and answers questions that come up when discussing accomplishment in ethics.

They’re personally accomplished in immersion, …

They’re personally accomplished in wisdom, …

They’re personally accomplished in freedom, …

They’re personally accomplished in the knowledge and vision of freedom, and they answer questions that come up when discussing accomplishment in the knowledge and vision of freedom.

A mendicant with these five qualities is fit to share their life with their spiritual companions.”

AN 5.165

AN 5.165
Asking Questions
Pañhapucchāsutta

There Venerable Sāriputta addressed the mendicants: … “Whoever asks a question of another, does so for one or other of these five reasons. What five? Someone asks a question of another from stupidity and folly. Or they ask from corrupt wishes, being of wishful temperament. Or they ask in order to disparage. Or they ask wanting to understand. Or they ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’ Whoever asks a question of another, does so for one or other of these five reasons. As for myself, I ask with the thought, ‘If they correctly answer the question I ask it’s good. If not, I’ll correctly answer it for them.’”

AN 5.166

AN 5.166
Cessation
Nirodhasutta

There Venerable Sāriputta addressed the mendicants:

“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, then, surpassing the company of gods that consume solid food, they’re reborn in a certain host of mind-made gods. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”

When he said this, Venerable Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

But for a second … and a third time Sāriputta repeated his statement.

And for a third time, Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

Then Venerable Sāriputta thought, “Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. Why don’t I go to see the Buddha?”

Then Sāriputta went up to the Buddha, bowed, sat down to one side, and said to the mendicants:

“Reverends, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. There is such a possibility. If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”

When he said this, Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

But for a second … and a third time Sāriputta repeated his statement.

And for a third time, Udāyī said to him, “This is not possible, Reverend Sāriputta, it cannot happen!”

Then Venerable Sāriputta thought, “Even in front of the Buddha Venerable Udāyī disagrees with me three times, and not one mendicant agrees with me. I’d better stay

silent.” Then Sāriputta fell silent.

Then the Buddha said to Venerable Udāyī, “But Udāyī, do you believe in a mind-made body?”

“For those gods, sir, who are formless, made of perception.”

“Udāyī, what has an incompetent fool like you got to say? How on earth could you imagine you’ve got something worth saying!”

Then the Buddha said to Venerable Ānanda, “Ānanda! How can you just watch while a senior mendicant is being harassed? Don’t you have any compassion for a senior mendicant who is being harassed?”

Then the Buddha addressed the mendicants:

“Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don’t reach enlightenment in this very life, they’re reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling. That is possible.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then, not long after the Buddha had left, Venerable Ānanda went to Venerable Upavāna and said to him, “Reverend Upavāna, they’ve been harassing other senior mendicants, but I didn’t question them. I wouldn’t be surprised if the Buddha brings this up when he comes out of retreat later this afternoon. He might even call upon Venerable Upavāna himself. And right now I feel timid.”

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out, and said to Upavāna, “Upavāna, how many qualities should a senior mendicant have to be dear and beloved to their spiritual companions, respected and admired?”

“Sir, a senior mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They're a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired."

"Good, good, Upavāna! A senior mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired. If these five qualities are not found in a senior mendicant, why would their spiritual companions honor, respect, revere, or venerate them? Because of their broken teeth, gray hair, and wrinkled skin? But since these five qualities are found in a senior mendicant, their spiritual companions honor, respect, revere, or venerate them."

AN 5.167

AN 5.167
Accusation
Codanāsutta

There Sāriputta addressed the mendicants: “Reverends, a mendicant who wants to accuse another should first establish five things in themselves.

What five? I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will speak beneficially, not harmfully. I will speak lovingly, not from secret hate. A mendicant who wants to accuse another should first establish these five things in themselves.

Take a case where I see a certain person being accused at the wrong time, not being disturbed at the right time. They’re accused falsely, not disturbed truthfully. They’re accused harshly, not disturbed gently. They’re accused harmfully, not disturbed beneficially. They’re accused with secret hate, not disturbed lovingly.

The mendicant who is accused improperly should be reassured in five ways. ‘Venerable, you were accused at the wrong time, not at the right time. There’s no need for you to feel remorse. You were accused falsely, not truthfully. … You were accused harshly, not gently. … You were accused harmfully, not beneficially. … You were accused with secret hate, not lovingly. There’s no need for you to feel remorse.’ A mendicant who is accused improperly should be reassured in these five ways.

The mendicant who makes improper accusations should be chastened in five ways. ‘Reverend, you made an accusation at the wrong time, not at the right time. There’s a reason for you to feel remorse. You made an accusation falsely, not truthfully. … You made an accusation harshly, not gently. … You made an accusation harmfully, not beneficially. … You made an accusation with secret hate, not lovingly. There’s a reason for you to feel remorse.’ The mendicant who makes improper accusations should be chastened in these five ways. Why is that? So that another mendicant wouldn’t think to make a false accusation.

Take a case where I see a certain person being accused at the right time, not being disturbed at the wrong time. They’re accused truthfully, not disturbed falsely. They’re accused gently, not disturbed harshly. They’re accused beneficially, not disturbed harmfully. They’re accused lovingly, not disturbed with secret hate.

The mendicant who is accused properly should be chastened in five ways. ‘Venerable, you were accused at the right time, not at the wrong time. There’s a reason for you to feel remorse. You were accused truthfully, not falsely. … You were accused gently, not harshly. … You were accused beneficially, not harmfully. … You were accused lovingly, not with

secret hate. There's a reason for you to feel remorse.' The mendicant who is accused properly should be chastened in these five ways.

The mendicant who makes proper accusations should be reassured in five ways. 'Reverend, you made an accusation at the right time, not at the wrong time. There's no need for you to feel remorse. You made an accusation truthfully, not falsely. … You made an accusation gently, not harshly. … You made an accusation beneficially, not harmfully. … You made an accusation lovingly, not with secret hate. There's no need for you to feel remorse.' The mendicant who makes proper accusations should be reassured in these five ways. Why is that? So that another mendicant would think to make a true accusation.

A person who is accused should ground themselves in two things: truth and an even temper. Even if others accuse me—at the right time or the wrong time, truthfully or falsely, gently or harshly, beneficially or harmfully, lovingly or with secret hate—I will still ground myself in two things: truth and an even temper. If I know that that quality is found in me, I will tell them that it is. If I know that that quality is not found in me, I will tell them that it is not."

"Even when you speak like this, Sāriputta, there are still some foolish people here who do not respectfully take it up."

"Sir, there are those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood. They're devious, deceitful, and sneaky. They're restless, insolent, fickle, scurrilous, and loose-tongued. They do not guard their sense doors or eat in moderation, and they are not dedicated to wakefulness. They don't care about the ascetic life, and don't keenly respect the training. They're indulgent and slack, leaders in backsliding, neglecting seclusion, lazy, and lacking energy. They're unmindful, lacking situational awareness and immersion, with straying minds, witless and stupid. When I speak to them like this, they don't respectfully take it up.

Sir, there are those gentlemen who went forth from the lay life to homelessness out of faith. They're not devious, deceitful, and sneaky. They're not restless, insolent, fickle, scurrilous, and loose-tongued. They guard their sense doors and eat in moderation, and they are dedicated to wakefulness. They care about the ascetic life, and keenly respect the training. They're not indulgent or slack, nor are they leaders in backsliding, neglecting seclusion. They're energetic and determined. They're mindful, with situational awareness, immersion, and unified minds; wise, not stupid. When I speak to them like this, they do respectfully take it up."

"Sāriputta, those faithless people who went forth from the lay life to homelessness not out of faith but to earn a livelihood … Leave them be.

But those gentlemen who went forth from the lay life to homelessness out of faith … You should speak to them. Sāriputta, you should advise your spiritual companions! You should instruct your spiritual companions! Thinking: 'I will draw my spiritual companions away from false teachings and ground them in true teachings.' That's how you should train."

AN 5.168

AN 5.168
Ethics
Sīlasutta

There Venerable Sāriputta addressed the mendicants:

“Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for right immersion.

When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 5.169

AN 5.169
Quick-witted
Khippanisantisutta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to him:

“Reverend Sāriputta, how are we to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they’ve learned?”

“Well, Venerable Ānanda, you’re very learned. Why don’t you clarify this yourself?”

“Well then, Reverend Sāriputta, listen and apply your mind well, I will speak.”

“Yes, reverend,” Sāriputta replied. Venerable Ānanda said this:

“It’s when a mendicant is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence. That is how to define a mendicant who is quick-witted when it comes to skillful teachings, who learns well, learns much, and does not forget what they’ve learned.”

“It’s incredible, it’s amazing! How well this was said by Venerable Ānanda! And we will remember Venerable Ānanda as someone who has these five qualities: ‘Reverend Ānanda is skilled in the meaning, skilled in the teaching, skilled in terminology, skilled in phrasing, and skilled in sequence.’”

AN 5.170

AN 5.170
With Bhaddaji
Bhaddajisutta

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. Then Venerable Bhaddaji went up to Venerable Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and Venerable Ānanda said to him:

"Reverend Bhaddaji, what is the best sight, the best sound, the best happiness, the best perception, and the best state of existence?"

"Reverend, there is this Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of power. When you see Brahmā, that's the best sight. There are the gods called 'of streaming radiance', who are drenched and steeped in pleasure. Every so often they feel inspired to exclaim: 'Oh, what bliss! Oh, what bliss!' When you hear that, it's the best sound. There are the gods called 'replete with glory'. Since they're truly content, they experience pleasure. This is the best happiness. There are the gods reborn in the dimension of nothingness. This is the best perception. There are the gods reborn in the dimension of neither perception nor non-perception. This is the best state of existence."

"So, Venerable Bhaddaji, do you agree with what most people say about this?"

"Well, Venerable Ānanda, you're very learned. Why don't you clarify this yourself?"

"Well then, Reverend Bhaddaji, listen and apply your mind well, I will speak."

"Yes, reverend," Bhaddaji replied. Ānanda said this:

"What you see when the defilements end in the present life is the best sight. What you hear when the defilements end in the present life is the best sound. The happiness you feel when the defilements end in the present life is the best happiness. What you perceive when the defilements end in the present life is the best perception. The state of existence in which the defilements end in the present life is the best state of existence."

AN 5.171

AN 5.171
Timidity
Sārajjasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"A lay follower with five qualities is overcome by timidity. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower with these five qualities is overcome by timidity.

A lay follower with five qualities is self-assured. What five? They don't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. A lay follower with these five qualities is self-assured."

AN 5.172

AN 5.172
Assured
Visāradasutta

“A lay follower living at home with five qualities is not self-assured. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower living at home with these five qualities is not self-assured.

A lay follower living at home with these five qualities is self-assured. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. A lay follower living at home with these five qualities is self-assured.”

AN 5.173

AN 5.173
Hell
Nirayasutta

“Mendicants, a lay follower with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. A lay follower with these five qualities is cast down to hell.

A lay follower with five qualities is raised up to heaven. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. A lay follower with these five qualities is raised up to heaven.”

AN 5.174

AN 5.174
Threats
Verasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell. What five? Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence. Unless these five dangers and threats are given up, one is said to be unethical, and is reborn in hell.

Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven. What five? Killing living creatures, stealing, committing sexual misconduct, lying, and using alcoholic drinks that cause negligence. Once these five dangers and threats are given up, one is said to be ethical, and is reborn in heaven.

Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals …

Anyone who commits sexual misconduct …

Anyone who lies …

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

Take anyone in this world who kills living creatures, speaks falsely, steals, commits adultery, and indulges in drinking alcohol and liquor.

Unless they give up these five threats, they’re said to be unethical. When their body breaks up, that witless person is reborn in hell.

A person in the world doesn’t kill living creatures, speak falsely, steal, commit adultery, or indulge in drinking alcohol and liquor.

Giving up these five threats, they’re said to be ethical. When their body breaks up, that wise person is reborn in a good place.”

AN 5.175

AN 5.175
Corpse-worker
Caṇḍālasutta

“Mendicants, a lay follower with five qualities is a corpse-worker, a stain, and a reject among lay followers. What five? They’re faithless. They’re unethical. They follow boisterous superstitious rites, believing in omens rather than deeds. They seek outside of the Buddhist community for those worthy of religious donations. And they make offerings there first. A lay follower with these five qualities is a corpse-worker, a stain, and a reject among lay followers.

A lay follower with five qualities is a gem, a pink lotus, and a white lotus among lay followers. What five? They’re faithful. They’re ethical. They don’t practice noisy, superstitious rites, and believe in deeds rather than omens. They don’t seek outside of the Buddhist community for those worthy of religious donations. And they don’t make offerings there first. A lay follower with these five qualities is a gem, a pink lotus, and a white lotus among lay followers.”

AN 5.176

AN 5.176
Rapture
Pītisutta

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: ‘How can we, from time to time, enter and dwell in the rapture of seclusion?’ That’s how you should train.”

When he said this, Venerable Sāriputta said to the Buddha, “It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘Householders, you have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But you should not be content with just this much. So you should train like this: “How can we, from time to time, enter and dwell in the rapture of seclusion?” That’s how you should train.’

At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren’t present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren’t present in him.”

“Good, good, Sāriputta! At a time when a noble disciple enters and dwells in the rapture of seclusion, five things aren’t present in him. The pain and sadness connected with sensual pleasures. The pleasure and happiness connected with sensual pleasures. The pain and sadness connected with the unskillful. The pleasure and happiness connected with the unskillful. The pain and sadness connected with the skillful. At a time when a noble disciple enters and dwells in the rapture of seclusion, these five things aren’t present in him.”

AN 5.177

AN 5.177
Trades
Vaṇijjāsutta

“Mendicants, a lay follower should not engage in these five trades. What five? Trade in weapons, living creatures, meat, intoxicants, and poisons. A lay follower should not engage in these five trades.”

AN 5.178

AN 5.178
Kings
Rājāsutta

“What do you think, mendicants? Have you ever seen or heard of a person who has given up killing living creatures, and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person has murdered a man or a woman.’ Then the kings have them arrested for killing, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“What do you think, mendicants? Have you ever seen or heard of a person who has given up stealing, and then the kings have them arrested for that …?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person took something from a village or wilderness, with the intention to commit theft.’ Then the kings have them arrested for stealing … Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“What do you think, mendicants? Have you ever seen or heard of a person who has given up sexual misconduct, and then the kings have them arrested for that …?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person had sexual relations with women or maidens under someone else’s protection.’ Then the kings have them arrested for that … Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“What do you think, mendicants? Have you ever seen or heard of a person who has given up lying, and then the kings have them arrested for that …?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘This person has ruined a householder or householder’s child by lying.’ Then the kings have them arrested for that … Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

“What do you think, mendicants? Have you ever seen or heard of a person who has given up alcoholic drinks that cause negligence, and then the kings have them arrested for that, and execute, imprison, or banish them, or do what the case requires?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Rather, the kings are informed of someone’s bad deed: ‘While under the influence of alcoholic drinks that cause negligence, this person murdered a woman or a man. Or they stole something from a village or wilderness. Or they had sexual relations with women or maidens under someone else’s protection. Or they ruined a householder or householder’s child by lying.’ Then the kings have them arrested for being under the influence of alcoholic drinks that cause negligence, and execute, imprison, or banish them, or do what the case requires. Have you ever seen or heard of such a case?”

“Sir, we have seen it and heard of it, and we will hear of it again.”

AN 5.179

AN 5.179
A Layperson
Gihisutta

Then the householder Anāthapiṇḍika, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. Then the Buddha said to Venerable Sāriputta:

"You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

And what are the five precepts in which their actions are restrained? It's when a noble disciple doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. These are the five precepts in which their actions are restrained.

And what are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty?

It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is the first blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind.

Furthermore, a noble disciple has experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' This is the second blissful meditation …

Furthermore, a noble disciple has experiential confidence in the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' This is the third blissful meditation …

Furthermore, a noble disciple's ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This is the fourth blissful meditation in the present life belonging to the higher mind, which they achieve in order to purify the unpurified mind and cleanse the unclean mind. These are the four blissful meditations in the present life belonging to the higher mind that they get when they want, without trouble or difficulty.

You should know this, Sāriputta, about those white-clothed laypeople whose actions are restrained in the five precepts, and who get four blissful meditations in the present life belonging to the higher mind when they want, without trouble or difficulty. They may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

Seeing the peril in the hells, you should shun bad deeds. Taking up the teaching of the noble ones, an astute person should shun them.

You shouldn't harm living beings, so long as strength is found. Nor should you knowingly speak falsehood, or take what is not given.

Content with your own partners, you should stay away from the partners of others. A man shouldn't drink liquor or wine, as they confuse the mind.

You should recollect the Buddha, and reflect on the teaching. You should develop a harmless mind of welfare, which leads to the realms of gods.

When suitable gifts to give are available to someone who seeks and needs merit, a religious donation is abundant if given first to the peaceful ones.

I will tell of the peaceful ones, Sāriputta, listen to me. Cows may be black or white, red or tawny,

mottled or uniform, or pigeon-colored. But when one is born among them, the bull that's tamed—

a behemoth, powerful, well-paced in pulling forward—they yoke the load just to him, regardless of his color.

So it is for humans, wherever they may be born—among aristocrats, brahmins, peasants, menials, or corpse-workers and scavengers—

but when one is born among them, tamed, true to their vows. Firm in principle, accomplished in ethical conduct, truthful, conscientious,

they've given up birth and death, and have completed the spiritual journey. With burden put down, detached, they've completed the task and are free of defilements.

Gone beyond all things, they’re extinguished by not grasping. In that flawless field, a religious donation is abundant.

Fools who don’t understand—stupid, unlearned—give their gifts to those outside, and don’t attend the peaceful ones.

But those who do attend the peaceful ones—wise, esteemed as sages—and whose faith in the Holy One has roots planted deep,

they go to the realm of the gods, or are born here in a good family. Gradually those astute ones reach extinguishment.”

AN 5.180

AN 5.180
About Gavesī
Gavesīsutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. While traveling along a road the Buddha saw a large sal grove in a certain spot. He left the road, went to the sal grove, and plunged deep into it. And at a certain spot he smiled.

Then Venerable Ānanda thought, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

So Venerable Ānanda said to the Buddha, “What is the cause, what is the reason why the Buddha smiled? Realized Ones do not smile for no reason.”

“Once upon a time, Ānanda, there was a city in this spot that was successful and prosperous, populous, full of people. And Kassapa, a blessed one, a perfected one, a fully awakened Buddha, lived supported by that city.

He had a lay follower called Gavesī who had not fulfilled all the precepts. And the five hundred lay followers who were taught and advised by Gavesī also had not fulfilled all the precepts. Then Gavesī thought: ‘I’m the helper, leader, and adviser of these five hundred lay followers, yet neither I nor they have fulfilled the precepts. We’re the same, I’m in no way better. So let me do better.’

Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who has fulfilled the precepts.’ Then those five hundred lay followers thought: ‘The venerable Gavesī is our helper, leader, and adviser, and now he will fulfill the precepts. Why don’t we do the same?’ Then those five hundred lay followers went to Gavesī and said to him: ‘From this day forth may Venerable Gavesī remember these five hundred lay followers as having fulfilled the precepts.’

Then Gavesī thought: ‘I’m the helper, leader, and adviser of these five hundred lay followers, and both I and they have fulfilled the precepts. We’re the same, I’m in no way better. So let me do better.’

Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who is celibate, set apart, avoiding the vulgar act of sex.’ Then those five hundred lay followers did the same. …

Then Gavesī thought: ‘These five hundred lay followers … are celibate, set apart, avoiding the vulgar act of sex. We’re the same, I’m in no way better. So let me do better.’

Then Gavesī went to those five hundred lay followers and said to them: ‘From this day forth may the venerables remember me as one who eats in one part of the day, abstaining from eating at night, and from food at the wrong time.’ Then those five hundred lay followers did the same. …

Then Gavesī thought: ‘These five hundred lay followers … eat in one part of the day, abstaining from eating at night, and food at the wrong time. We’re the same, I’m in no way better. So let me do better.’

Then the lay follower Gavesī went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may I receive the going forth, the ordination in the Buddha’s presence?’ And he received the going forth, the ordination in the Buddha’s presence. Not long after his ordination, the mendicant Gavesī, living alone, withdrawn, diligent, keen, and resolute, realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: ‘Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.’ And the mendicant Gavesī became one of the perfected.

Then those five hundred lay followers thought: ‘Venerable Gavesī is our helper, leader, and adviser, He has shaved off his hair and beard, dressed in ocher robes, and gone forth from the lay life to homelessness. Why don’t we do the same?’ Then those five hundred lay followers went up to the blessed one Kassapa, the perfected one, the fully awakened Buddha and said to him: ‘Sir, may we receive the going forth and ordination in the Buddha’s presence?’ And they did receive the going forth and ordination in the Buddha’s presence.

Then the mendicant Gavesī thought: ‘I get the supreme bliss of freedom whenever I want, without trouble or difficulty. Oh, may these five hundred mendicants do the same!’ Then those five hundred mendicants, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

They understood: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’

And so, Ānanda, those five hundred mendicants headed by Gavesī, trying to go higher and higher, better and better, realized the supreme bliss of freedom. So you should train like this: ‘Trying to go higher and higher, better and better, we will realize the supreme bliss of freedom.’ That’s how you should train.”

AN 5.181

AN 5.181
Wilderness Dwellers
Āraññikasutta

“Mendicants, there are these five kinds of wilderness dwellers. What five? A person may be wilderness dweller because of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five kinds of wilderness dwellers. But the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who dwells in the wilderness for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

AN 5.182

AN 5.182
Robes
Cīvarasutta

“Mendicants there are these five kinds of people who wear rag robes. What five? A person may wear rag robes because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five kinds of people who wear rag robes.”

AN 5.183

AN 5.183
Dwelling at the Root of a Tree
Rukkhamūlikasutta

“Mendicants, there are these five kinds of people who dwell at the root of a tree. What five? A person may dwell at the root of a tree because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five kinds of people who dwell at the root of a tree.”

AN 5.184

AN 5.184
Charnel Ground Dwellers
Sosānikasutta

“Mendicants, there are these five kinds of people who dwell in a charnel ground. What five? A person may dwell in a charnel ground because of stupidity … corrupt wishes … madness … because it is praised by the Buddhas … or for the sake of having few wishes … These are the five kinds of people who dwell in a charnel ground.”

AN 5.185

AN 5.185
Open Air Dwellers
Abbhokāsikasutta

“There are these five kinds of people who dwell in the open air. …”

AN 5.186

AN 5.186
Those Who Never Lie Down
Nesajjikasutta

“There are these five kinds of people who never lie down. …”

AN 5.187

AN 5.187
Those Who Sleep Wherever a Mat is Laid
Yathāsanthatikasutta

“There are these five kinds of people who sleep wherever they lay their mat. …”

AN 5.188

AN 5.188
Those Who Eat in One Sitting
Ekāsanikasutta

“There are these five kinds of people who eat in one sitting per day. …”

AN 5.189

AN 5.189
Refusers of Late Food
Khalupacchābhattikasutta

“There are these five kinds of people who refuse to accept food offered after the meal has begun. …”

AN 5.190

AN 5.190
Those Who Eat Only From the Almsbowl
Pattapiṇḍikasutta

“Mendicants, there are these five kinds of people who eat only from the almsbowl. What five? A person may eat only from the almsbowl because of stupidity and folly. Or because of corrupt wishes, being of wishful temperament. Or because of madness and mental disorder. Or because it is praised by the Buddhas and their disciples. Or for the sake of having few wishes, for the sake of contentment, self-effacement, seclusion, and simplicity. These are the five kinds of people who eat only from the almsbowl. But the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.

From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these. In the same way, the person who eats only from the almsbowl for the sake of having few wishes is the foremost, best, chief, highest, and finest of the five.”

AN 5.191

AN 5.191
Dogs
Soṇasutta

“Mendicants, these five ancient traditions of the brahmins are exhibited these days among dogs, but not among brahmins. What five?

In the past brahmins had sex only with brahmin women, not with others. These days brahmins have sex with both brahmin women and others. But these days dogs have sex only with female dogs, not with other species. This is the first ancient tradition of the brahmins exhibited these days among dogs, but not among brahmins.

In the past brahmins had sex only with brahmin women in the fertile phase of the menstrual cycle, not at other times. These days brahmins have sex with brahmin women both in the fertile phase of the menstrual cycle and at other times. But these days dogs have sex only with female dogs when they are in heat, not at other times. This is the second ancient tradition of the brahmins exhibited these days among dogs, but not among brahmins.

In the past brahmins neither bought nor sold brahmin women. They lived together because they loved each other and wanted their family line to continue. These days brahmins both buy and sell brahmin women. They live together whether they love each other or not and they want their family line to continue. But these days dogs neither buy nor sell female dogs. They live together because they’re attracted to each other and want their family line to continue. This is the third ancient tradition of the brahmins exhibited these days among dogs, but not among brahmins.

In the past brahmins did not store up money, grain, silver, or gold. These days brahmins do store up money, grain, silver, and gold. But these days dogs don’t store up money, grain, silver, or gold. This is the fourth ancient tradition of the brahmins exhibited these days among dogs, but not among brahmins.

In the past brahmins went looking for almsfood for dinner in the evening, and for breakfast in the morning. These days brahmins eat as much as they like until their bellies are full, then take away the leftovers. But these days dogs go looking for dinner in the evening, and for breakfast in the morning. This is the fifth ancient tradition of the brahmins exhibited these days among dogs, but not among brahmins.

These five ancient traditions of the brahmins are exhibited these days among dogs, but not among brahmins.”

AN 5.192

AN 5.192
With the Brahmin Doṇa
Doṇabrāhmaṇasutta

Then Doṇa the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Doṇa sat down to one side, and said to the Buddha:

“Mister Gotama, I have heard that the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for Mister Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Gotama.”

“Doṇa, do you too claim to be a brahmin?”

“Mister Gotama, if anyone should be rightly called a brahmin, it’s me. For I am well born on both my mother’s and father’s side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation. I recite and remember the hymns, and have mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the testament as fifth. I know philology and grammar, and am well versed in cosmology and the marks of a great man.”

“Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught. Those seers described five kinds of brahmins. A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin corpse-worker. Which one of these are you, Doṇa?”

“Mister Gotama, we don’t know about these five kinds of brahmins. We just know the word ‘brahmin’. Mister Gotama, please teach me this matter so I can learn about these five brahmins.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Doṇa replied. The Buddha said this:

“Doṇa, how is a brahmin equal to Brahmā?

It’s when a brahmin is well born on both the mother’s and the father’s sides, coming from a clean womb back to the seventh paternal generation, with irrefutable and impeccable genealogy. For forty-eight years he leads the boy’s spiritual life studying the hymns. Then he seeks a fee for his teacher, but only by legitimate means, not illegitimate.

In this context, Doṇa, what is legitimate? Not by farming, trade, raising cattle, archery, government service, or one of the professions, but solely by living on alms, not scorning the alms bowl. Having offered the fee to his teacher, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

Then they meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. They meditate spreading a heart full of compassion … rejoicing … equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Having developed these four divine meditations, when the body breaks up, after death, they’re reborn in a good place, a divine realm of Brahmā.

That’s how a brahmin is equal to Brahmā.

And how is a brahmin equal to a god?

It’s when a brahmin is well born on both the mother’s and the father’s sides … Having offered the fee to his teacher, he seeks a wife, but only by legitimate means, not illegitimate.

In this context, Doṇa, what is legitimate? Not by buying or selling, he only accepts a brahmin woman by the pouring of water. He has sex only with a brahmin woman. He does not have sex with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo-workers, chariot-makers, or scavengers. Nor does he have sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle.

And why does the brahmin not have sex with a pregnant woman? If a brahmin had sex with a pregnant woman, the boy or girl would be born in too much filth. That’s why the brahmin doesn’t have sex with a pregnant woman.

And why does the brahmin not have sex with a breastfeeding woman? If a brahmin had sex with a breastfeeding woman, the boy or girl would drink back the semen. That’s why the brahmin doesn’t have sex with a breastfeeding woman.

And why does the brahmin not have sex outside the fertile phase of the menstrual cycle? Because his brahmin wife is not there for sensual pleasure, fun, and enjoyment, but only for procreation. Having ensured his progeny through sex, he shaves off his hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness.

When he has gone forth, quite secluded from sensual pleasures, secluded from unskillful qualities, he enters and remains in the first absorption … second absorption … third absorption … fourth absorption. Having developed these four absorptions, when the body breaks up, after death, they're reborn in a good place, a heavenly realm.

That's how a brahmin is equal to god.

And how does a brahmin toe the line?

It's when a brahmin is well born on both the mother's and the father's sides …

Not by buying or selling, he only accepts a brahmin woman by the pouring of water. Having ensured his progeny through sex, his child makes him happy. Because of this attachment he stays in his family property, and does not go forth from the lay life to homelessness.

As far as the line of the ancient brahmins extends, he doesn't cross over it. That's why he's called a brahmin who toes the line.

That's how a brahmin toes the line.

And how does a brahmin cross the line?

It's when a brahmin is well born on both the mother's and the father's sides …

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers. And he has sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

As far as the line of the ancient brahmins extends, he crosses over it. That's why he's called a brahmin who crosses the line.

That's how a brahmin crosses the line.

And how is a brahmin a brahmin corpse-worker?

It's when a brahmin is well born on both the mother's and the father's sides, coming from a clean womb back to the seventh paternal generation, with irrefutable and impeccable genealogy. For forty-eight years he leads the virginal spiritual life studying the hymns. Then he seeks a fee for his teacher by legitimate means and illegitimate means. By farming, trade, raising cattle, archery, government service, or one of the professions, not solely by living on alms, not scorning the alms bowl.

Having offered a fee for his teacher, he seeks a wife by both legitimate and illegitimate means. That is, by buying or selling, as well as accepting a brahmin woman by the pouring of water. He has sex with a brahmin woman, as well as with a woman from a family of

aristocrats, peasants, menials, corpse-workers, hunters, bamboo workers, chariot-makers, or scavengers. And he has sex with women who are pregnant, breastfeeding, or outside the fertile phase of the menstrual cycle. His brahmin wife is there for sensual pleasure, fun, and enjoyment, as well as for procreation.

He earns a living by any kind of work. The brahmins say to him, ‘My good man, why is it that you claim to be a brahmin, but you earn a living by any kind of work?’

He says, ‘It’s like a fire that burns both pure and filthy substances, but doesn’t become corrupted by them. In the same way, my good man, if a brahmin earns a living by any kind of work, he is not corrupted by that.’

A brahmin is called a brahmin corpse-worker because he earns a living by any kind of work.

That’s how a brahmin is a brahmin corpse-worker.

Doṇa, the ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. They were the authors and propagators of the hymns, whose hymnal was sung and propagated and compiled in ancient times. These days, brahmins continue to sing and chant it. They continue chanting what was chanted, reciting what was recited, and teaching what was taught.

Those seers described five kinds of brahmins. A brahmin who is equal to Brahmā, one who is equal to a god, one who toes the line, one who crosses the line, and the fifth is a brahmin corpse-worker. Which one of these are you, Doṇa?”

“This being so, Mister Gotama, I don’t even qualify as a brahmin corpse-worker.

Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 5.193

AN 5.193
With Saṅgārava
Saṅgāravasutta

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, Saṅgārava sat down to one side, and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why sometimes even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced? And why is it that sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced?”

“Brahmin, there’s a time when your heart is overcome and mired in sensual desire and you don’t truly understand the escape from sensual desire that has arisen. At that time you don’t truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was mixed with dye such as red lac, turmeric, indigo, or rose madder. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in sensual desire … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was heated by fire, boiling and bubbling. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in ill will … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. Suppose there was a bowl of water overgrown with moss and aquatic plants. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in dullness and drowsiness … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in restlessness and remorse … Even hymns that are long-practiced don’t spring to mind, let alone those that are not practiced. Suppose there was a bowl of water stirred by the wind, churning, swirling, and rippling. Even a person with clear eyes checking their own reflection wouldn’t truly know it or see it. In the same way, when your heart is overcome and mired in restlessness and remorse …

Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

Furthermore, when your heart is overcome and mired in doubt … Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. Suppose there was a bowl of water that was cloudy, murky, and muddy, hidden in the darkness. Even a person with clear eyes checking their own reflection wouldn't truly know it or see it. In the same way, there's a time when your heart is overcome and mired in doubt and you don't truly understand the escape from doubt that has arisen. At that time you don't truly know or see what is good for yourself, good for another, or good for both. Even hymns that are long-practiced don't spring to mind, let alone those that are not practiced.

There's a time when your heart is not overcome and mired in sensual desire and you truly understand the escape from sensual desire that has arisen. At that time you truly know and see what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that was not mixed with dye such as red lac, turmeric, indigo, or rose madder. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in sensual desire … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not heated by a fire, boiling and bubbling. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in ill will … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not overgrown with moss and aquatic plants. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in dullness and drowsiness … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's not stirred by the wind, churning, swirling, and rippling. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, when your heart is not overcome and mired in restlessness and remorse … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

Furthermore, when your heart is not overcome and mired in doubt … Even hymns that are long-unpracticed spring to mind, let alone those that are practiced. Suppose there was a bowl of water that's transparent, clear, and unclouded, brought into the light. A person with clear eyes checking their own reflection would truly know it and see it. In the same way, there's a time when your heart is not overcome and mired in doubt and you truly understand the escape from doubt that has arisen. At that time you truly know and see

what is good for yourself, good for another, and good for both. Even hymns that are long-unpracticed spring to mind, let alone those that are practiced.

This is the cause, brahmin, this is the reason why sometimes even hymns that are long-practiced don't spring to mind, let alone those that are not practiced. And this is why sometimes even hymns that are long-unpracticed spring to mind, let alone those that are practiced."

"Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 5.194

AN 5.194
With Kāraṇapālī
Kāraṇapālīsutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time the brahmin Kāraṇapālī was working for the Licchavis. He saw the brahmin Piṅgiyānī coming off in the distance and said to him, “So, Piṅgiyānī, where are you coming from in the middle of the day?”

“I’m coming, my good man, from the presence of the ascetic Gotama.”

“What do you think of the ascetic Gotama’s lucidity of wisdom? Do you think he’s astute?”

“My good man, who am I to judge the ascetic Gotama’s lucidity of wisdom? You’d really have to be on the same level to judge his lucidity of wisdom.”

“Mister Piṅgiyānī praises the ascetic Gotama with magnificent praise indeed.”

“Who am I to praise the ascetic Gotama? He is praised by the praised as the first among gods and humans.”

“But for what reason are you so devoted to the ascetic Gotama?”

“Suppose a person was completely satisfied by the best tasting food. They wouldn’t be attracted to anything that tasted inferior. In the same way, when you hear the ascetic Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you’re not attracted to the doctrines of the various ascetics and brahmins.

Suppose a person who was weak with hunger was to obtain a honey-cake. Wherever they taste it, they would enjoy a sweet, delicious flavor. In the same way, when you hear the ascetic Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you get a sense of uplift, a confidence of the heart.

Suppose a person were to obtain a piece of sandalwood, whether yellow or red. Wherever they smelled it—whether at the root, the middle, or the top—they’d enjoy a delicious fragrance. In the same way, when you hear the ascetic Gotama’s teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you become filled with joy and happiness.

Suppose there was a person who was sick, suffering, gravely ill. A good doctor would cure them on the spot. In the same way, when you hear the ascetic Gotama's teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then you make an end of sorrow, lamentation, pain, sadness, and distress.

Suppose there was a lotus pond with clear, sweet, cool water, clean, with smooth banks, delightful. Then along comes a person struggling in the oppressive heat, weary, thirsty, and parched. They'd plunge into the lotus pond to bathe and drink. And all their stress, weariness, and heat exhaustion would die down. In the same way, when you hear the ascetic Gotama's teaching—whatever it may be, whether statements, mixed prose & verse, discussions, or amazing stories—then all your stress, weariness, and exhaustion die down."

When this was said, the brahmin Kāraṇapālī got up from his seat, arranged his robe over one shoulder, knelt on his right knee, raised his joined palms toward the Buddha, and expressed this heartfelt sentiment three times:

"Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Excellent, Mister Piṅgiyānī! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Piṅgiyānī has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Piṅgiyānī remember me as a lay follower who has gone for refuge for life."

AN 5.195

AN 5.195
Piṅgiyānī
Piṅgiyānīsutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Now at that time around five hundred Licchavis were visiting the Buddha. Some of the Licchavis were in blue, of blue color, clad in blue, adorned with blue. And some were similarly colored in yellow, red, or white. But the Buddha outshone them all in beauty and glory.

Then the brahmin Piṅgīyānī got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, “I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!”

“Then speak as you feel inspired,” said the Buddha. So the brahmin Piṅgīyānī extolled the Buddha in his presence with a fitting verse.

“Like a fragrant pink lotus that blooms in the morning, its fragrance unfaded—see
Aṅgīrasa shine, bright as the sun in the sky!”

Then those Licchavis clothed Piṅgiyānī with five hundred upper robes. And Piṅgiyānī clothed the Buddha with them.

Then the Buddha said to the Licchavis:

“Licchavis, the appearance of five treasures is rare in the world. What five? A Realized One, a perfected one, a fully awakened Buddha. A person who explains the teaching and training proclaimed by a Realized One. A person who understands the teaching and training proclaimed by a Realized One. A person who practices in line with the teaching. A person who is grateful and thankful. The appearance of these five treasures is rare in the world.”

AN 5.196

AN 5.196
The Great Dreams
Mahāsupinasutta

“Mendicants, before his awakening five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening. What five?

This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This is the first great dream that appeared to the Realized One before his awakening.

Next, a kind of grass called ‘the crosser’ grew up from his navel and stood pushing against the cloudy sky. This is the second great dream that appeared to the Realized One before his awakening.

Next, white caterpillars with black heads crawled up from his feet and covered his knees. This is the third great dream that appeared to the Realized One before his awakening.

Next, four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This is the fourth great dream that appeared to the Realized One before his awakening.

Next, he walked back and forth on top of a huge mountain of filth while remaining unsoiled. This is the fifth great dream that appeared to the Realized One before his awakening.

Now, as to when, before his awakening, the Realized One, the perfected one, the fully awakened Buddha was still not awake but intent on awakening. This great earth was his bed. Himalaya, king of mountains, was his pillow. His left hand was laid down in the eastern sea. His right hand was laid down in the western sea. And both his feet were laid down in the southern sea. This was fulfilled when the Buddha awakened to the perfect awakening. This was the first great dream that appeared to him while he was still not awakened.

As to when a kind of grass called ‘the crosser’ grew up from his navel and stood pushing against the cloudy sky. This was fulfilled when, after the Buddha had awakened to the noble eightfold path, it was well proclaimed wherever there are gods and humans. This was the second great dream that appeared to him while he was still not awakened.

As to when white caterpillars with black heads crawled up from his feet and covered his knees. This was fulfilled when many white-clothed laypeople went for refuge to him for

life. This was the third great dream that appeared to him while he was still not awakened.

As to when four birds of different colors came from the four quarters. They fell at his feet, turning pure white. This was fulfilled when members of the four classes—aristocrats, brahmins, peasants, and menials—went forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One and realized supreme freedom. This was the fourth great dream that appeared to him while he was still not awakened.

As to when he walked back and forth on top of a huge mountain of filth while remaining unsoiled. This was fulfilled when the Realized One received robes, almsfood, lodgings, and medicines and supplies for the sick. And he used them untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This was the fifth great dream that appeared to him while he was still not awakened.

Before his awakening these five great dreams appeared to the Realized One, the perfected one, the fully awakened Buddha, when he was still not awake but intent on awakening."

AN 5.197

AN 5.197
Obstacles to Rain
Vassasutta

“Mendicants, there are these five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse. What five?

In the upper atmosphere the fire element flares up, which disperses the clouds. This is the first obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

Furthermore, in the upper atmosphere the air element flares up, which disperses the clouds. This is the second obstacle to rain …

Furthermore, Rāhu, lord of titans, receives water in his hand and tosses it in the ocean. This is the third obstacle to rain …

Furthermore, the gods of the rain clouds become negligent. This is the fourth obstacle to rain …

Furthermore, humans become unprincipled. This is the fifth obstacle to rain, which the forecasters don’t know, and which their vision does not traverse.

These are the five obstacles to rain, which the forecasters don’t know, and which their vision does not traverse.”

AN 5.198

AN 5.198
Well-Spoken Words
Vācāsutta

“Mendicants, speech that has five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people. What five? It is speech that is timely, true, gentle, beneficial, and loving. Speech with these five factors is well spoken, not poorly spoken. It’s blameless and is not criticized by sensible people.”

AN 5.199

AN 5.199
Families
Kulasutta

“When ethical renunciates come to a family, the people create much merit for five reasons. What five?

When they see ethical renunciates coming to their family, the people bring up confidence in their hearts. At that time the family is practicing a path leading to heaven.

When ethical renunciates come to their family, the people rise from their seats, bow down, and offer them a seat. At that time the family is practicing a path leading to a birth in an eminent family.

When ethical renunciates come to their family, the people get rid of the stain of stinginess. At that time the family is practicing a path leading to being illustrious.

When ethical renunciates come to their family, the people share what they have as best they can. At that time the family is practicing a path leading to great wealth.

When ethical renunciates come to their family, the people ask questions and listen to the teachings. At that time the family is practicing a path leading to great wisdom.

When ethical renunciates come to a family, the people create much merit for these five reasons.”

AN 5.200

AN 5.200
Elements of Escape
Nissāraṇīyasutta

“Mendicants, there are these five elements of escape. What five?

Take a case where a mendicant focuses on sensual pleasures, but their mind isn’t secure, confident, settled, and decided about them. But when they focus on renunciation, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from sensual pleasures. They’re freed from the distressing and feverish defilements that arise because of sensual pleasures, so they don’t experience that kind of feeling. This is how the escape from sensual pleasures is explained.

Take another case where a mendicant focuses on ill will, but their mind isn’t secure … But when they focus on good will, their mind becomes secure … Their mind is in a good state … well detached from ill will. They’re freed from the distressing and feverish defilements that arise because of ill will, so they don’t experience that kind of feeling. This is how the escape from ill will is explained.

Take another case where a mendicant focuses on harming, but their mind isn’t secure … But when they focus on compassion, their mind is eager … Their mind is in a good state … well detached from harming. They’re freed from the distressing and feverish defilements that arise because of harming, so they don’t experience that kind of feeling. This is how the escape from harming is explained.

Take another case where a mendicant focuses on form, but their mind isn’t secure … But when they focus on the formless, their mind becomes secure … Their mind is in a good state … well detached from forms. They’re freed from the distressing and feverish defilements that arise because of form, so they don’t experience that kind of feeling. This is how the escape from forms is explained.

Take a case where a mendicant focuses on substantial reality, but their mind isn’t secure, confident, settled, and decided about it. But when they focus on the ending of substantial reality, their mind is secure, confident, settled, and decided about it. Their mind is in a good state, well developed, well risen, well freed, and well detached from substantial reality. They’re freed from the distressing and feverish defilements that arise because of substantial reality, so they don’t experience that kind of feeling. This is how the escape from substantial reality is explained.

Delight in sensual pleasures, ill will, harming, form, and substantial reality don’t linger within them. That’s why they’re called a mendicant who is without underlying tendencies,

who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering. These are the five elements of escape."

AN 5.201

AN 5.201
With Kimbila
Kimilasutta

At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, and each other after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

AN 5.202

AN 5.202
Listening to the Teaching
Dhammassavanasutta

“Mendicants, there are these five benefits of listening to the teaching. What five? You learn new things, clarify what you’ve learned, get over uncertainty, correct your views, and inspire confidence in your mind. These are the five benefits of listening to the teaching.”

AN 5.203

AN 5.203
A Thoroughbred
Assājānīyasutta

“Mendicants, a fine royal thoroughbred with five factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

What five? Integrity, speed, gentleness, patience, and sweetness. A fine royal thoroughbred with these five factors is worthy of a king. … In the same way, a mendicant with five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.

What five? Integrity, speed, gentleness, patience, and sweetness. A mendicant with these five qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 5.204

AN 5.204
Powers
Balasutta

“Mendicants, there are these five powers. What five? Faith, conscience, prudence, energy, and wisdom. These are the five powers.”

AN 5.205

AN 5.205
Emotional Barrenness
Cetokhilasutta

“Mendicants, there are these five kinds of emotional barrenness. What five? Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness. These are the five kinds of emotional barrenness.”

AN 5.206

AN 5.206
Shackles
Vinibandhasutta

“Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle.

Furthermore, a mendicant isn’t free of greed for the body … They’re not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing … They lead the spiritual life hoping to be reborn in one of the orders of gods, thinking: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle. These are the five emotional shackles.”

AN 5.207

AN 5.207
Porridge
Yāgusutta

“Mendicants, there are these five benefits of porridge. What five? It wards off hunger, quenches thirst, settles the wind, cleans the bladder, and helps digestion. These are the five benefits of porridge.”

AN 5.208

AN 5.208
Chew Sticks
Dantakaṭṭhasutta

“Mendicants, there are these five drawbacks of not using chew sticks. What five? It’s not good for your eyes, you get bad breath, your taste-buds aren’t cleaned, bile and phlegm cover your food, and you lose your appetite. These are the five drawbacks of not using chew sticks.

There are these five benefits of using chew sticks. What five? It’s good for your eyes, you don’t get bad breath, your taste-buds are cleaned, bile and phlegm don’t cover your food, and food agrees with you. These are the five benefits of using chew sticks.”

AN 5.209

AN 5.209
The Sound of Singing
Gītassarasutta

“Mendicants, there are these five drawbacks in reciting with a drawn-out singing voice. What five? You relish the sound of your own voice. Others relish the sound of your voice. Householders complain: ‘These ascetics, followers of the Sakyan, sing just like us!’ When you’re enjoying the melody, your immersion breaks up. Those who come after follow your example. These are the five drawbacks in reciting with a drawn-out singing voice.”

AN 5.210

AN 5.210
Unmindful
Muṭṭhassatisutta

“Mendicants, there are these five drawbacks of falling asleep unmindful and unaware. What five? You sleep badly and wake miserably. You have bad dreams. The deities don’t protect you. And you emit semen. These are the five drawbacks of falling asleep unmindful and unaware.

There are these five benefits of falling asleep mindful and aware. What five? You sleep at ease and wake happily. You don’t have bad dreams. The deities protect you. And you don’t emit semen. These are the five benefits of falling asleep mindful and aware.”

AN 5.211

AN 5.211
An Abuser
Akkosakasutta

“Mendicants, a mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks. What five? They’re expelled, cut off, shut out; or they commit a corrupt offense; or they contract a severe illness. They feel lost when they die. And when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. A mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, can expect these five drawbacks.”

AN 5.212

AN 5.212
Starting Arguments
Bhaṇḍanakārakasutta

“Mendicants, a mendicant who starts arguments, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect five drawbacks. What five? They don’t achieve the unachieved. What they have achieved falls away. They get a bad reputation. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. A mendicant who starts arguments, quarrels, disputes, debates, and disciplinary issues in the Saṅgha can expect these five drawbacks.”

AN 5.213

AN 5.213
Ethics
Sīlasutta

“Mendicants, there are these five drawbacks for an unethical person because of their failure in ethics. What five?

Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains substantial wealth on account of diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person’s body breaks up, after death, they’re reborn in a good place, a heavenly realm. This is the fifth benefit.

These are the five benefits for an ethical person because of their accomplishment in ethics.”

AN 5.214

AN 5.214
Someone Who Talks a Lot
Bahubhāṇisutta

“Mendicants, there are these five drawbacks for a person who talks a lot. What five? They use speech that’s false, divisive, harsh, and nonsensical. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks for a person who talks a lot.

There are these five benefits for a person who talks thoughtfully. What five? They don’t use speech that’s false, divisive, harsh, and nonsensical. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. These are the five benefits for a person who talks thoughtfully.”

AN 5.215

AN 5.215
Intolerance (1st)
Paṭhamaakkhantisutta

“Mendicants, there are these five drawbacks of intolerance. What five? Most people find you unlikable and unlovable. You have lots of enmity and many faults. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? Most people find you dear and lovable. You have little enmity and few faults. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of tolerance.”

AN 5.216

AN 5.216
Intolerance (2nd)
Dutiyaakkhantisutta

“Mendicants, there are these five drawbacks of intolerance. What five? Most people find you unlikable and unlovable. You’re cruel and remorseful. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks to intolerance.

There are these five benefits of tolerance. What five? Most people find you likable and lovable. You’re neither cruel nor remorseful. You don’t feel lost when you die. And when your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of tolerance.”

AN 5.217

AN 5.217
Uninspiring Conduct (1st)
Paṭhamaapāsādikasutta

“Mendicants, there are these five drawbacks of uninspiring conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of uninspiring conduct.

There are these five benefits of inspiring conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You don’t feel lost when you die. And when the body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of inspiring conduct.”

AN 5.218

AN 5.218
Uninspiring Conduct (2nd)
Dutiyaapāsādikasutta

“Mendicants, there are these five drawbacks of uninspiring conduct. What five? You don’t inspire confidence in those without it. You cause some with confidence to change their minds. You don’t follow the Teacher’s instructions. Those who come after you follow your example. And your mind doesn’t become clear. These are the five drawbacks of uninspiring conduct.

There are these five benefits of inspiring conduct. What five? You inspire confidence in those without it. You increase confidence in those who have it. You follow the Teacher’s instructions. Those who come after you follow your example. And your mind becomes clear. These are the five benefits of inspiring conduct.”

AN 5.219

AN 5.219
Fire
Aggisutta

“Mendicants, there are these five drawbacks of a fire. What five? It’s bad for your eyes. It’s bad for your complexion. It makes you weak. It draws in groups. And it encourages low talk. These are the five drawbacks of a fire.”

AN 5.220

AN 5.220
About Madhurā
Madhurāsutta

“Mendicants, there are these five drawbacks of Madhurā. What five? The ground is uneven and dusty, the dogs are fierce, the native spirits are vicious, and it’s hard to get almsfood. These are the five drawbacks of Madhurā.”

AN 5.221

AN 5.221
Long Wandering (1st)
Paṭhamadīghacārikasutta

“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don’t learn new things. You don’t clarify what you’ve learned. You lack confidence in some things you have learned. You contract a severe illness. You don’t have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

There are these five benefits of a reasonable amount of wandering. What five? You learn new things. You clarify what you’ve learned. You have confidence in some things you have learned. You don’t contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering.”

AN 5.222

AN 5.222
Long Wandering (2nd)
Dutiyadīghacārikasutta

“Mendicants, there are these five drawbacks for someone who likes long and aimless wandering. What five? You don’t achieve the unachieved. What you have achieved falls away. You lose confidence in some things you’ve achieved. You contract a severe illness. You don’t have any friends. These are the five drawbacks for someone who likes long and aimless wandering.

There are these five benefits of a reasonable amount of wandering. What five? You achieve the unachieved. What you have achieved doesn’t fall away. You’re confident in some things you’ve achieved. You don’t contract severe illness. You have friends. These are the five benefits of a reasonable amount of wandering.”

AN 5.223

AN 5.223
Overstaying
Atinivāsasutta

“Mendicants, there are these five drawbacks of overstaying. What five? You have a lot of stuff and store it up. You have a lot of medicine and store it up. You have a lot of duties and responsibilities, and become capable in whatever needs to be done. You mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you miss it. These are the five drawbacks of overstaying.

There are these five benefits of staying for a reasonable length of time. What five? You don’t have a lot of stuff and store it up. You don’t have a lot of medicine and store it up. You don’t have a lot of duties and responsibilities, or become capable in whatever needs to be done. You don’t mix closely with laypeople and renunciates, socializing inappropriately like a layperson. And when you leave that monastery, you don’t miss it. These are the five benefits of staying for a reasonable length of time.”

AN 5.224

AN 5.224
Stingy
Maccharīsutta

“Mendicants, there are these five drawbacks of overstaying. What five? You become stingy with dwellings, families, material possessions, praise, and the teaching. These are the five drawbacks of overstaying.

There are these five benefits of staying for a reasonable length of time. What five? You’re not stingy with dwellings, families, material possessions, praise, and the teaching. These are the five benefits of staying for a reasonable length of time.”

AN 5.225

AN 5.225
Visiting Families (1st)
Paṭhamakulūpakasutta

“Mendicants, there are these five drawbacks of visiting families. What five? You fall into an offense for wandering without leave. You fall into an offense for sitting in a private place with someone of the opposite sex. You fall into an offense for sitting in a hidden place with someone of the opposite sex. You fall into an offense for teaching more than five or six sentences to someone of the opposite sex. You have a lot of sensual thoughts. These are the five drawbacks of visiting families.”

AN 5.226

AN 5.226
Visiting Families (2nd)
Dutiyakulūpakasutta

“Mendicants, there are these five drawbacks for a mendicant who visits families for too long, mixing closely with them. What five? You often see members of the opposite sex. Seeing them, you become close. Being so close, you become intimate. Being intimate, lust overcomes you. When your mind is swamped by lust, you can expect that you will lead the spiritual life dissatisfied, or commit one of the corrupt offenses, or resign the training and return to a lesser life. These are the five drawbacks for a mendicant who visits families for too long, mixing closely with them.”

AN 5.227

AN 5.227
Riches
Bhogasutta

“Mendicants, there are these five drawbacks of riches. What five? Fire, water, kings, thieves, and unloved heirs all take a share. These are the five drawbacks of riches.

There are these five benefits of riches. What five? Riches enable you to make yourself happy and pleased, to make your mother and father; your children, partners, bondservants, workers, and staff, and your friends and colleagues happy and pleased, and to keep them all happy. And they enable you to establish an uplifting religious donation for ascetics and brahmins that’s conducive to heaven, ripens in happiness, and leads to heaven. These are the five benefits of riches.”

AN 5.228

AN 5.228
Eating Late
Ussūrabhattasutta

“Mendicants, there are these five drawbacks for a family who takes their meals late in the day. What five? When guests visit, they are not served on time. The deities who accept spirit-offerings are not served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are not served on time. Bondservants, workers, and staff do their duties neglectfully. A meal eaten during the wrong period is not nutritious. These are the five drawbacks for a family who takes their meals late in the day.

There are these five benefits for a family who takes their meals at a proper time. What five? When guests visit, they are served on time. The deities who accept spirit-offerings are served on time. Ascetics and brahmins who eat in one part of the day, abstaining from eating at night, and from food at the wrong time are served on time. Bondservants, workers, and staff do their duties attentively. A meal eaten during the proper period is nutritious. These are the five benefits for a family who takes their meals at a proper time.”

AN 5.229

AN 5.229
Black Snakes (1st)
Paṭhamakaṇhasappasutta

“Mendicants, there are these five drawbacks of a black snake. What five? It’s filthy, stinking, cowardly, frightening, and treacherous. These are the five dangers of a black snake.

In the same way there are five drawbacks of a female. What five? She’s filthy, stinking, cowardly, frightening, and treacherous. These are the five drawbacks of a female.”

AN 5.230

AN 5.230
Black Snakes (2nd)
Dutiyakaṇhasappasutta

“Mendicants, there are these five drawbacks of a black snake. What five? It’s irritable, hostile, venomous, fork-tongued, and treacherous. These are the five dangers of a black snake.

In the same way there are five drawbacks of a female. What five? She’s irritable, hostile, venomous, fork-tongued, and treacherous. This is a female’s venom: usually she’s very lustful. This is a female’s forked tongue: usually she speaks divisively. This is a female’s treachery: usually she’s an adulteress. These are the five drawbacks of a female.”

AN 5.231

AN 5.231
A Resident Mendicant
Āvāsikasutta

“Mendicants, a resident mendicant with five qualities is not admirable. What five? They’re not accomplished in being well-presented and doing their duties. They’re not very learned and don’t remember what they’ve learned. They’re not self-effacing and don’t enjoy self-effacement. They’re not a good speaker and don’t speak well. They’re witless, dull, and stupid. A resident mendicant with these five qualities is not admirable.

A resident mendicant with these five qualities is admirable. What five? They’re accomplished in being well-presented and doing their duties. They’re very learned and remember what they’ve learned. They’re self-effacing and enjoy self-effacement. They’re a good speaker and speak well. They’re wise, bright, and clever. A resident mendicant with these five qualities is admirable.”

AN 5.232

AN 5.232
Liked
Piyasutta

“Mendicants, a resident mendicant with five qualities is dear and beloved to their spiritual companions, respected and admired. What five?

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A resident mendicant with these five qualities is dear and beloved to their spiritual companions, respected and admired.”

AN 5.233

AN 5.233
Beautification
Sobhanasutta

“Mendicants, a resident mendicant with five qualities beautifies the monastery. What five?

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They’re a good speaker, with a polished, clear, and articulate voice that expresses the meaning.

They’re able to educate, encourage, fire up, and inspire those who approach them with a Dhamma talk.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

A resident mendicant with these five qualities beautifies the monastery.”

AN 5.234

AN 5.234
Very Helpful
Bahūpakārasutta

“Mendicants, a resident mendicant with five qualities is very helpful to the monastery. What five?

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They repair what is decayed and damaged.

When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce:

‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

A resident mendicant with these five qualities is very helpful to the monastery.”

AN 5.235

AN 5.235
A Compassionate Mendicant
Anukampasutta

“Mendicants, a resident mendicant with five qualities shows compassion to the lay people. What five? They encourage them in higher ethics. They equip them to see the truth of the teachings. When they are sick, they go to them and prompt their mindfulness, saying: ‘Establish your mindfulness, good sirs, in what is worthy.’ When a large mendicant Saṅgha is arriving with mendicants from abroad, they go to the lay people and announce: ‘A large mendicant Saṅgha is arriving with mendicants from abroad. Make merit! Now is the time to make merit!’ And they eat whatever food they give them, coarse or fine, not wasting a gift given in faith. A resident mendicant with these five qualities shows compassion to the lay people.”

AN 5.236

AN 5.236
Deserving Criticism (1st)
Paṭhamaavaṇṇārahasutta

“Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. Without examining or scrutinizing, they arouse faith in things that are dubious, and they don’t arouse faith in things that are inspiring. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They don’t arouse faith in things that are dubious, and they do arouse faith in things that are inspiring. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven.”

AN 5.237

AN 5.237
Deserving Criticism (2nd)
Dutiyaavaṇṇārahasutta

“Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They’re stingy and avaricious regarding monasteries. They’re stingy and avaricious regarding families. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They’re not stingy and avaricious regarding monasteries. They’re not stingy and avaricious regarding families. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven.”

AN 5.238

AN 5.238
Deserving Criticism (3rd)
Tatiyaavaṇṇārahasutta

“Mendicants, a resident mendicant with five qualities is cast down to hell. What five? Without examining or scrutinizing, they praise those deserving of criticism, and they criticize those deserving of praise. They’re stingy regarding monasteries, families, and material possessions. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? After examining and scrutinizing, they criticize those deserving of criticism, and they praise those deserving of praise. They’re not stingy regarding monasteries, families, and material possessions. A resident mendicant with these five qualities is raised up to heaven.”

AN 5.239

AN 5.239
Stinginess (1st)
Paṭhamamacchariyasutta

“Mendicants, a resident mendicant with five qualities is cast down to hell. What five? They’re stingy regarding monasteries, families, material possessions, and praise. And they waste a gift given in faith. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? They’re not stingy regarding monasteries, families, material possessions, and praise. And they don’t waste a gift given in faith. A resident mendicant with these five qualities is raised up to heaven.”

AN 5.240

AN 5.240
Stinginess (2nd)
Dutiyamacchariyasutta

“Mendicants, a resident mendicant with five qualities is cast down to hell. What five? They’re stingy regarding monasteries, families, material possessions, praise, and the teachings. A resident mendicant with these five qualities is cast down to hell.

A resident mendicant with five qualities is raised up to heaven. What five? They’re not stingy regarding monasteries, families, material possessions, praise, and the teachings. A resident mendicant with these five qualities is raised up to heaven.”

AN 5.241

AN 5.241
Bad Conduct (1st)
Paṭhamaduccaritasutta

“Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You feel lost when you die. And when your body breaks up, after death, you’re reborn in a place of loss, a bad place, the underworld, hell. These are the five drawbacks of bad conduct.

There are these five benefits of good conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You don’t feel lost when you die. When your body breaks up, after death, you’re reborn in a good place, a heavenly realm. These are the five benefits of good conduct.”

AN 5.242

AN 5.242
Bad Bodily Conduct (1st)
Paṭhamakāyaduccaritasutta

“Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

AN 5.243

AN 5.243
Bad Verbal Conduct (1st)
Paṭhamavacīduccaritasutta

“Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

AN 5.244

AN 5.244
Bad Mental Conduct (1st)
Paṭhamamanoduccaritasutta

“Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

AN 5.245

AN 5.245
Bad Conduct (2nd)
Dutiyaduccaritasutta

“Mendicants, there are these five drawbacks of bad conduct. What five? You blame yourself. After examination, sensible people criticize you. You get a bad reputation. You drift away from true teachings. You settle on untrue teachings. These are the five drawbacks of bad conduct.

There are these five benefits of good conduct. What five? You don’t blame yourself. After examination, sensible people praise you. You get a good reputation. You drift away from untrue teachings. You settle on true teachings. These are the five benefits of good conduct.”

AN 5.246

AN 5.246
Bad Bodily Conduct (2nd)
Dutiyakāyaduccaritasutta

“Mendicants, there are these five drawbacks in bad bodily conduct … benefits in good bodily conduct …”

AN 5.247

AN 5.247
Bad Verbal Conduct (2nd)
Dutiyavacīduccaritasutta

“Mendicants, there are these five drawbacks in bad verbal conduct … benefits in good verbal conduct …”

AN 5.248

AN 5.248
Bad Mental Conduct (2nd)
Dutiyamanoduccaritasutta

“Mendicants, there are these five drawbacks in bad mental conduct … benefits in good mental conduct …”

AN 5.249

AN 5.249
A Charnel Ground
Sivathikasutta

“Mendicants, there are these five drawbacks to a charnel ground. What five?

It’s filthy, stinking, frightening, a gathering place for savage monsters, and a weeping place for many people. These are the five drawbacks of a charnel ground.

In the same way there are five drawbacks of a person like a charnel ground. What five? To start with, some person has filthy conduct by way of body, speech, and mind. This is how they’re filthy, I say. That person is just as filthy as a charnel ground.

Because of their filthy conduct, they get a bad reputation. This is how they’re stinky, I say. That person is just as stinky as a charnel ground.

Because of their filthy conduct, good-hearted spiritual companions avoid them from afar. That’s how they’re frightening, I say. That person is just as frightening as a charnel ground.

Because of their filthy conduct, they live together with people of a similar character. This is how they gather with savage monsters, I say. That person is just as much a gathering place of savage monsters as a charnel ground.

Because of their filthy conduct, when good-hearted spiritual companions see them they complain: ‘Oh, it’s so painful for us to have to live together with such as these.’ This is how there’s weeping, I say. This person is just as much a weeping place for many people as a charnel ground.

These are the five drawbacks of a person like a charnel ground.”

AN 5.250

AN 5.250
Faith in Individuals
Puggalappasādasutta

“Mendicants, there are these five drawbacks of placing faith in an individual. What five?

The individual to whom a person is devoted falls into an offense such that the Saṅgha suspends them. It occurs to them: ‘This person dear and beloved to me has been suspended by the Saṅgha.’ They lose much of their faith in mendicants. So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the first drawback in placing faith in an individual.

Furthermore, the individual to whom a person is devoted falls into an offense such that the Saṅgha makes them sit at the end of the line. … This is the second drawback in placing faith in an individual.

Furthermore, the individual to whom a person is devoted departs for another region … disrobes … passes away. It occurs to them: ‘This person dear and beloved to me has passed away.’ So they don’t frequent other mendicants, they don’t hear the true teaching, and they fall away from the true teaching. This is the fifth drawback in placing faith in an individual.

These are the five drawbacks of placing faith in an individual.”

AN 5.251

AN 5.251
Who Should Give Ordination
Upasampādetabbasutta

“Mendicants, ordination should be given by a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Ordination should be given by a mendicant with these five qualities.”

AN 5.252

AN 5.252
Who Should Give Dependence
Nissayasutta

“Mendicants, dependence should be given by a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. Dependence should be given by a mendicant with these five qualities.”

AN 5.253

AN 5.253
Who Should Have a Novice as Attendant
Sāmaṇerasutta

“Mendicants, a novice should attend on a mendicant with five qualities. What five? It’s a mendicant who has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. A novice should attend on a mendicant with these five qualities.”

AN 5.254

AN 5.254
Five Kinds of Stinginess
Pañcamacchariyasutta

“Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. These are the five kinds of stinginess. The most contemptible of these five kinds of stinginess is stinginess with the teachings.”

AN 5.255

AN 5.255
Giving Up Stinginess
Macchariyappahānasutta

“Mendicants, the spiritual life is lived to give up and cut out these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. The spiritual life is lived to give up and cut out these five kinds of stinginess.”

AN 5.256

AN 5.256
The First Absorption
Paṭhamajhānasutta

“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. Without giving up these five qualities you can’t enter and remain in the first absorption.

But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. After giving up these five qualities you can enter and remain in the first absorption.”

AN 5.257-263

AN 5.257–263
The Second Absorption, Etc.
Dutiyajhānasuttādisattaka

“Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. Without giving up these five qualities you can’t realize perfection.

But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and the teachings. After giving up these five qualities you can realize perfection.”

AN 5.264

AN 5.264
Another Discourse on the First Absorption
Aparapaṭhamajhānasutta

“Mendicants, without giving up these five qualities you can’t enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t enter and remain in the first absorption.

But after giving up these five qualities you can enter and remain in the first absorption. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can enter and remain in the first absorption.”

AN 5.265-271

AN 5.265–271
Another Discourse on the Second Absorption, Etc.
Aparadutiyajhānasuttādi

“Mendicants, without giving up these five qualities you can’t enter and remain in the second absorption … third absorption … fourth absorption … or realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. Without giving up these five qualities you can’t realize perfection.

But after giving up these five qualities you can enter and remain in the second absorption … third absorption … fourth absorption … and realize the fruit of stream-entry … the fruit of once-return … the fruit of non-return … perfection. What five? Stinginess with dwellings, families, material possessions, praise, and lack of gratitude and thankfulness. After giving up these five qualities you can realize perfection.”

AN 5.272

AN 5.272
A Meal Designator
Bhattuddesakasutta

“Mendicants, a person with five qualities should not be appointed as meal designator. What five? They make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they don’t know if a meal has been assigned or not. A person with these five qualities should not be appointed as meal designator.

A person with five qualities should be appointed as meal designator. What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. A person with these five qualities should be appointed as meal designator.

A person with five qualities who has been appointed as meal designator should not be called upon … should be called upon … should be known as a fool … should be known as astute … they keep themselves broken and damaged … they keep themselves unbroken and undamaged … is cast down to hell … is raised up to heaven. What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a meal has been assigned or not. A meal designator with these five qualities is raised up to heaven.”

AN 5.273-285

AN 5.273–285
A Lodgings Assigner
Senāsanapaññāpakasuttādi

“Mendicants, a person with five qualities should not be appointed as lodgings assigner … they don’t know if a lodging has been assigned or not … A person with five qualities should be appointed as lodgings assigner … they know if a lodging has been assigned or not …

A person should not be appointed as lodgings allocator … they don’t know if a lodging has been allocated or not … A person should be appointed as lodgings allocator … they know if a lodging has been allocated or not …

A person should not be appointed as storeperson … they don’t know if stores are protected or not … A person should be appointed as storeperson … they know if stores are protected or not …

… robe receiver …

… robe distributor …

… porridge distributor …

… fruit distributor …

… cake distributor …

… dispenser of minor accessories …

… allocator of bathing cloths …

… bowl allocator …

… supervisor of monastery staff …

… supervisor of novices …

What five? They don’t make decisions prejudiced by favoritism, hostility, stupidity, and cowardice. And they know if a novice has been supervised or not. A supervisor of novices with these five qualities is raised up to heaven.”

AN 5.286

AN 5.286
A Monk
Bhikkhusutta

“Mendicants, a monk with five qualities is cast down to hell. What five? He kills living creatures, steals, has sex, lies, and uses alcoholic drinks that cause negligence. A monk with these five qualities is cast down to hell.

A monk with five qualities is raised up to heaven. What five? He doesn’t kill living creatures, steal, have sex, lie, or use alcoholic drinks that cause negligence. A monk with these five qualities is raised up to heaven.”

AN 5.287-292

AN 5.287–292
A Nun
Bhikkhunīsuttādi

“A nun … trainee nun … novice monk … novice nun … layman … laywoman … with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. With these five qualities they’re cast down to hell.

A nun … trainee nun … novice monk … novice nun … layman … laywoman … with five qualities is raised up to heaven. What five? They don’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence. With these five qualities they’re raised up to heaven.”

AN 5.293

AN 5.293
An Ājīvaka
Ājīvakasutta

“Mendicants, an Ājīvaka ascetic with five qualities is cast down to hell. What five? They kill living creatures, steal, have sex, lie, and use alcoholic drinks that cause negligence. An Ājīvaka ascetic with these five qualities is cast down to hell.”

AN 5.294-302

AN 5.294–302
A Jain Ascetic, Etc.
Nigaṇṭhasuttādi

“A Jain ascetic … disciple of the shavelings … a matted-hair ascetic … a wanderer … a follower of Māgaṇḍiya … a trident-bearing ascetic … a follower of the unobstructed … a follower of Gotama … one who performs rituals for the gods … with five qualities is cast down to hell. What five? They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. With these five qualities they’re cast down to hell.”

AN 5.303

AN 5.303
Untitled Discourse on Greed (1st)

~

“For insight into greed, five things should be developed. What five? The perceptions of ugliness, death, drawbacks, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed.”

AN 5.304

AN 5.304
Untitled Discourse on Greed (2nd)
~

“For insight into greed, five things should be developed. What five? The perceptions of impermanence, not-self, death, repulsiveness of food, and dissatisfaction with the whole world. For insight into greed, these five things should be developed.”

AN 5.305

AN 5.305
Untitled Discourse on Greed (3rd)

~

“For insight into greed, five things should be developed. What five? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, and the perception of fading away. For insight into greed, these five things should be developed.”

AN 5.306

AN 5.306
Untitled Discourse on Greed (4th)

~

“For insight into greed, five things should be developed. What five? The faculties of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed.”

AN 5.307

AN 5.307
Untitled Discourse on Greed (5th)

~

“For insight into greed, five things should be developed. What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For insight into greed, these five things should be developed.”

AN 5.308-1152

AN 5.308–1152
Untitled Discourses on Greed, Etc.

~

“For the complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed, five things should be developed.”

“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceit … deviousness … obstinacy … aggression … conceit … arrogance … vanity … negligence … for insight … complete understanding … finishing … giving up … ending … vanishing … fading away … cessation … giving away … letting go … five things should be developed.

What five? The powers of faith, energy, mindfulness, immersion, and wisdom. For the letting go of negligence, these five things should be developed.”

The Book of the Fives is finished.

AN 6.1

AN 6.1
Worthy of Offerings (1st)
Paṭhamaāhuneyyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It's a mendicant who, when they see a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

When they hear a sound with their ears …

When they smell an odor with their nose …

When they taste a flavor with their tongue …

When they feel a touch with their body …

When they know an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware.

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

AN 6.2

AN 6.2
Worthy of Offerings (2nd)
Dutiyaāhuneyyasutta

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It’s a mendicant who wields the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear

beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

AN 6.3

AN 6.3
Faculties
Indriyasutta

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? The faculties of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 6.4

AN 6.4
Powers
Balasutta

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? The powers of faith, energy, mindfulness, immersion, and wisdom. And they realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 6.5

AN 6.5
The Thoroughbred (1st)
Paṭhamaājānīyasutta

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

What six? It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s beautiful. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It’s when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 6.6

AN 6.6
The Thoroughbred (2nd)
Dutiyaājānīyasutta

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What six? It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s strong. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It’s when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 6.7

AN 6.7
The Thoroughbred (3rd)
Tatiyaājānīyasutta

“Mendicants, a fine royal thoroughbred with six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship. What six? It’s when a fine royal thoroughbred can endure sights, sounds, smells, tastes, and touches. And it’s fast. A fine royal thoroughbred with these six factors is worthy of a king, fit to serve a king, and is considered a factor of kingship.

In the same way, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six? It’s when a mendicant can endure sights, sounds, smells, tastes, touches, and ideas. A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 6.8

AN 6.8
Unsurpassable
Anuttariyasutta

“Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. These are the six unsurpassable things.”

AN 6.9

AN 6.9
Topics for Recollection
Anussatiṭṭhānasutta

“Mendicants, there are these six topics for recollection. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. These are the six topics for recollection.”

AN 6.10

AN 6.10
With Mahānāma
Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, when a noble disciple has reached the fruit and understood the instructions, what kind of meditation do they frequently practice?”

“Mahānāma, when a noble disciple has reached the fruit and understood the instructions they frequently practice this kind of meditation.

Firstly, a noble disciple recollects the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they’re joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they’re blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the Buddha.

Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They’ve entered the stream of the teaching and develop the recollection of the teaching.

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who

are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of ethics.

Furthermore, a noble disciple recollects their own generosity: 'I'm so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of generosity.

Furthermore, a noble disciple recollects the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When you're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, you feel bliss. And when you're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and develop the recollection of the deities.

When a noble disciple has reached the fruit and understood the instructions this is the kind of meditation they frequently practice."

AN 6.11

AN 6.11
Warm-hearted (1st)
Paṭhamasāraṇīyasutta

“Mendicants, there are these six warm-hearted qualities. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness, both in public and in private. This too is a warm-hearted quality.

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who practices it to the complete ending of suffering. This too is a warm-hearted quality.

These are the six warm-hearted qualities.”

AN 6.12

AN 6.12
Warm-hearted (2nd)
Dutiyasāraṇīyasutta

“Mendicants, these six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What six?

Firstly, a mendicant consistently treats their spiritual companions with bodily kindness, both in public and in private. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant consistently treats their spiritual companions with verbal kindness …

Furthermore, a mendicant consistently treats their spiritual companions with mental kindness …

Furthermore, a mendicant shares without reservation any material possessions they have gained by legitimate means, even the food placed in the alms-bowl, using them in common with their ethical spiritual companions. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the precepts shared with their spiritual companions, both in public and in private. Those precepts are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. This too is a warm-hearted quality.

Furthermore, a mendicant lives according to the view shared with their spiritual companions, both in public and in private. That view is noble and emancipating, and delivers one who practices it to the complete ending of suffering. This warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

These six warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

AN 6.13

AN 6.13
Elements of Escape
Nissāraṇīyasutta

“Mendicants, there are these six elements of escape. What six?

Take a mendicant who says: ‘I’ve developed the heart’s release by love. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow ill will still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the heart’s release by love has been developed and properly implemented, yet somehow ill will still occupies the mind. For it is the heart’s release by love that is the escape from ill will.’

Take another mendicant who says: ‘I’ve developed the heart’s release by compassion. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow the thought of harming still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by compassion that is the escape from thoughts of harming.’

Take another mendicant who says: ‘I’ve developed the heart’s release by rejoicing. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow discontent still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by rejoicing that is the escape from discontent.’

Take another mendicant who says: ‘I’ve developed the heart’s release by equanimity. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow desire still occupies my mind.’ They should be told, ‘Not so, venerable! … For it is the heart’s release by equanimity that is the escape from desire.’

Take another mendicant who says: ‘I’ve developed the signless release of the heart. I’ve cultivated it, made it my vehicle and my basis, kept it up, consolidated it, and properly implemented it. Yet somehow my consciousness still follows after signs.’ They should be told, ‘Not so, venerable! … For it is the signless release of the heart that is the escape from all signs.’

Take another mendicant who says: ‘I’m rid of the conceit “I am”. And I don’t regard anything as “I am this”. Yet somehow the dart of doubt and indecision still occupies my mind.’ They should be told, ‘Not so, venerable! Don’t say that. Don’t misrepresent the Buddha, for misrepresentation of the Buddha is not good. And the Buddha would not say that. It’s impossible, reverend, it cannot happen that the conceit “I am” has been done

away with, and nothing is regarded as “I am this”, yet somehow the dart of doubt and indecision still occupies the mind. For it is the uprooting of the conceit “I am” that is the escape from the dart of doubt and indecision.’

These are the six elements of escape.”

AN 6.14

AN 6.14
A Good Death
Bhaddakasutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“A mendicant lives life so as to not have a good death. And how do they live life so as to not have a good death?

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who lives life like this does not have a good death. This is called a mendicant who enjoys substantial reality, who hasn’t given up substantial reality to rightly make an end of suffering.

A mendicant lives life so as to have a good death. And how do they live life so as to have a good death?

Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them. A mendicant who lives life like this has a good death. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering.

A beast who likes to proliferate, enjoying proliferation, fails to win extinguishment, the supreme sanctuary from the yoke.

But one who gives up proliferation, enjoying the state of non-proliferation, wins extinguishment, the supreme sanctuary from the yoke.”

AN 6.15

AN 6.15
Regret
Anutappiyasutta

There Sāriputta addressed the mendicants:

“As a mendicant makes their bed, so they must lie in it, and die tormented by regrets. And how do they die tormented by regrets?

Take a mendicant who relishes work, talk, sleep, company, closeness, and proliferation. They love these things and like to relish them. A mendicant who makes their bed like this must lie in it, and die tormented by regrets. This is called a mendicant who enjoys substantial reality, who hasn’t given up substantial reality to rightly make an end of suffering.

As a mendicant makes their bed, so they must lie in it, and die free of regrets. And how do they die free of regrets?

Take a mendicant who doesn’t relish work, talk, sleep, company, closeness, and proliferation. They don’t love these things or like to relish them. A mendicant who makes their bed like this must lie in it, and die free of regrets. This is called a mendicant who delights in extinguishment, who has given up substantial reality to rightly make an end of suffering.

A beast who likes to proliferate, enjoying proliferation, fails to win extinguishment, the supreme sanctuary from the yoke.

But one who gives up proliferation, enjoying the state of non-proliferation, wins extinguishment, the supreme sanctuary from the yoke.”

AN 6.16

AN 6.16
Nakula's Father
Nakulapitusutta

At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Now at that time the householder Nakula's father was sick, suffering, gravely ill. Then the housewife Nakula's mother said to him:

"Householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha. Householder, you might think: 'When I've gone, the housewife Nakula's mother won't be able to provide for the children and keep up the household carpets.' But you should not see it like this. I'm skilled at spinning cotton and carding wool. I'm able to provide for the children and keep up the household carpets. So householder, don't pass away with concerns …

Householder, you might think: 'When I've gone, the housewife Nakula's mother will take another husband.' But you should not see it like this. Both you and I know that we have remained celibate while at home for the past sixteen years. So householder, don't pass away with concerns …

Householder, you might think: 'When I've gone, the housewife Nakula's mother won't want to see the Buddha and his Saṅgha of mendicants.' But you should not see it like this. When you've gone, I'll want to see the Buddha and his mendicant Saṅgha even more. So householder, don't pass away with concerns …

Householder, you might think: 'The housewife Nakula's mother won't fulfill ethics.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who fulfills their ethics. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns …

Householder, you might think: 'The housewife Nakula's mother doesn't have internal serenity of heart.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has internal serenity of heart. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns …

Householder, you might think: 'The housewife Nakula's mother has not gained a basis, a firm basis, and solace in this teaching and training. She has not gone beyond doubt, got rid of indecision, and gained assurance. And she's not independent of others in the Teacher's instructions.' But you should not see it like this. I am one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. I have gone beyond doubt, got rid of indecision, and gained assurance. And I am

independent of others in the Teacher's instructions. Whoever doubts this can go and ask the Buddha. He is staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. So householder, don't pass away with concerns. Such concern is suffering, and it's criticized by the Buddha."

And then, as Nakula's mother was giving this advice to Nakula's father, his illness died down on the spot. And that's how Nakula's father recovered from that illness. Soon after recovering, leaning on a staff he went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and compassion.

She is one of those white-robed disciples of the Buddha who fulfills their ethics.

She is one of those white-robed disciples of the Buddha who has internal serenity of heart.

She is one of those white-robed disciples of the Buddha who has gained a basis, a firm basis, and solace in this teaching and training. She has gone beyond doubt, got rid of indecision, and gained assurance. And she is independent of others in the Teacher's instructions.

You're fortunate, householder, so very fortunate, to have the housewife Nakula's mother advise and instruct you out of kindness and compassion."

AN 6.17

AN 6.17
Sleep
Soppasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, and sat down on the seat spread out. Venerable Sāriputta also came out of retreat, went to the assembly hall, bowed to the Buddha and sat down to one side. Venerables Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda did the same. The Buddha spent much of the night sitting in meditation, then got up from his seat and entered his dwelling. And soon after the Buddha left those venerables each went to their own dwelling.

But those mendicants who were junior, recently gone forth, newly come to this teaching and training slept until the sun came up, snoring. The Buddha saw them doing this, with his clairvoyance that is purified and superhuman. He went to the assembly hall, sat down on the seat spread out, and addressed the mendicants:

"Mendicants, where is Sāriputta? Where are Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahācunda, Mahākappina, Anuruddha, Revata, and Ānanda? Where have these senior disciples gone?"

"Soon after the Buddha left those venerables each went to their own dwelling."

"So, mendicants, when the senior mendicants left, why did you sleep until the sun came up, snoring?

What do you think, mendicants? Have you ever seen or heard of an anointed aristocratic king who rules his whole life, dear and beloved to the country, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?"

"No, sir."

"Good, mendicants! I too have never seen or heard of such a thing.

What do you think, mendicants? Have you ever seen or heard of an appointed official … a hereditary official … a general … a village chief … or a guild head who runs the guild his whole life, dear and beloved to the guild, while indulging in the pleasures of sleeping, lying down, and drowsing as much as he likes?"

"No, sir."

“Good, mendicants! I too have never seen or heard of such a thing.

What do you think, mendicants? Have you ever seen or heard of an ascetic or brahmin who indulges in the pleasures of sleeping, lying down, and drowsing as much as they like? Their sense doors are unguarded, they eat too much, they’re not dedicated to wakefulness, they’re unable to discern skillful qualities, and they don’t pursue the development of the qualities that lead to awakening in the evening and toward dawn. Yet they realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing.

So you should train like this: ‘We will guard our sense doors, eat in moderation, be dedicated to wakefulness, discern skillful qualities, and pursue the development of the qualities that lead to awakening in the evening and toward dawn.’ That’s how you should train.”

AN 6.18

AN 6.18
A Fish Dealer
Macchabandhasutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road he saw a fish dealer in a certain spot selling fish that he had killed himself. Seeing this he left the road, sat at the root of a tree on the seat spread out, and addressed the mendicants, “Mendicants, do you see that fish dealer selling fish that he killed himself?”

“Yes, sir.”

“What do you think, mendicants? Have you ever seen or heard of a fish dealer selling fish that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the fish are led to the slaughter he regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of a butcher of cattle selling cattle that he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the cattle are led to the slaughter he regards them with bad intentions.

What do you think, mendicants? Have you ever seen or heard of a butcher of sheep … a butcher of pigs … a butcher of poultry … or a deer-hunter selling deer which he killed himself who, by means of that work and livelihood, got to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune?”

“No, sir.”

“Good, mendicants! I too have never seen or heard of such a thing. Why is that? Because when the deer are led to the slaughter he regards them with bad intentions.

By regarding even animals led to the slaughter with bad intentions he did not get to travel by elephant, horse, chariot, or vehicle, or to enjoy wealth, or to live off a large fortune.

How much worse is someone who regards human beings brought to the slaughter with bad intentions! This will be for their lasting harm and suffering. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.”

AN 6.19

AN 6.19
Mindfulness of Death (1st)
Paṭhamamaraṇassatisutta

At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death. But do you develop mindfulness of death?”

When he said this, one of the mendicants said to the Buddha, “Sir, I develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat a meal of almsfood, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

When this was said, the Buddha said to those mendicants:

“As to the mendicants who develop mindfulness of death by wishing to live for a day and night … or to live for a day … or to live as long as it takes to eat a meal of almsfood … or to live as long as it takes to chew and swallow four or five mouthfuls—these are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

But as to the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful … or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out—these are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

AN 6.20

AN 6.20
Mindfulness of Death (2nd)
Dutiyamaraṇassatisutta

At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants:

“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death. And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in freedom from death and end in freedom from death?

As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to me. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress. ’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die tonight?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. And if I died from that it would be an obstacle to my progress. ’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die today?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor,

perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death."

AN 6.21

AN 6.21
At Sāma Village
Sāmakasutta

At one time the Buddha was staying in the land of the Sakyans near the little village of Sāma, by a lotus pond.

Then, late at night, a glorious deity, lighting up the entire lotus pond, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, three qualities lead to the decline of a mendicant. What three? Relishing work, talk, and sleep. These three qualities lead to the decline of a mendicant.”

That’s what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

“It’s unfortunate for those of you who even the deities know are declining in skillful qualities. I will teach you three more qualities that lead to decline. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, are three qualities that lead to decline? Enjoyment of company, being hard to admonish, and having bad friends. These three qualities lead to decline.

Whether in the past, future, or present, all those who decline in skillful qualities do so because of these six qualities.”

AN 6.22

AN 6.22
Non-decline
Aparihāniyasutta

“Mendicants, I will teach you these six principles that prevent decline. … And what, mendicants, are the six principles that prevent decline? Not relishing work, talk, sleep, and company, being easy to admonish, and having good friends. These six qualities prevent decline.

Whether in the past, future, or present, all those who have not declined in skillful qualities do so because of these six qualities.”

AN 6.23

AN 6.23
Dangers
Bhayasutta

“‘Danger’, mendicants, is a term for sensual pleasures. ‘Suffering’, ‘disease’, ‘boil’, ‘snare’, and ‘bog’ are terms for sensual pleasures.

And why is ‘danger’ a term for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures.

And why are ‘suffering’, ‘disease’, ‘boil’, ‘snare’, and ‘bog’ terms for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from suffering, disease, boils, chains, or bogs in the present life or in lives to come. That is why these are terms for sensual pleasures.

Danger, suffering, disease, boils, and snares and bogs both. These describe the sensual pleasures to which ordinary people are attached.

Seeing the danger in grasping, the origin of birth and death, the unattached are freed with the ending of birth and death.

Happy, they’ve come to a safe place, extinguished in this very life. They’ve gone beyond all threats and dangers, and risen above all suffering.”

AN 6.24

AN 6.24
The Himalaya
Himavantasutta

“Mendicants, a mendicant who has six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance! What six? It’s when a mendicant is skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion. A mendicant who has these six qualities could shatter Himalaya, the king of mountains, let alone this wretched ignorance!”

AN 6.25

AN 6.25
Topics for Recollection
Anussatiṭṭhānasutta

“Mendicants, there are these six topics for recollection. What six?

Firstly, a noble disciple recollects the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. Relying on this, some sentient beings are purified in this way.

Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects their own generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their generosity their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects the deities: ‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā’s Host, and gods even higher than these. When those deities passed away from

here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.'

When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They've left behind greed; they're free of it and have risen above it. 'Greed' is a term for the five kinds of sensual stimulation. Relying on this, some sentient beings are purified in this way.

These are the six topics for recollection."

AN 6.26

AN 6.26
With Mahākaccāna
Mahākaccānasutta

There Mahākaccāna addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahākaccāna said this:

“It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opportunity amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. What six?

Firstly, a noble disciple recollects the Realized One: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

Furthermore, a noble disciple recollects the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ When a noble disciple recollects the teaching their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects their own ethical precepts, which are unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical precepts their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects their own generosity: ‘I’m so fortunate, so very fortunate! Among people full of the stain of stinginess I live at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.’ When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. …

Furthermore, a noble disciple recollects the deities: ‘There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā’s Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.’ When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving. They’ve left behind greed; they’re free of it and have risen above it. ‘Greed’ is a term for the five kinds of sensual stimulation. That noble disciple meditates with a heart just like space, abundant, expansive, limitless, free of enmity and ill will. Relying on this, some sentient beings become pure in this way.

It’s incredible, reverends, it’s amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opportunity amid confinement; that is, the six topics for recollection. They are in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.”

AN 6.27

AN 6.27
Proper Occasions (1st)
Paṭhamasamayasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how many occasions are there for going to see an esteemed mendicant?”

“Mendicant, there are six occasions for going to see an esteemed mendicant. What six?

Firstly, there’s a time when a mendicant’s heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say: ‘My heart is overcome and mired in sensual desire, and I don’t truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire.’ Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome and mired in ill will … This is the second occasion for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome and mired in dullness and drowsiness … This is the third occasion for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome and mired in restlessness and remorse … This is the fourth occasion for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant’s heart is overcome and mired in doubt … This is the fifth occasion for going to see an esteemed mendicant.

Furthermore, there’s a time when a mendicant doesn’t understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say: ‘I don’t understand what kind of meditation to focus on in order to end the defilements in the present life. Venerable, please teach me how to end the defilements.’ Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.

These are the six occasions for going to see an esteemed mendicant.”

AN 6.28

AN 6.28
Proper Occasions (2nd)
Dutiyasamayasutta

At one time several senior mendicants were staying near Varanasi, in the deer park at Isipatana. Then after the meal, on their return from almsround, this discussion came up among them while sitting together in the pavilion.

“Reverends, how many occasions are there for going to see an esteemed mendicant?”

When this was said, one of the mendicants said to the senior mendicants:

“Reverends, there’s a time after an esteemed mendicant’s meal when they return from almsround. Having washed their feet they sit down cross-legged, set their body straight, and establish mindfulness in their presence. That is the proper occasion for going to see an esteemed mendicant.”

When this was said, one of the mendicants said to that mendicant:

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time the fatigue from walking and from eating has not faded away. There’s a time late in the afternoon when an esteemed mendicant comes out of retreat. They sit cross-legged in the shade of their porch , set their body straight, and establish mindfulness in their presence. That is the proper occasion for going to see an esteemed mendicant.”

When this was said, one of the mendicants said to that mendicant:

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time they are still practicing the same meditation subject as a foundation of immersion that they focused on during the day. There’s a time when an esteemed mendicant has risen at the crack of dawn. They sit down cross-legged, set their body straight, and establish mindfulness in their presence. That is the proper occasion for going to see an esteemed mendicant.”

When this was said, one of the mendicants said to that mendicant:

“Reverend, that’s not the proper occasion for going to see an esteemed mendicant. For at that time their body is full of vitality and they find it easy to focus on the instructions of the Buddhas.”

When this was said, Venerable Mahākaccāna said to those senior mendicants:

“Reverends, I have heard and learned this in the presence of the Buddha: ‘Mendicants, there are six occasions for going to see an esteemed mendicant.

What six? Firstly, there's a time when a mendicant's heart is overcome and mired in sensual desire, and they don't truly understand the escape from sensual desire that has arisen. On that occasion they should go to an esteemed mendicant and say:

"My heart is overcome and mired in sensual desire, and I don't truly understand the escape from sensual desire that has arisen. Venerable, please teach me how to give up sensual desire." Then that esteemed mendicant teaches them how to give up sensual desire. This is the first occasion for going to see an esteemed mendicant.

Furthermore, there's a time when a mendicant's heart is overcome and mired in ill will … dullness and drowsiness … restlessness and remorse … doubt …

Furthermore, there's a time when a mendicant doesn't understand what kind of meditation they need to focus on in order to end the defilements in the present life. On that occasion they should go to an esteemed mendicant and say, "I don't understand what kind of meditation to focus on in order to end the defilements in the present life. Venerable, please teach me how to end the defilements." Then that esteemed mendicant teaches them how to end the defilements. This is the sixth occasion for going to see an esteemed mendicant.'

Reverends, I have heard and learned this in the presence of the Buddha: 'These are the six occasions for going to see an esteemed mendicant.'"

AN 6.29

AN 6.29
With Udāyī
Udāyīsutta

Then the Buddha said to Udāyī, “Udāyī, how many topics for recollection are there?”

When he said this, Udāyī kept silent.

And a second time … and a third time, the Buddha said to him, “Udāyī, how many topics for recollection are there?”

And a second time and a third time Udāyī kept silent.

Then Venerable Ānanda said to Venerable Udāyī, “Reverend Udāyī, the teacher is addressing you.”

“Reverend Ānanda, I hear the Buddha.

It’s when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. This is a topic for recollection.”

Then the Buddha said to Venerable Ānanda: “Ānanda, I know that this silly man Udāyī is not committed to the higher mind. Ānanda, how many topics for recollection are there?”

“Sir, there are five topics for recollection. What five?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption. When this topic of recollection is developed and cultivated in this way it leads to blissful meditation in this very life.

Furthermore, a mendicant focuses on the perception of light, concentrating on the perception of day regardless of whether it’s night or day. And so, with an open and unenveloped heart, they develop a mind that’s full of radiance. When this topic of recollection is developed and cultivated in this way it leads to knowledge and vision.

Furthermore, a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. ‘In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.’ When this topic of recollection is developed and cultivated in this way it leads to giving up sensual desire.

Furthermore, suppose a mendicant were to see a corpse thrown in a charnel ground. And it had been dead for one, two, or three days, bloated, livid, and festering. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Or suppose they were to see a corpse thrown in a charnel ground being devoured by crows, hawks, vultures, dogs, jackals, and many kinds of little creatures. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’

Furthermore, suppose they were to see a corpse thrown in a charnel ground, a skeleton with flesh and blood, held together by sinews … A skeleton without flesh but smeared with blood, and held together by sinews … A skeleton rid of flesh and blood, held together by sinews … Bones rid of sinews scattered in every direction. Here a hand-bone, there a foot-bone, here a shin-bone, there a thigh-bone, here a hip-bone, there a rib-bone, here a back-bone, there an arm-bone, here a neck-bone, there a jaw-bone, here a tooth, there the skull … White bones, the color of shells … Decrepit bones, heaped in a pile … Bones rotted and crumbled to powder. They’d compare it with their own body: ‘This body is also of that same nature, that same kind, and cannot go beyond that.’ When this topic of recollection is developed and cultivated in this way it leads to uprooting the conceit ‘I am’.

Furthermore, a mendicant, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. When this topic of recollection is developed and cultivated in this way it leads to the penetration of many elements. These are the five topics for recollection.”

“Good, good, Ānanda. Well then, Ānanda, you should also remember this sixth topic for recollection. In this case, a mendicant goes out mindfully, returns mindfully, stands mindfully, sits mindfully, lies down mindfully, and applies themselves to work mindfully. When this topic of recollection is developed and cultivated in this way it leads to mindfulness and situational awareness.”

AN 6.30

AN 6.30
Unsurpassable
Anuttariyasutta

“Mendicants, these six things are unsurpassable. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection.

And what is the unsurpassable seeing? Some people go to see an elephant-treasure, a horse-treasure, a jewel-treasure, or a diverse spectrum of sights; or ascetics and brahmins of wrong view and wrong practice. There is such a seeing, I don’t deny it. That seeing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable seeing is when someone with settled faith and love, sure and devoted, goes to see a Realized One or their disciple. This is in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment. This is called the unsurpassable seeing. Such is the unsurpassable seeing.

But what of the unsurpassable hearing? Some people go to hear the sound of drums, arched harps, singing, or a diverse spectrum of sounds; or ascetics and brahmins of wrong view and wrong practice. There is such a hearing, I don’t deny it. That hearing … doesn’t lead to extinguishment. The unsurpassable hearing is when someone with settled faith and love, sure and devoted, goes to hear the teaching of a Realized One or one of his disciples. … This is called the unsurpassable hearing. Such is the unsurpassable seeing and hearing.

But what of the unsurpassable acquisition? Some people acquire a child, a wife, wealth, or a diverse spectrum of things; or they acquire faith in an ascetic or brahmin of wrong view and wrong practice. There is such an acquisition, I don’t deny it. That acquisition … doesn’t lead to extinguishment. The unsurpassable acquisition is when someone with settled faith and love, sure and devoted, acquires faith in a Realized One or their disciple. … This is called the unsurpassable acquisition. Such is the unsurpassable seeing, hearing, and acquisition.

But what of the unsurpassable training? Some people train in elephant riding, horse riding, chariot driving, archery, swordsmanship, or a diverse spectrum of things; or they train under an ascetic or brahmin of wrong view and wrong practice. There is such a training, I don’t deny it. That training … doesn’t lead to extinguishment. The unsurpassable training is when someone with settled faith and love, sure and devoted, trains in the higher ethics, the higher mind, and the higher wisdom in the teaching and training proclaimed by a Realized One. … This is called the unsurpassable training. Such is the unsurpassable seeing, hearing, acquisition, and training.

But what of the unsurpassable service? Some people serve an aristocrat, a brahmin, a householder, or a diverse spectrum of people; or they serve ascetics and brahmins of

wrong view and wrong practice. There is such service, I don't deny it. That service … doesn't lead to extinguishment. The unsurpassable service is when someone with settled faith and love, sure and devoted, serves a Realized One or their disciple. … This is called the unsurpassable service. Such is the unsurpassable seeing, listening, acquisition, training, and service.

But what of the unsurpassable recollection? Some people recollect a child, a wife, wealth, or a diverse spectrum of things; or they recollect an ascetic or brahmin of wrong view and wrong practice. There is such recollection, I don't deny it. That recollection is low, crude, ordinary, ignoble, and pointless. It doesn't lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. The unsurpassable recollection is when someone with settled faith and love, sure and devoted, recollects a Realized One or their disciple. … This is called the unsurpassable recollection.

These are the six unsurpassable things.

They've gained the unsurpassed seeing, the unsurpassed hearing, and the unsurpassable acquisition. They enjoy the unsurpassable training

and serve with care. Then they develop recollection connected with seclusion, which is safe, and leads to freedom from death.

They rejoice in diligence, alert and ethically restrained. And in time they arrive at the place where suffering ceases."

AN 6.31

AN 6.31
A Trainee
Sekhasutta

“These six things lead to the decline of a mendicant trainee. What six? They relish work, talk, sleep, and company. They don’t guard the sense doors, and they eat too much. These six things lead to the decline of a mendicant trainee.

These six things don’t lead to the decline of a mendicant trainee. What six? They don’t relish work, talk, sleep, and company. They guard the sense doors, and they don’t eat too much. These six things don’t lead to the decline of a mendicant trainee.”

AN 6.32

AN 6.32
Non-decline (1st)
Paṭhamaaparihānasutta

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for diligence, and for hospitality. These six things don't lead to the decline of a mendicant."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

"Respect for the Teacher and the teaching, and keen respect for the Saṅgha; a mendicant who respects diligence and hospitality can't decline, and has drawn near to extinguishment."

AN 6.33

AN 6.33
Non-decline (2nd)
Dutiyaaparihānasutta

“Tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, these six things don’t lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for conscience, and for prudence. These six things don’t lead to the decline of a mendicant.’

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Respect for the Teacher and the teaching, and keen respect for the Saṅgha; having both conscience and prudence, reverential and respectful, such a one can’t decline, and has drawn near to extinguishment.”

AN 6.34

AN 6.34
With Mahāmoggallāna
Mahāmoggallānasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as Venerable Mahāmoggallāna was in private retreat this thought came to his mind, "Which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm. There they knew that Tissa the Brahmā was very mighty and powerful.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared in that Brahmā realm.

Tissa saw Moggallāna coming off in the distance, and said to him, "Come, my good Moggallāna! Welcome, my good Moggallāna! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you." Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

Moggallāna said to him, "Tissa, which gods know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

"The gods of the Four Great Kings know this."

"But do all of them know this?"

"No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers."

"But Tissa, is it only the gods of the Four Great Kings who know that they are stream-enterers, or do the gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … and the Gods Who Control what is Imagined by Others know that they are stream-enterers, not liable to be reborn in the underworld, bound for awakening?"

"The gods of these various classes know this."

"But do all of them know this?"

“No, my good Moggallāna, not all of them. Those who lack experiential confidence in the Buddha, the teaching, and the Saṅgha, and lack the ethics loved by the noble ones, do not know that they are stream-enterers. But those who have experiential confidence in the Buddha, the teaching, and the Saṅgha, and have the ethics loved by the noble ones, do know that they are stream-enterers.”

Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from that Brahmā realm and reappeared in Jeta’s Grove.

AN 6.35

AN 6.35
Things That Play a Part in Realization
Vijjābhāgiyasutta

“These six things play a part in realization. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. These are the six things that play a part in realization.”

AN 6.36

AN 6.36
Roots of Arguments
Vivādamūlasutta

“Mendicants, there are these six roots of arguments. What six? Firstly, a mendicant is irritable and hostile. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of arguments, so it doesn’t come up in the future.

Furthermore, a mendicant is offensive and contemptuous … They’re jealous and stingy … devious and deceitful … with corrupt wishes and wrong view … They’re attached to their own views, holding them tight, and refusing to let go. Such a mendicant lacks respect and reverence for the Teacher, the teaching, and the Saṅgha, and they don’t fulfill the training. They create a dispute in the Saṅgha, which is for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. If you see such a root of arguments in yourselves or others, you should try to give up this bad thing. If you don’t see it, you should practice so that it doesn’t come up in the future. That’s how to give up this bad root of arguments, so it doesn’t come up in the future. These are the six roots of arguments.”

AN 6.37

AN 6.37
A Gift With Six Factors
Chaḷaṅgadānasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Veḷukaṇṭakī, Nanda's mother, was preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna. The Buddha saw her doing this, with his clairvoyance that is purified and superhuman, and he addressed the mendicants:

"This Veḷukaṇṭakī, Nanda's mother, is preparing a religious donation with six factors for the mendicant Saṅgha headed by Sāriputta and Moggallāna.

And how does a religious donation have six factors? Three factors apply to the donor and three to the recipients.

What three factors apply to the donor? It's when a donor is in a good mood before giving, while giving they feel confident, and after giving they're uplifted. These three factors apply to the donor.

What three factors apply to the recipients? It's when the recipients are free of greed, hate, and delusion, or practicing to be free of them. These three factors apply to the recipients.

Thus three factors apply to the donor and three to the recipients. That's how a religious donation has six factors.

It's not easy to grasp the merit of such a six-factored donation by saying that this is the extent of their overflowing merit, overflowing goodness that nurtures happiness and is conducive to heaven, ripening in happiness and leading to heaven. And it leads to what is likable, desirable, agreeable, to welfare and happiness. It's simply reckoned as an incalculable, immeasurable, great mass of merit.

It's like trying to grasp how much water is in the ocean. It's not easy to say how many gallons, how many hundreds, thousands, hundreds of thousands of gallons there are. It's simply reckoned as an incalculable, immeasurable, great mass of water. In the same way, it's not easy to grasp the merit of such a six-factored donation …

A good mood before giving, confidence while giving, feeling uplifted after giving: this is the perfect sacrifice.

Free of greed, free of hate, free of delusion, undefiled; this is the field for the perfect sacrifice, the disciplined spiritual practitioners.

After rinsing, you give with your own hands. This sacrifice is very fruitful for both yourself and others.

When an intelligent, faithful person, sacrifices like this, with a mind of letting go, that astute one is reborn in a happy, pleasing world."

AN 6.38

AN 6.38
One's Own Volition
Attakārīsutta

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, this is my doctrine and view: One does not act of one's own volition, nor does one act of another's volition."

"Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?

What do you think, brahmin, is there an element of initiative?"

"Yes, sir."

"Since this is so, do we find sentient beings who initiate activity?"

"Yes, sir."

"Since there is an element of initiative, and sentient beings who initiate activity are found, sentient beings act of their own volition or that of another.

What do you think, brahmin, is there an element of persistence … exertion … strength … endurance … energy?"

"Yes, sir."

"Since this is so, do we find sentient beings who have energy?"

"Yes, sir."

"Since there is an element of energy, and sentient beings who have energy are found, sentient beings act of their own volition or that of another.

Brahmin, may I never see or hear of anyone holding such a doctrine or view! How on earth can someone who comes and goes on his own say that one does not act of one's own volition, nor does one act of another's volition?"

"Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 6.39

AN 6.39
Sources
Nidānasutta

“Mendicants, there are these three sources that give rise to deeds. What three? Greed, hate, and delusion are sources that give rise to deeds. Greed doesn’t give rise to contentment. Rather, greed just gives rise to greed. Hate doesn’t give rise to love. Rather, hate just gives rise to hate. Delusion doesn’t give rise to understanding. Rather, delusion just gives rise to delusion. It’s not because of deeds born of greed, hate, and delusion that gods, humans, or those in any other good places are found. Rather, it’s because of deeds born of greed, hate, and delusion that hell, the animal realm, the ghost realm, or any other bad places are found. These are three sources that give rise to deeds.

Mendicants, there are these three sources that give rise to deeds. What three? Contentment, love, and understanding are sources that give rise to deeds. Contentment doesn’t give rise to greed. Rather, contentment just gives rise to contentment. Love doesn’t give rise to hate. Rather, love just gives rise to love. Understanding doesn’t give rise to delusion. Rather, understanding just gives rise to understanding. It’s not because of deeds born of contentment, love, and understanding that hell, the animal realm, the ghost realm, or any other bad places are found. Rather, it’s because of deeds born of contentment, love, and understanding that gods, humans, or those in any other good places are found. These are three sources that give rise to deeds.”

AN 6.40

AN 6.40
With Kimbila
Kimilasutta

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

AN 6.41

AN 6.41
A Tree Trunk
Dārukkhandhasutta

So I have heard. At one time Venerable Sāriputta was staying near Rājagaha, on the Vulture's Peak Mountain.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, descended the Vulture's Peak together with several mendicants. At a certain spot he saw a large tree trunk, and he addressed the mendicants, "Reverends, do you see this large tree trunk?"

"Yes, reverend."

"If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but earth. Why is that? Because the earth element exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but earth. If they wanted to, a mendicant with psychic powers who has mastered their mind could determine this tree trunk to be nothing but water. … Or they could determine it to be nothing but fire … Or they could determine it to be nothing but air … Or they could determine it to be nothing but beautiful … Or they could determine it to be nothing but ugly. Why is that? Because the element of ugliness exists in the tree trunk. Relying on that a mendicant with psychic powers could determine it to be nothing but ugly."

AN 6.42

AN 6.42
With Nāgita
Nāgitasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased; and he explains a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.” Then, when the night had passed, they took many fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought many fresh and cooked foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It’s like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha’s ethics and wisdom.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: ‘Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.’ So I’m not pleased that that mendicant is living within a village.

Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: ‘Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.’ So I’m pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: ‘Now if this venerable’s mind is not immersed in samādhi they will immerse it, or if it is immersed in samādhi, they will preserve it.’ So I’m pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: ‘Now this venerable will free the unfreed mind or preserve the freed mind.’ So I’m pleased that that mendicant is living in the wilderness.

Take a mendicant who I see living within a village receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns, and capital cities and make their home there. So I’m not pleased that that mendicant is living within a village.

Take a mendicant who I see in the wilderness receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don’t neglect retreat, and they don’t neglect remote lodgings in the wilderness and the forest. So I’m pleased that that mendicant is living in the wilderness.

Nāgita, when I’m walking along a road and I don’t see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate.”

AN 6.43

AN 6.43
The Giant
Nāgasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Come, Ānanda, let's go to the Eastern Monastery, the stilt longhouse of Migāra's mother for the day's meditation."

"Yes, sir," Ānanda replied.

So the Buddha went with Ānanda to the Eastern Monastery. In the late afternoon the Buddha came out of retreat and addressed Ānanda, "Come, Ānanda, let's go to the eastern gate to bathe."

"Yes, sir," Ānanda replied. So the Buddha went with Ānanda to the eastern gate to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Now, at that time King Pasenadi had a giant bull elephant called "White". It emerged from the eastern gate to the beating and playing of musical instruments.

When people saw it they said, "The royal giant is so handsome! The royal giant is so good-looking! The royal giant is so lovely! The royal giant has such a huge body!"

When they said this, Venerable Udāyī said to the Buddha, "Sir, is it only when they see elephants with such a huge, formidable body that people say: 'A giant, such a giant'? Or do they say it when they see any other creatures with huge, formidable bodies?"

"Udāyī, when they see elephants with such a huge, formidable body people say: 'A giant, such a giant!'

And also when they see a horse with a huge, formidable body …

When they see a bull with a huge, formidable body …

When they see a serpent with a huge, formidable body …

When they see a tree with a huge, formidable body …

And when they see a human being with such a huge, formidable body people say: 'A giant, such a giant!'

But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a ‘giant’ in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.”

“It’s incredible, sir, it’s amazing! How well said this was by the Buddha: ‘But Udāyī, one who does nothing monstrous by way of body, speech, and mind is who I call a “giant” in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.’ And I celebrate the well-spoken words of the Buddha with these verses:

Awakened as a human being, self-tamed and immersed in samādhi, following the spiritual path, he loves peace of mind.

Revered by people, gone beyond all things, even the gods revere him; so I’ve heard from the perfected one.

He has transcended all fetters and escaped from entanglements. Delighting to renounce sensual pleasures, he’s freed like gold from stone.

That giant outshines all, like the Himalaya beside other mountains. Of all those named ‘giant’, he is truly named, supreme.

I shall extol the giant for you, for he does nothing monstrous. Gentleness and harmlessness are two feet of the giant.

Fervor and celibacy are his two other feet. Faith is the giant’s trunk, and equanimity his white tusks.

Mindfulness is his neck, his head is wisdom—inquiry and thinking about principles. His belly is the sacred hearth of the Dhamma, and his tail is seclusion.

Practicing absorption, enjoying the breath, he is serene within. The giant is serene when walking, the giant is serene when standing,

the giant is serene when lying down, and when sitting, the giant is serene. The giant is restrained everywhere: this is the accomplishment of the giant.

He eats blameless things, he doesn’t eat blameworthy things. When he gets food and clothes, he avoids storing them up.

Having severed all bonds, fetters large and small, wherever he goes, he goes without concern.

A white lotus, fragrant and delightful, sprouts in water and grows there, but water does not stick to it.

Just so the Buddha is born in the world, and lives in the world, but the world does not stick to him, as water does not stick to the lotus.

A great blazing fire dies down when the fuel runs out. When the coals have gone out it's said to be 'extinguished'.

This simile is taught by the discerning to express the meaning clearly. Great giants will understand what the giant taught the giant.

Free of greed, free of hate, free of delusion, undefiled; the giant, giving up his body, being undefiled, will be fully extinguished."

AN 6.44

AN 6.44
With Migasālā
Migasālāsutta

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out.

Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him, “Honorable Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?

My father Purāṇa was celibate, set apart, avoiding the vulgar act of sex. When he passed away the Buddha declared that, since he was a once-returner, he was reborn in the host of Joyful Gods.

But my uncle Isidatta was not celibate; he lived content with his wife. When he passed away the Buddha declared that, since he was also a once-returner, he was reborn in the host of Joyful Gods.

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?”

“You’re right, sister, but that’s how the Buddha declared it.”

Then Ānanda, after receiving almsfood at Migasālā’s home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

“Ānanda, who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty’s wit? And who is it that knows how to assess individuals? These six people are found in the world. What six?

Take a certain person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take another person who is sweet-natured and pleasant to be with. And spiritual companions enjoy living together with them. And they’ve listened and learned and comprehended theoretically and found temporary freedom. When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

Judgmental people compare them, saying: ‘This one has just the same qualities as the other, so why is one worse and one better?’ This will be for their lasting harm and suffering.

In this case, the person who is sweet-natured … and has listened, learned, comprehended theoretically, and found temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don’t be judgmental about people. Don’t pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Take another person who is angry and conceited, and from time to time has greedy thoughts. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take another person who is angry and conceited, and from time to time has greedy thoughts. … Because the stream of the teaching carries them along. … When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

Judgmental people compare them …

I, or someone like me, may pass judgment on people.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take another person who is angry and conceited, and from time to time has the impulse to speak inappropriately. But they’ve listened and learned and comprehended theoretically and found temporary freedom. When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

Judgmental people compare them, saying: ‘This one has just the same qualities as the other, so why is one worse and one better?’ This will be for their lasting harm and suffering.

In this case, the person who is angry and conceited, but has listened, learned, comprehended theoretically, and found temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One?

So, Ānanda, don’t be judgmental about people. Don’t pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individuals? These six people are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

AN 6.45

AN 6.45
Debt
Iṇasutta

“Mendicants, isn’t poverty suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“When a poor, penniless person falls into debt, isn’t being in debt also suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“When a poor person who has fallen into debt agrees to pay interest, isn’t the interest also suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“When a poor person who has fallen into debt and agreed to pay interest fails to pay it when it falls due, they get a warning. Isn’t being warned suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“When a poor person fails to pay after getting a warning, they’re prosecuted. Isn’t being prosecuted suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“When a poor person fails to pay after being prosecuted, they’re imprisoned. Isn’t being imprisoned suffering in the world for a person who enjoys sensual pleasures?”

“Yes, sir.”

“So mendicants, poverty, debt, interest, warnings, prosecution, and imprisonment are suffering in the world for those who enjoy sensual pleasures. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities is called poor and penniless in the training of the Noble One.

Since they have no faith, conscience, prudence, energy, or wisdom when it comes to skillful qualities, they do bad things by way of body, speech, and mind. This is how they’re in debt, I say.

In order to conceal the bad things they do by way of body, speech, and mind they harbour corrupt wishes. They wish, plan, speak, and act with the thought: ‘May no-one find me out!’ This is how they pay interest, I say.

Good-hearted spiritual companions say this about them: ‘This venerable acts like this, and behaves like that.’ This is how they’re warned, I say.

When they go to a wilderness, the root of a tree, or an empty hut, they’re beset by remorseful, unskillful thoughts. This is how they’re prosecuted, I say.

That poor, penniless person has done bad things by way of body, speech, and mind. When their body breaks up, after death, they’re trapped in the prison of hell or the animal realm. I don’t see a single prison that’s as brutal, as vicious, and such an obstacle to reaching the supreme sanctuary from the yoke as the prison of hell or the animal realm.

Poverty is said to be suffering in the world, and so is being in debt. A poor person who has fallen into debt frets even when spending the loan.

And then they’re prosecuted, or even thrown in jail. Such imprisonment is true suffering for someone who prays for pleasure and possessions.

In the same way, in the noble one’s training whoever has no faith, no conscience or prudence, contemplates bad deeds.

After doing bad things by way of body, speech, and mind, they wish, ‘May no-one find me out!’

Their behavior is creepy by body, speech, and mind. They pile up bad deeds on and on, life after life.

That stupid evildoer, knowing their own misdeeds, is a poor person who has fallen into debt, and frets even when spending the loan.

And when in village or wilderness they’re prosecuted by painful mental plans, which are born of remorse.

That stupid evildoer, knowing their own misdeeds, goes to one of the animal realms, or is trapped in hell.

Such imprisonment is true suffering, from which a wise one is released. With confident heart, they give with wealth that is properly earned.

That faithful householder holds a perfect hand on both counts: welfare and benefit in this life, and happiness in the next. This is how, for a householder, merit grows by generosity.

In the same way, in the noble one’s training, whoever is grounded in faith, with conscience and prudence, wise, and ethically restrained,

is said to live happily in the noble one's training. After gaining pleasure not of the flesh, they concentrate on equanimity.

They give up the five hindrances, constantly energetic, and enter the absorptions, unified, alert, and mindful.

Truly knowing in this way the end of all fetters, by not grasping in any way, their mind is rightly freed.

To that poised one, rightly freed with the end of the fetters of rebirth, the knowledge comes: 'My freedom is unshakable.'

This is the ultimate knowledge. This is the supreme happiness. Sorrowless, stainless, secure: this is the highest freedom from debt."

AN 6.46

AN 6.46
By Mahācunda
Mahācundasutta

So I have heard. At one time Venerable Mahācunda was staying in the land of the Cetis at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahācunda said this:

“Take a case where mendicants who practice discernment of principles rebuke mendicants who practice absorption meditation: ‘They say, “We practice absorption meditation! We practice absorption meditation!” And they meditate and concentrate and contemplate and ruminate. Why do they practice absorption meditation? In what way do they practice absorption meditation? How do they practice absorption meditation?’ In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Now, take a case where mendicants who practice absorption meditation rebuke mendicants who practice discernment of principles: ‘They say, “We practice discernment of principles! We practice discernment of principles!” But they’re restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties. Why do they practice discernment of principles? In what way do they practice discernment of principles? How do they practice discernment of principles?’ In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

Now, take a case where mendicants who practice discernment of principles praise only others like them, not mendicants who practice absorption meditation. In this case the mendicants who practice discernment of principles are not inspired, and the mendicants who practice absorption meditation are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

And take a case where mendicants who practice absorption meditation praise only others like them, not mendicants who practice discernment of principles. In this case the mendicants who practice absorption meditation are not inspired, and the mendicants who practice discernment of principles are not inspired. And they’re not acting for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans.

So you should train like this: ‘As mendicants who practice discernment of principles, we will praise mendicants who practice absorption meditation.’ That’s how you should train.

Why is that? Because it's incredibly rare to find individuals in the world who have direct meditative experience of the element free of death.

So you should train like this: 'As mendicants who practice absorption meditation, we will praise mendicants who practice discernment of principles.' That's how you should train. Why is that? Because it's incredibly rare to find individuals in the world who see the meaning of a deep saying with penetrating wisdom."

AN 6.47

AN 6.47
Apparent in This Very Life (1st)
Paṭhamasandiṭṭhikasutta

And then the wanderer Moḷiyasīvaka went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Sir, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Well then, Sīvaka, I’ll ask you about this in return, and you can answer as you like. What do you think, Sīvaka? When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“Yes, sir.”

“Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

What do you think, Sīvaka? When there’s hate … delusion … greedy ideas … hateful ideas … When there are delusional ideas in you, do you understand ‘I have delusional ideas in me’? And when there are no delusional ideas in you, do you understand ‘I have no delusional ideas in me’?”

“Yes, sir.”

“Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

AN 6.48

AN 6.48
Apparent in This Very Life (2nd)
Dutiyasandiṭṭhikasutta

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, they speak of ‘a teaching apparent in the present life’. In what way is the teaching apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves?”

“Well then, brahmin, I’ll ask you about this in return, and you can answer as you like. What do you think, brahmin? When there’s greed in you, do you understand ‘I have greed in me’? And when there’s no greed in you, do you understand ‘I have no greed in me’?”

“Yes, sir.”

“Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.

What do you think, brahmin? When there’s hate … delusion … corruption that leads to physical deeds … corruption that leads to speech … When there’s corruption that leads to mental deeds in you, do you understand ‘I have corruption that leads to mental deeds in me’? And when there’s no corruption that leads to mental deeds in you, do you understand ‘I have no corruption that leads to mental deeds in me’?”

“Yes, sir.”

“Since you know this, this is how the teaching is apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.”

“Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 6.49

AN 6.49
With Khema
Khemasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Khema and Venerable Sumana were staying near Sāvatthī in the Dark Forest. Then they went up to the Buddha, bowed, and sat down to one side. Venerable Khema said to the Buddha:

"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think: 'There is someone better than me, or equal to me, or worse than me.'"

That is what Khema said, and the teacher approved. Then Khema, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And then, not long after Khema had left, Sumana said to the Buddha:

"Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—does not think: 'There is no-one better than me, or equal to me, or worse than me.'"

That is what Sumana said, and the teacher approved. Then Sumana, knowing that the teacher approved, got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And then, soon after Khema and Sumana had left, the Buddha addressed the mendicants: "Mendicants, this is how gentlemen declare enlightenment. The goal is spoken of, but the self is not involved. But it seems that there are some foolish people here who declare enlightenment as a joke. Later they will fall into anguish.

They don't represent themselves as being among superiors, inferiors, or equals. Rebirth is ended, the spiritual journey has been completed. They live freed from fetters."

AN 6.50

AN 6.50
Sense Restraint
Indriyasaṁvarasutta

“Mendicants, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would all grow to fullness.

In the same way, when there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 6.51

AN 6.51
With Ānanda
Ānandasutta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, Ānanda sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, how does a mendicant get to hear a teaching they haven’t heard before? How do they remember those teachings they have heard? How do they keep rehearsing the teachings they’ve already got to know? And how do they come to understand what they haven’t understood before?”

“Well, Venerable Ānanda, you’re very learned. Why don’t you clarify this yourself?”

“Well then, Reverend Sāriputta, listen and apply your mind well, I will speak.”

“Yes, reverend,” Sāriputta replied. Ānanda said this:

“Reverend Sāriputta, take a mendicant who memorizes the teaching—statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations.

Then, just as they learned and memorized it, they teach others in detail, make them recite in detail, practice reciting in detail, and think about and consider the teaching in their heart, examining it with the mind.

They enter the rains retreat in a monastery with senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. From time to time they go up to those mendicants and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.

This is how a mendicant gets to hear a teaching they haven’t heard before. It’s how they remember those teachings they have heard. It’s how they keep rehearsing the teachings they’ve already got to know. And it’s how they come to understand what they haven’t understood before.”

“It’s incredible, reverend, it’s amazing! How well said this was by Venerable Ānanda! And we will remember Venerable Ānanda as someone who has these six qualities.

For Ānanda memorizes the teaching … statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and

elaborations. Those venerables clarify to Ānanda what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters.”

AN 6.52

AN 6.52
Aristocrats
Khattiyasutta

And then the brahmin Jāṇussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Aristocrats, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Aristocrats, brahmin, have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to power. They insist on territory. Their ultimate goal is authority.”

“Brahmins, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Brahmins have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to the hymns. They insist on sacrifice. Their ultimate goal is the Brahmā realm.”

“Householders, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Householders have wealth as their ambition. They’re preoccupied with wisdom. They’re dedicated to their profession. They insist on work. Their ultimate goal is to complete their work.”

“Women, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Women have a man as their ambition. They’re preoccupied with adornments. They’re dedicated to their children. They insist on being without a co-wife. Their ultimate goal is authority.”

“Bandits, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Bandits have theft as their ambition. They’re preoccupied with a hiding place. They’re dedicated to their sword. They insist on darkness. Their ultimate goal is invisibility.”

“Ascetics, Mister Gotama, have what as their ambition? What is their preoccupation? What are they dedicated to? What do they insist on? What is their ultimate goal?”

“Ascetics have patience and gentleness as their ambition. They’re preoccupied with wisdom. They’re dedicated to ethical conduct. They insist on owning nothing. Their ultimate goal is extinguishment.”

“It’s incredible, Mister Gotama, it’s amazing! Mister Gotama knows the ambition, preoccupation, dedication, insistence, and ultimate goal of aristocrats, brahmins, householders, women, bandits, and ascetics. Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 6.53

AN 6.53
Diligence
Appamādasutta

Then a certain brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, is there one thing that, when developed and cultivated, secures benefits for both the present life and lives to come?”

“There is, brahmin.”

“So what is it?”

“Diligence, brahmin, is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

The footprints of all creatures that walk can fit inside an elephant’s footprint. So an elephant’s footprint is said to be the biggest of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, diligence is one thing …

A reed-cutter, having cut the reeds, grabs them at the top and shakes them down, shakes them about, and shakes them off. In the same way, diligence is one thing …

When the stalk of a bunch of mangoes is cut, all the mangoes attached to the stalk will follow along. In the same way, diligence is one thing …

All lesser rulers are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way, diligence is one thing …

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way, diligence is one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.

This is the one thing that, when developed and cultivated, secures benefits for both the present life and lives to come.”

“Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 6.54

AN 6.54
About Dhammika
Dhammikasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time Venerable Dhammika was a resident in all seven monasteries of his native land. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves, "We have supplied the mendicant Saṅgha with robes, almsfood, lodgings, and medicines and supplies for the sick. But the visiting mendicants don't stay. They leave, abandoning the monastery. What is the cause, what is the reason for this?"

Then the local lay followers thought to themselves, "This Venerable Dhammika abuses visiting mendicants; he insults, harms, attacks, and harasses them. The visiting mendicants who were treated in this way do not stay. They leave, abandoning the monastery. Why don't we banish Venerable Dhammika?"

Then the local lay followers went up to Venerable Dhammika and said to him, "Sir, please leave this monastery. You've stayed here long enough."

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves: …

They said to Venerable Dhammika, "Sir, please leave this monastery. You've stayed here long enough."

Then Venerable Dhammika left and went to another monastery. There he abused visiting mendicants; he insulted, harmed, attacked, and harassed them. The visiting mendicants who were treated in this way did not stay. They left, abandoning the monastery.

Then the local lay followers thought to themselves, "Why don't we banish Venerable Dhammika from all seven monasteries in our native land?"

Then the local lay followers went up to Venerable Dhammika and said to him, "Sir, please leave all seven monasteries in our native land."

Then Venerable Dhammika thought, “I’ve been banished by the local lay followers from all seven monasteries in my native land. Where am I to go now?” He thought, “Why don’t I go to see the Buddha?”

Then Venerable Dhammika took his bowl and robe and set out for Rājagaha. Eventually he came to Rājagaha and the Vulture’s Peak. He went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “So, Brahmin Dhammika, where have you come from?”

“Sir, I’ve been banished by the local lay followers from all seven monasteries in my native land.”

“Enough, Brahmin Dhammika, what’s that to you? Now that you’ve been banished from all of those places, you have come to me.

Once upon a time, some sea-merchants set sail for the ocean deeps, taking with them a land-spotting bird. When their ship was out of sight of land, they released the bird. It flew right away to the east, the west, the north, the south, upwards, and in-between. If it saw land on any side, it went there and stayed. But if it saw no land on any side it returned to the ship. In the same way, now that you’ve been banished from all of those places, you have come to me.

Once upon a time, King Koravya had a royal banyan tree with five trunks called ‘Well Planted’. It was shady and lovely. Its canopy spread over twelve leagues, while the network of roots spread for five leagues. Its fruits were as large as a rice pot. And they were as sweet as pure wild honey. The king and harem made use of one trunk, the troops another, the people of town and country another, ascetics and brahmins another, and beasts and birds another. No-one guarded the fruit, yet no-one damaged another’s fruits.

Then a certain person ate as much as he liked of the fruit, then broke off a branch and left. Then the deity haunting the royal banyan tree thought, ‘Oh, how incredible, how amazing! How wicked this person is, to eat as much as they like, then break off a branch and leave! Why don’t I make sure that the royal banyan tree gives no fruit in future?’ Then the royal banyan tree gave no more fruit.

Then King Koravya went up to Sakka, lord of gods, and said to him, ‘Please sir, you should know that the royal banyan tree called Well Planted gives no fruit.’ Then Sakka used his psychic powers to will that a violent storm come. And it felled and uprooted the royal banyan tree. Then the deity haunting the tree stood to one side, miserable and sad, weeping, with a tearful face.

Then Sakka went up to that deity, and said, ‘Why, god, are you standing to one side, miserable and sad, weeping, with a tearful face?’

‘Because, my good sir, a violent storm came and felled and uprooted my home.’

‘Well, did you stand by your tree’s duty when the storm came?’

‘But my good sir, how does a tree stand by its duty?’

‘It’s when those who need the tree’s roots, bark, leaves, flowers, or fruit take what they need. Yet the deity is not displeased or upset because of this. This is how a tree stands by its duty.’

‘I was not standing by a tree’s duty when the storm came and felled and uprooted my home.’

‘God, if you were to stand by a tree’s duty, your home may be as it was before.’

‘I will stand by a tree’s duty! May my home be as it was before!’

Then Sakka used his psychic power to will that a violent storm come. And it raised up that mighty banyan tree and the bark of the roots was healed.

In the same way, Brahmin Dhammika, were you standing by an ascetic’s duty when the local lay followers banished you from all seven of the monasteries in your native land?”

“But sir, how do I stand by an ascetic’s duty?”

“When someone abuses, annoys, or argues with an ascetic, the ascetic doesn’t abuse, annoy, or argue back at them. That’s how an ascetic stands by an ascetic’s duty.”

“I was not standing by an ascetic’s duty when the local lay followers banished me from all seven of the monasteries in my native land.”

“Once upon a time, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Once upon a time there was a teacher called Mūgapakkha … Aranemi … Kuddālaka … Hatthipāla … Jotipāla. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the way to rebirth in the company of Brahmā. Those lacking confidence in Jotipāla were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Jotipāla were—when their body broke up, after death—reborn in a good place, a heavenly realm.

What do you think, Brahmin Dhammika? If someone with malicious intent were to abuse and insult these six teachers with their hundreds of followers, would they not create much wickedness?”

“Yes, sir.”

“They would indeed. But someone who abuses and insults a single person accomplished in view with malicious intent creates even more wickedness. Why is that? Brahmin Dhammika, I say that any injury done by those outside of the Buddhist community does

not compare with what is done to one's own spiritual companions. So you should train like this: 'We will have no malicious intent for those who we want to have as our spiritual companions.' That is how you should train.

Sunetta and Mūgapakkha, and Aranemi the brahmin, Hatthipāla the student, and Kuddālaka were Teachers.

And Jotipāla Govinda was priest for seven kings. These six famous teachers, harmless ones of the past, were free of putrefaction, compassionate, gone beyond the fetter of sensuality. Detached from sensual desire, they were reborn in the Brahmā realm.

Many hundreds of their disciples were also free of putrefaction-stench, compassionate, gone beyond the fetter of sensuality. Detached from sensual desire, they were reborn in the Brahmā realm.

One who insults with malicious intent these non-Buddhist seers, free of desire, immersed in samādhi; such a man creates much wickedness.

But one who insults with malicious intent a single person accomplished in view, a mendicant disciple of the Buddha; that man creates even more wickedness.

You shouldn't attack a holy person, who has given up the grounds for views. This person is called the seventh of the noble Saṅgha.

They're not free of desire for sensual pleasures, and their faculties are still immature: faith, mindfulness, and energy, serenity and discernment.

If you attack such a mendicant, you first hurt yourself. Having hurt yourself, you harm the other.

But if you protect yourself, the other is also protected. So you should protect yourself. An astute person is always uninjured."

AN 6.55

AN 6.55
With Soṇa
Soṇasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time Venerable Soṇa was staying near Rājagaha in the Cool Grove. Then as he was in private retreat this thought came to his mind, "I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?"

Then the Buddha knew what Venerable Soṇa was thinking. As easily as a strong person would extend or contract their arm, he vanished from the Vulture's Peak and reappeared in the Cool Grove in front of Soṇa, and sat on the seat spread out. Soṇa bowed to the Buddha and sat down to one side.

The Buddha said to him, "Soṇa, as you were in private retreat didn't this thought come to your mind: 'I am one of the Buddha's most energetic disciples. Yet my mind is not freed from defilements by not grasping. But my family has wealth. I could enjoy that wealth and make merit. Why don't I resign the training and return to a lesser life, so I can enjoy my wealth and make merit?'"

"Yes, sir."

"What do you think, Soṇa? When you were still a layman, weren't you a good player of the arched harp?"

"Yes, sir."

"When your harp's strings were tuned too tight, was it resonant and playable?"

"No, sir."

"When your harp's strings were tuned too slack, was it resonant and playable?"

"No, sir."

"But when your harp's strings were tuned neither too tight nor too slack, but fixed at an even tension, was it resonant and playable?"

"Yes, sir."

“In the same way, Soṇa, when energy is too forceful it leads to restlessness. When energy is too slack it leads to laziness. So, Soṇa, you should apply yourself to energy and serenity, find a balance of the faculties, and learn the pattern of this situation.”

“Yes, sir,” Soṇa replied.

After advising Soṇa like this, the Buddha, as easily as a strong person would extend or contract their arm, vanished from the Cool Grove and reappeared on the Vulture’s Peak.

After some time Soṇa applied himself to energy and serenity, found a balance of the faculties, and learned the pattern of this situation. Then Soṇa, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Soṇa became one of the perfected.

Then, when Soṇa had attained perfection, he thought, “Why don’t I go to the Buddha and declare my enlightenment in his presence?” Then Soṇa went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, a mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—is dedicated to six things. They are dedicated to renunciation, seclusion, kindness, the ending of craving, the ending of grasping, and mental clarity.

It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to renunciation solely out of mere faith.’ But it should not be seen like this. A mendicant with defilements ended does not see in themselves anything more to do, or anything that needs improvement. They’re dedicated to renunciation because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to seclusion because they enjoy possessions, honor, and popularity.’ But it should not be seen like this. …

It may be, sir, that one of the venerables here thinks: ‘Maybe this venerable is dedicated to kindness because they believe that adhering to precepts and observances is essential.’ But it should not be seen like this. …

They’re dedicated to the ending of craving because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

They’re dedicated to the ending of grasping because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

They’re dedicated to clarity of mind because they’re free of greed, hate, and delusion with the end of greed, hate, and delusion.

When a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t overcome their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance. Even if compelling sounds … smells … tastes … touches … and ideas come into the range of the mind they don’t overcome the mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Suppose there was a mountain that was one solid mass of rock, without cracks or holes. Even if violent storms were to blow up out of the east, the west, the north, and the south, they couldn’t make it shake or rock or tremble.

In the same way, when a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t overcome their mind. … The mind remains unaffected. It is steady, imperturbable, observing disappearance.

When you’re dedicated to renunciation and seclusion of the heart; when you’re dedicated to kindness and the end of grasping;

when you’re dedicated to the ending of craving and clarity of heart; and you’ve seen the arising of the senses, your mind is rightly freed.

For that one, rightly freed, a mendicant with peaceful mind, there’s nothing to be improved, and nothing more to do.

As the wind cannot stir a solid mass of rock, so too sights, tastes, sounds, smells, and touches—the lot—

and ideas, whether liked or disliked, don’t disturb the poised one. Their mind is steady and free as they observe disappearance.”

AN 6.56

AN 6.56
With Phagguna
Phaggunasutta

Now at that time Venerable Phagguna was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, Venerable Phagguna is sick. Sir, please go to Venerable Phagguna out of compassion.” The Buddha consented with silence.

Then in the late afternoon, the Buddha came out of retreat and went to Venerable Phagguna. Venerable Phagguna saw the Buddha coming off in the distance and tried to rise on his cot.

The Buddha said to him, “It’s all right, Phagguna, don’t get up. There are some seats spread out by others, I will sit there.”

He sat on the seat spread out and said to Venerable Phagguna: “I hope you’re keeping well, Phagguna; I hope you’re getting by. And I hope the pain is fading, not growing, that its fading is evident, not its growing.”

“Sir, I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.

The winds piercing my head are so severe, it feels like a strong man drilling into my head with a sharp point. I’m not keeping well.

The pain in my head is so severe, it feels like a strong man tightening a tough leather strap around my head. I’m not keeping well.

The winds slicing my belly are so severe, like a deft butcher or their apprentice were slicing open a cows’s belly with a meat cleaver. I’m not keeping well.

The burning in my body is so severe, it feels like two strong men grabbing a weaker man by the arms to burn and scorch him on a pit of glowing coals. I’m not keeping well, I’m not getting by. The pain is terrible and growing, not fading; its growing is evident, not its fading.”

Then the Buddha educated, encouraged, fired up, and inspired Venerable Phagguna with a Dhamma talk, after which he got up from his seat and left.

Not long after the Buddha left, Venerable Phagguna passed away. At the time of his death, his faculties were bright and clear. Then Venerable Ānanda went up to the Buddha, bowed,

sat down to one side, and said to him, “Sir, soon after the Buddha left, Venerable Phagguna died. At the time of his death, his faculties were bright and clear.”

“And why shouldn’t his faculties be bright and clear? The mendicant Phagguna’s mind was not freed from the five lower fetters. But when he heard that teaching his mind was freed from them.

Ānanda, there are these six benefits to hearing the teaching at the right time and examining the meaning at the right time. What six?

Firstly, take the case of a mendicant whose mind is not freed from the five lower fetters. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. When they hear that teaching their mind is freed from the five lower fetters. This is the first benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don’t get to see the Realized One, but they get to see a Realized One’s disciple. The Realized One’s disciple teaches them Dhamma … When they hear that teaching their mind is freed from the five lower fetters. This is the second benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is not freed from the five lower fetters. At the time of death they don’t get to see the Realized One, or to see a Realized One’s disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed from the five lower fetters. This is the third benefit of listening to the teaching.

Next, take the case of a mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they get to see the Realized One. The Realized One teaches them Dhamma … When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fourth benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don’t get to see the Realized One, but they get to see a Realized One’s disciple. The Realized One’s disciple teaches them Dhamma … When they hear that teaching their mind is freed with the supreme ending of attachments. This is the fifth benefit of listening to the teaching.

Next, take the case of another mendicant whose mind is freed from the five lower fetters, but not with the supreme ending of attachments. At the time of death they don’t get to see the Realized One, or to see a Realized One’s disciple. But they think about and consider the teaching in their heart, examining it with the mind as they learned and memorized it. As they do so their mind is freed with the supreme ending of attachments. This is the sixth benefit of listening to the teaching.

These are the six benefits to hearing the teaching at the right time and examining the meaning at the right time.”

AN 6.57

AN 6.57
The Six Classes of Rebirth
Chaḷabhijātisutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Pūraṇa Kassapa describes six classes of rebirth: black, blue, red, yellow, white, and ultimate white.

The black class of rebirth consists of slaughterers of sheep, pigs, poultry, or deer, hunters or fishers, bandits, executioners, butchers of cattle, jailers, and any others with a cruel livelihood.

The blue class of rebirth consists of mendicants whose life is thorny, and any others who teach the efficacy of deeds and action.

The red class of rebirth consists of the Jain ascetics who wear one cloth.

The yellow class of rebirth consists of the lay people dressed in white who are disciples of the naked ascetics.

The white class of rebirth consists of male and female Ājīvaka ascetics.

And the ultimate white class of rebirth consists of Nanda Vaccha, Kisa Saṅkicca, and the bamboo-staffed ascetic Gosāla.

These are the six classes of rebirth that Pūraṇa Kassapa describes."

"But Ānanda, did the whole world authorize Pūraṇa Kassapa to describe these six classes of rebirth?"

"No, sir."

"It's as if they were to force a chop on a poor, penniless person, telling them, "Eat this meat and pay for it!". In the same way, Pūraṇa Kassapa has described these six classes of rebirth without the consent of those ascetics and brahmins. And he has done so in a foolish, incompetent, unskilled way, lacking common sense.

I, however, also describe six classes of rebirth. Listen and apply your mind well, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

“And what, Ānanda, are the six classes of rebirth? Someone born into a dark class gives rise to a dark result. Someone born into a dark class gives rise to a bright result. Someone born into a dark class gives rise to extinguishment, which is neither dark nor bright. Someone born into a bright class gives rise to a dark result. Someone born into a bright class gives rise to a bright result. Someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

And how does someone born into a dark class give rise to a dark result? It’s when someone is reborn in a low family—a family of corpse-workers, bamboo-workers, hunters, chariot-makers, or scavengers—poor, with little to eat or drink, where life is tough, and food and shelter are hard to find. And they’re ugly, unsightly, deformed, sickly—one-eyed, crippled, lame, or half-paralyzed. They don’t get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; or bed, house, and lighting. And they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how someone born into a dark class gives rise to a dark result.

And how does someone born into a dark class give rise to a bright result? It’s when some person is reborn in a low family … But they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. That’s how someone born into a dark class gives rise to a bright result.

And how does someone born into a dark class give rise to extinguishment, which is neither dark nor bright? It’s when some person is reborn in a low family … They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That’s how someone born in a dark class gives rise to extinguishment, which is neither dark nor bright.

And how does someone born into a bright class give rise to a dark result? It’s when some person is reborn in an eminent family—a well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. And they’re attractive, good-looking, lovely, of surpassing beauty. They get to have food, drink, clothes, and vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. But they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s how someone born into a bright class gives rise to a dark result.

And how does someone born into a bright class give rise to a bright result? It’s when some person is reborn in an eminent family … And they do good things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm. That’s how someone born into a bright class give rise to a bright result.

And how does someone born into a bright class give rise to extinguishment, which is neither dark nor bright? It’s when some person is reborn in an eminent family … They shave off their hair and beard, dress in ocher robes, and go forth from the lay life to

homelessness. They give up the five hindrances, corruptions of the heart that weaken wisdom. They firmly establish their mind in the four kinds of mindfulness meditation. They truly develop the seven awakening factors. And then they give rise to extinguishment, which is neither dark nor bright. That's how someone born into a bright class gives rise to extinguishment, which is neither dark nor bright.

These are the six classes of rebirth."

AN 6.58

AN 6.58
Defilements
Āsavasutta

“Mendicants, a mendicant with six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What six?

It’s a mendicant who, by restraint, has given up the defilements that should be given up by restraint. By using, they’ve given up the defilements that should be given up by using. By enduring, they’ve given up the defilements that should be given up by enduring. By avoiding, they’ve given up the defilements that should be given up by avoiding. By getting rid, they’ve given up the defilements that should be given up by getting rid. By developing, they’ve given up the defilements that should be given up by developing.

And what are the defilements that should be given up by restraint? Take a mendicant who, reflecting rationally, lives restraining the eye faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the eye faculty do not arise when there is such restraint. Reflecting rationally, they live restraining the ear faculty … the nose faculty … the tongue faculty … the body faculty … the mind faculty. For the distressing and feverish defilements that might arise in someone who lives without restraint of the mind faculty do not arise when there is such restraint. These are called the defilements that should be given up by restraint.

And what are the defilements that should be given up by using? Take a mendicant who, reflecting rationally, makes use of robes: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; and for covering up the private parts.’ Reflecting rationally, they make use of almsfood: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ Reflecting rationally, they make use of lodgings: ‘Only for the sake of warding off cold and heat; for warding off the touch of flies, mosquitoes, wind, sun, and reptiles; to shelter from harsh weather and to enjoy retreat.’ Reflecting rationally, they make use of medicines and supplies for the sick: ‘Only for the sake of warding off the pains of illness and to promote good health.’ For the distressing and feverish defilements that might arise in someone who lives without using these things do not arise when they are used. These are called the defilements that should be given up by using.

And what are the defilements that should be given up by enduring? Take a mendicant who, reflecting rationally, endures cold, heat, hunger, and thirst. They endure the touch of flies, mosquitoes, wind, sun, and reptiles. They endure rude and unwelcome criticism. And they put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-

threatening. For the distressing and feverish defilements that might arise in someone who lives without enduring these things do not arise when they are endured. These are called the defilements that should be given up by enduring.

And what are the defilements that should be given up by avoiding? Take a mendicant who, reflecting rationally, avoids a wild elephant, a wild horse, a wild ox, a wild dog, a snake, a stump, thorny ground, a pit, a cliff, a swamp, and a sewer. Reflecting rationally, they avoid sitting on inappropriate seats, walking in inappropriate neighborhoods, and mixing with bad friends—whatever sensible spiritual companions would believe to be a bad setting. For the distressing and feverish defilements that might arise in someone who lives without avoiding these things do not arise when they are avoided. These are called the defilements that should be given up by avoiding.

And what are the defilements that should be given up by getting rid? Take a mendicant who, reflecting rationally, doesn't tolerate a sensual, malicious, or cruel thought that has arisen. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. For the distressing and feverish defilements that might arise in someone who lives without getting rid of these things do not arise when they are gotten rid of. These are called the defilements that should be given up by getting rid.

And what are the defilements that should be given up by developing? Take a mendicant who, reflecting rationally, develops the awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity, which rely on seclusion, fading away, and cessation, and ripen as letting go. For the distressing and feverish defilements that might arise in someone who lives without developing these things do not arise when they are developed. These are called the defilements that should be given up by developing.

A mendicant with these six qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world."

AN 6.59

AN 6.59
With Dārukammika
Dārukammikasutta

So I have heard. At one time the Buddha was staying at Ñātika in the brick house.

Then the householder Dārukammika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Householder, I wonder whether your family gives gifts?”

“It does, sir. Gifts are given to those mendicants who are perfected or on the path to perfection; they live in the wilderness, eat only almsfood, and wear rag robes.”

“Householder, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, fragrance, and makeup, and accepting gold and money, it’s hard for you to know who is perfected or on the path to perfection.

If a mendicant living in the wilderness is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they’re reprehensible. If a mendicant living in the wilderness is not restless, insolent, fickle, scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they’re praiseworthy.

If a mendicant who lives within a village is restless … then in this respect they’re reprehensible. If a mendicant who lives within a village is not restless … then in this respect they’re praiseworthy.

If a mendicant who eats only almsfood is restless … then in this respect they’re reprehensible. If a mendicant who eats only almsfood is not restless … then in this respect they’re praiseworthy.

If a mendicant who accepts invitations is restless … then in this respect they’re reprehensible. If a mendicant who accepts invitations is not restless … then in this respect they’re praiseworthy.

If a mendicant who wears rag robes is restless … then in this respect they’re reprehensible. If a mendicant who wears rag robes is not restless … then in this respect they’re praiseworthy.

If a mendicant who wears robes offered by householders is restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties, then in this respect they’re reprehensible. If a mendicant who wears robes offered by householders is not restless, insolent, fickle,

scurrilous, or loose-tongued, but has established mindfulness, situational awareness and immersion, with unified mind and restrained faculties, then in this respect they're praiseworthy.

Go ahead, householder, give gifts to the Saṅgha. Your mind will become bright and clear, and when your body breaks up, after death, you'll be reborn in a good place, a heavenly realm."

"Sir, from this day forth I will give gifts to the Saṅgha."

AN 6.60

AN 6.60
With Hatthisāriputta
Hatthisāriputtasutta

So I have heard. At one time the Buddha was staying near Varanasi, in the deer park at Isipatana.

Now at that time several senior mendicants, after the meal, on their return from almsround, sat together in the pavilion talking about the teachings. Venerable Citta Hatthisāriputta interrupted them while they were talking.

Then Venerable Mahākoṭṭhita said to Venerable Citta Hatthisāriputta, "Venerable, please don't interrupt the senior mendicants while they're talking about the teachings. Wait until the end of the discussion."

When he said this, Citta Hatthisāriputta's companions said to Mahākoṭṭhita, "Venerable, please don't rebuke Citta Hatthisāriputta. He is astute, and quite capable of talking about the teachings with the senior mendicants."

"It's not easy to know this, reverends, for those who don't comprehend another's mind.

Take a person who is the sweetest of the sweet, the most even-tempered of the even-tempered, the calmest of the calm, so long as they live relying on the Teacher or a spiritual companion in a teacher's role. But when they're separated from the Teacher or a spiritual companion in a teacher's role, they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with monastics of other religions and their disciples. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

Suppose an ox fond of crops was tied up or shut in a pen. Would it be right to say that that ox will never again invade the crops?"

"No it would not, reverend. For it's quite possible that that ox will snap the ropes or break out of the pen, and then invade the crops."

"In the same way, take a person who is the sweetest of the sweet … As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

Take the case of a person who, quite secluded from sensual pleasures … enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Suppose it was raining heavily at the crossroads so that the dust vanished and mud appeared. Would it be right to say that now dust will never appear at this crossroad again?"

"No it would not, reverend. For it is quite possible that people or cattle and so on will cross over the crossroad, or that the wind and sun will evaporate the moisture so that the dust appears again."

"In the same way, take the case of a person who, quite secluded from sensual pleasures … enters and remains in the first absorption. Thinking, 'I get the first absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Take another case of a person who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Suppose there was a large pond not far from a town or village. After it rained heavily there the clams and mussels, and pebbles and gravel would vanish. Would it be right to say that now the clams and mussels, and pebbles and gravel will never appear here again?"

"No it would not, reverend. For it's quite possible that people or cattle and so on will drink from the pond, or that the wind and sun will evaporate it so that the clams and mussels, and pebbles and gravel appear again."

"In the same way, take another case of a person who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. Thinking, 'I get the second absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Take the case of another person who, with the fading away of rapture … enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Suppose a person had finished a delicious meal. They'd have no appetite for leftovers. Would it be right to say that now food will never appeal to this person again?"

"No it would not, reverend. For it's quite possible that other food won't appeal to that person as long as the nourishment is still present. But when the nourishment vanishes food will appeal again."

"In the same way, take the case of a person who, with the fading away of rapture … enters and remains in the third absorption. Thinking, 'I get the third absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Take the case of another person who, giving up pleasure and pain … enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Suppose that in a mountain glen there was a lake, unruffled and free of waves. Would it be right to say that now waves will never appear in this lake again?"

"No it would not, reverend. For it is quite possible that a violent storm could blow up out of the east, west, north, or south, and stir up waves in that lake."

"In the same way, take the case of a person who, giving up pleasure and pain … enters and remains in the fourth absorption. Thinking, 'I get the fourth absorption!' they mix closely with monks … They resign the training and return to a lesser life.

Take the case of another person who, not focusing on any signs, enters and remains in the signless immersion of the heart. Thinking, 'I get the signless immersion of the heart!' they mix closely with monks, nuns, laymen, and laywomen; with rulers and their ministers, and with monastics of other religions and their disciples. As they mix closely, they become intimate and loose, spending time chatting, and so lust infects their mind. They resign the training and return to a lesser life.

Suppose a ruler or their minister, while walking along the road with an army of four divisions, was to arrive at a forest grove where they set up camp for the night. There, because of the noise of the elephants, horses, chariots, soldiers, and the drums, kettledrums, horns, and cymbals, the chirping of crickets would vanish. Would it be right to say that now the chirping of crickets will never be heard in this woodland grove again?"

"No it would not, reverend. For it is quite possible that the ruler or their minister will depart from that woodland grove so that the chirping of crickets will be heard there again."

"In the same way, take the case of a person who, not focusing on any signs, enters and remains in the signless immersion of the heart … They resign the training and return to a lesser life."

Then after some time Venerable Citta Hatthisāriputta resigned the training and returned to a lesser life. Then the mendicants who were his companions went up to Venerable Mahākoṭṭhita and said, "Did Venerable Mahākoṭṭhita comprehend Citta Hatthisāriputta's mind and know that he had gained such and such meditative attainments, yet he would still resign the training and return to a lesser life? Or did deities tell you about it?"

"Reverends, I comprehended his mind and knew this. And deities also told me."

Then the mendicants who were Citta Hatthisāriputta's companions went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Citta Hatthisāriputta, who had gained such and such meditative attainments, has still resigned the training and returned to a lesser life."

"Mendicants, soon Citta will remember renunciation."

And not long after Citta Hatthisāriputta shaved off his hair and beard, dressed in ocher robes, and went forth from the lay life to homelessness. Then Citta Hatthisāriputta, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of

the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Citta Hatthisāriputta became one of the perfected.

AN 6.61

AN 6.61
In the Middle
Majjhesutta

So I have heard. At one time the Buddha was staying near Varanasi, in the deer park at Isipatana.

Now at that time, after the meal, on return from almsround, several senior mendicants sat together in the pavilion and this discussion came up among them, “Reverends, this was said by the Buddha in ‘The Way to the Far Shore’, in ‘The Questions of Metteyya’:

‘The thoughtful one who has known both ends, and is not stuck in the middle: he is a great man, I declare, he has escaped the seamstress here.’

But what is one end? What’s the second end? What’s the middle? And who is the seamstress?” When this was said, one of the mendicants said to the senior mendicants:

“Contact, reverends, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being reborn in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“The past, reverends, is one end. The future is the second end. The present is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“Pleasant feeling, reverends, is one end. Painful feeling is the second end. Neutral feeling is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“Name, reverends, is one end. Form is the second end. Consciousness is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“The six interior sense fields, reverends, are one end. The six exterior sense fields are the second end. Consciousness is the middle. And craving is the seamstress … That’s how a mendicant directly knows … an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“Substantial reality, reverends, is one end. The origin of substantial reality is the second end. The cessation of substantial reality is the middle. And craving is the seamstress, for craving weaves one to being reborn in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

When this was said, one of the mendicants said to the senior mendicants:

“Each of us has spoken from the heart. Come, reverends, let’s go to the Buddha, and inform him about this. As he answers, so we’ll remember it.”

“Yes, reverend,” those senior mendicants replied. Then those senior mendicants went up to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed. They asked, “Sir, who has spoken well?”

“Mendicants, you’ve all spoken well in a way. However, this is what I was referring to in ‘The Way to the Far Shore’, in ‘The Questions of Metteyya’ when I said:

‘The sage has known both ends, and is not stuck in the middle. He is a great man, I declare, he has escaped the seamstress here.’

Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Contact, mendicants, is one end. The origin of contact is the second end. The cessation of contact is the middle. And craving is the seamstress, for craving weaves one to being reborn in one state of existence or another. That’s how a mendicant directly knows what should be directly known and completely understands what should be completely understood. Knowing and understanding thus they make an end of suffering in this very life.”

AN 6.62

AN 6.62
Knowledge of the Faculties of Persons
Purisindriyañāṇasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Daṇḍakappaka. The Buddha left the road and sat at the root of a tree on the seat spread out. The mendicants entered Daṇḍakappaka to look for a guest house.

Then Venerable Ānanda together with several mendicants went to the Aciravati River to bathe. When he had bathed and emerged from the water he stood in one robe drying himself.

Then a certain mendicant went up to Venerable Ānanda, and said to him, “Reverend Ānanda, when the Buddha declared that Devadatta was going to a place of loss, to hell, there to remain for an eon, irredeemable, did he do so after wholeheartedly deliberating, or was this just a way of speaking?”

“You’re right, reverend, that’s how the Buddha declared it.”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Ānanda, that mendicant must be junior, recently gone forth, or else a foolish, incompetent senior mendicant. How on earth can he take something that I have declared categorically to be ambiguous? I do not see a single other person about whom I have given such whole-hearted deliberation before making a declaration as I did in the case of Devadatta.

As long as I saw even a fraction of a hair’s tip of goodness in Devadatta I did not declare that he was going to a place of loss, to hell, there to remain for an eon, irredeemable. But when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an eon, irredeemable.

Suppose there was a sewer deeper than a man’s height, full to the brim with feces, and someone was sunk into it over their head. Then along comes a person who wants to help make them safe, who wants to lift them out of that sewer. But circling all around the sewer they couldn’t see even a fraction of a hair’s tip of that person that was not smeared with feces.

In the same way, when I saw that there was not even a fraction of a hair’s tip of goodness in Devadatta I declared that he was going to a place of loss, to hell, there to remain for an

eon, irredeemable. Ānanda, if only you would all listen to the Realized One's analysis of the knowledges of the faculties of individuals."

"Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha analyze the faculties of persons. The mendicants will listen and remember it."

"Well then, Ānanda, listen and apply your mind well, I will speak."

"Yes, sir," Ānanda replied. The Buddha said this:

"Ānanda, when I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The skillful qualities of this person have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, and from that the skillful will appear. So this person is not liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. They're sown in a well-prepared, productive field. Wouldn't you know that those seeds would grow, increase, and mature?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand … This person is not liable to decline in the future … This is how another individual is known to the Realized One by comprehending their mind. And this is how the Realized One knows a person's faculties by comprehending their mind. And this is how the Realized One knows the future origination of a person's qualities by comprehending their mind.

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'The unskillful qualities of this person have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, and from that the unskillful will appear. So this person is still liable to decline in the future.' Suppose some seeds were intact, unspoiled, not weather-damaged, fertile, and well-kept. And they were sown on a broad rock. Wouldn't you know that those seeds would not grow, increase, and mature?"

"Yes, sir."

"In the same way, when I've comprehended the mind of a person, I understand … This person is still liable to decline in the future … This is how another individual is known to the Realized One …

When I've comprehended the mind of a person, I understand: 'Both skillful and unskillful qualities are found in this person.' After some time I comprehend their mind and understand: 'This person has not even a fraction of a hair's tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.' Suppose some seeds were broken, spoiled, weather-damaged. They're sown in a well-prepared, productive field. Wouldn't you know that those seeds would not grow, increase, and mature?"

“Yes, sir.”

“In the same way, when I’ve comprehended the mind of a person, I understand … ‘This person has not even a fraction of a hair’s tip of goodness. They have exclusively dark, unskillful qualities. When their body breaks up, after death, they will be reborn in a place of loss, a bad place, the underworld, hell.’ …”

When he said this, Venerable Ānanda said to the Buddha, “Sir, can you describe three other persons who are counterparts of these three?”

“I can, Ānanda,” said the Buddha. “Ānanda, when I’ve comprehended the mind of a person, I understand: ‘Both skillful and unskillful qualities are found in this person.’ After some time I comprehend their mind and understand: ‘The skillful qualities of this person have vanished, but the unskillful qualities are still present. Nevertheless, their skillful root is unbroken, but it’s about to be totally destroyed. So this person is still liable to decline in the future.’ Suppose that there were some burning coals, blazing and glowing. And they were placed on a broad rock. Wouldn’t you know that those coals would not grow, increase, and spread?”

“Yes, sir.”

“Or suppose it was the late afternoon and the sun was going down. Wouldn’t you know that the light was about to vanish and darkness appear?”

“Yes, sir.”

“Or suppose that it’s nearly time for the midnight meal. Wouldn’t you know that the light had vanished and the darkness appeared?”

“Yes, sir.”

“In the same way, when I’ve comprehended the mind of a person, I understand … This person is still liable to decline in the future …

When I’ve comprehended the mind of a person, I understand: ‘Both skillful and unskillful qualities are found in this person.’ After some time I comprehend their mind and understand: ‘The unskillful qualities of this person have vanished, but the skillful qualities are still present. Nevertheless, their unskillful root is unbroken, but it’s about to be totally destroyed. So this person is not liable to decline in the future.’ Suppose that there were some burning coals, blazing and glowing. They were placed on a pile of grass or timber. Wouldn’t you know that those coals would grow, increase, and spread?”

“Yes, sir.”

“Suppose it’s the crack of dawn and the sun is rising. Wouldn’t you know that the dark will vanish and the light appear?”

“Yes, sir.”

“Or suppose that it’s nearly time for the midday meal. Wouldn’t you know that the dark had vanished and the light appeared?”

“Yes, sir.”

“In the same way, when I’ve comprehended the mind of a person, I understand … This person is not liable to decline in the future …

When I’ve comprehended the mind of a person, I understand: ‘Both skillful and unskillful qualities are found in this person.’ After some time I comprehend their mind and understand: ‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’ Suppose that there were some cool, extinguished coals. They were placed on a pile of grass or timber. Wouldn’t you know that those coals would not grow, increase, and spread?”

“Yes, sir.”

“In the same way, when I’ve comprehended the mind of a person, I understand … ‘This person has not even a fraction of a hair’s tip of unskillful qualities. They have exclusively bright, blameless qualities. They will become extinguished in this very life.’ This is how another individual is known to the Realized One by comprehending their mind. And this is how the Realized One knows a person’s faculties by comprehending their mind. And this is how the Realized One knows the future origination of a person’s qualities by comprehending their mind.

And so, Ānanda, of the first three people one is not liable to decline, one is liable to decline, and one is bound for a place of loss, hell. And of the second three people, one is liable to decline, one is not liable to decline, and one is bound to become extinguished.”

AN 6.63

AN 6.63
Penetrative
Nibbedhikasutta

“Mendicants, I will teach you a penetrative exposition of the teaching. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, what is the penetrative exposition of the teaching? Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.

Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.

‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. However, these are not sensual pleasures. In the training of the Noble One they’re called ‘kinds of sensual stimulation’.

Greedy intention is a person’s sensual pleasure. The world’s pretty things aren’t sensual pleasures. Greedy intention is a person’s sensual pleasure. The world’s pretty things stay just as they are, but a wise one removes desire for them.

And what is the source of sensual pleasures? Contact is their source.

And what is the diversity of sensual pleasures? The sensual desire for sights, sounds, smells, tastes, and touches are all different. This is called the diversity of sensual pleasures.

And what is the result of sensual pleasures? When one who desires sensual pleasures creates a corresponding incarnation, with the attributes of either good or bad deeds—this is called the result of sensual pleasures.

And what is the cessation of sensual pleasures? When contact ceases, sensual pleasures cease. The practice that leads to the cessation of sensual pleasures is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands sensual pleasures in this way—and understands their source, diversity, result, cessation, and the practice that leads to their cessation—they understand that this penetrative spiritual life is the cessation of sensual pleasures. ‘Sensual pleasures should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these three feelings: pleasant, painful, and neutral.

And what is the source of feelings? Contact is their source.

And what is the diversity of feelings? There are pleasant feelings of the flesh, pleasant feelings not of the flesh, painful feelings of the flesh, painful feelings not of the flesh, neutral feelings of the flesh, and neutral feelings not of the flesh. This is called the diversity of feelings.

And what is the result of feelings? When one who feels creates a corresponding incarnation, with the attributes of either good or bad deeds—this is called the result of feelings.

And what is the cessation of feelings? When contact ceases, feelings cease. The practice that leads to the cessation of feelings is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands feelings in this way … they understand that this penetrative spiritual life is the cessation of feelings. ‘Feelings should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these six perceptions: perceptions of sights, sounds, smells, tastes, touches, and ideas.

And what is the source of perceptions? Contact is their source.

And what is the diversity of perceptions? The perceptions of sights, sounds, smells, tastes, touches, and ideas are all different. This is called the diversity of perceptions.

And what is the result of perceptions? Communication is the result of perception, I say. You communicate something in whatever manner you perceive it, saying ‘That’s what I perceived.’ This is called the result of perceptions.

And what is the cessation of perception? When contact ceases, perception ceases. The practice that leads to the cessation of perceptions is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands perception in this way … they understand that this penetrative spiritual life is the cessation of perception. ‘Perceptions should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? There are these three defilements: the defilements of sensuality, desire to be reborn, and ignorance.

And what is the source of defilements? Ignorance is the source of defilements.

And what is the diversity of defilements? There are defilements that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the diversity of defilements.

And what is the result of defilements? When one who is ignorant creates a corresponding incarnation, with the attributes of either good or bad deeds—this is called the result of defilements.

And what is the cessation of defilements? When ignorance ceases, defilements cease. The practice that leads to the cessation of defilements is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands defilements in this way … they understand that this penetrative spiritual life is the cessation of defilements. ‘Defilements should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, and this is why I said it.

‘Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.’ That’s what I said, but why did I say it? It is intention that I call deeds. For after making a choice one acts by way of body, speech, and mind.

And what is the source of deeds? Contact is their source.

And what is the diversity of deeds? There are deeds that lead to rebirth in hell, the animal realm, the ghost realm, the human world, and the world of the gods. This is called the diversity of deeds.

And what is the result of deeds? The result of deeds is threefold, I say: in this very life, on rebirth in the next life, or at some later time. This is called the result of deeds.

And what is the cessation of deeds? When contact ceases, deeds cease. The practice that leads to the cessation of deeds is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands deeds in this way … they understand that this penetrative spiritual life is the cessation of deeds. 'Deeds should be known. And their source, diversity, result, cessation, and the practice that leads to their cessation should be known.' That's what I said, and this is why I said it.

'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, but why did I say it? Rebirth is suffering; old age is suffering; illness is suffering; death is suffering; sorrow, lamentation, pain, sadness, and distress are suffering; not getting what you wish for is suffering. In brief, the five grasping aggregates are suffering.

And what is the source of suffering? Craving is the source of suffering.

And what is the diversity of suffering? There is suffering that is severe, mild, slow to fade, and quick to fade. This is called the diversity of suffering.

And what is the result of suffering? It's when someone who is overcome and overwhelmed by suffering sorrows and wails and laments, beating their breast and falling into confusion. Or else, overcome by that suffering, they begin an external search, wondering: 'Who knows one or two phrases to stop this suffering?' The result of suffering is either confusion or a search, I say. This is called the result of suffering.

And what is the cessation of suffering? When craving ceases, suffering ceases. The practice that leads to the cessation of suffering is simply this noble eightfold path, that is: right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

When a noble disciple understands suffering in this way … they understand that this penetrative spiritual life is the cessation of suffering. 'Suffering should be known. And its source, diversity, result, cessation, and the practice that leads to its cessation should be known.' That's what I said, and this is why I said it.

This is the penetrative exposition of the teaching."

AN 6.64

AN 6.64
The Lion's Roar
Sīhanādasutta

"Mendicants, the Realized One possesses six powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What six?

Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so he recollects his many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. …

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life. And he lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. These are the six powers of a Realized One that the Realized One

possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

If others come to the Realized One and ask questions about his true knowledge of the possible as possible and the impossible as impossible, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of recollection of past lives, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of passing away and rebirth of sentient beings, the Realized One answers them in whatever manner he has truly known it.

If others come to the Realized One and ask questions about his true knowledge of the ending of defilements, the Realized One answers them in whatever manner he has truly known it.

And I say that true knowledge of the possible as possible and the impossible as impossible is for those with immersion, not for those without immersion. And true knowledge of the result of deeds undertaken in the past, future, and present in terms of grounds and causes is for those with immersion, not for those without immersion. And true knowledge of corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments is for those with immersion, not for those without immersion. And true knowledge of the recollection of past lives is for those with immersion, not for those without immersion. And true knowledge of the passing away and rebirth of sentient beings is for those with immersion, not for those without immersion. And true knowledge of the ending of defilements is for those with immersion, not for those without immersion.

And so, mendicants, immersion is the path. No immersion is the wrong path."

AN 6.65

AN 6.65
The Fruit of Non-Return
Anāgāmiphalasutta

“Mendicants, without giving up six things you can’t realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. Without giving up these six things you can’t realize the fruit of non-return.

After giving up six things you can realize the fruit of non-return. What six? Lack of faith, conscience, and prudence; laziness, unmindfulness, and witlessness. After giving up these six things you can realize the fruit of non-return.”

AN 6.66

AN 6.66
Perfection
Arahattasutta

“Mendicants, without giving up six things you can’t realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. Without giving up these six things you can’t realize perfection.

After giving up six things you can realize perfection. What six? Dullness, drowsiness, restlessness, remorse, lack of faith, and negligence. After giving up these six things you can realize perfection.”

AN 6.67

AN 6.67
Friends
Mittasutta

“Mendicants, it’s quite impossible that a mendicant with bad friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Without fulfilling the practice dealing with supplementary regulations, it’s impossible to fulfill the practice of a trainee. Without fulfilling the practice of a trainee, it’s impossible to fulfill ethics. Without fulfilling ethics, it’s impossible give up sensual desire, or desire to be reborn in the realm of luminous form or in the formless realm.

It’s quite possible that a mendicant with good friends, companions, and associates, while frequenting, accompanying, and attending, and following their example, will fulfill the practice dealing with the supplementary regulations. Having fulfilled the practice dealing with supplementary regulations, it’s possible to fulfill the practice of a trainee. Having fulfilled the practice of a trainee, it’s possible to fulfill ethics. Having fulfilled ethics, it’s possible give up sensual desire, and desire to be reborn in the realm of luminous form and in the formless realm.”

AN 6.68

AN 6.68
Enjoying Company
Saṅgaṇikārāmasutta

“Mendicants, it’s quite impossible that a mendicant who enjoys company and groups, who loves them and likes to enjoy them, should take pleasure in being alone in seclusion. Without taking pleasure in being alone in seclusion, it’s impossible to learn the patterns of the mind. Without learning the patterns of the mind, it’s impossible to fulfill right view. Without fulfilling right view, it’s impossible to fulfill right immersion. Without fulfilling right immersion, it’s impossible to give up the fetters. Without giving up the fetters, it’s impossible to realize extinguishment.

It’s quite possible that a mendicant who doesn’t enjoy company and groups, who doesn’t love them and like to enjoy them, should take pleasure in being alone in seclusion. For someone who takes pleasure in being alone in seclusion, it’s possible to learn the patterns of the mind. For someone who learns the patterns of the mind, it’s possible to fulfill right view. Having fulfilled right view, it’s possible to fulfill right immersion. Having fulfilled right immersion, it’s possible to give up the fetters. Having given up the fetters, it’s possible to realize extinguishment.”

AN 6.69

AN 6.69
A God
Devatāsutta

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed, and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha addressed the mendicants:

"Tonight, a glorious deity, lighting up the entire Jeta's Grove, came to me, bowed, stood to one side, and said to me: 'Sir, these six things don't lead to the decline of a mendicant. What six? Respect for the Teacher, for the teaching, for the Saṅgha, for the training; being easy to admonish, and good friendship. These six things don't lead to the decline of a mendicant.'

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there."

When he said this, Venerable Sāriputta said to the Buddha:

"Sir, this is how I understand the detailed meaning of the Buddha's brief statement. It's when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly. They personally respect the teaching … They personally respect the Saṅgha … They personally respect the training … They are personally easy to admonish … They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly. That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

It's when a mendicant personally respects the Teacher … They personally respect the teaching … They personally respect the Saṅgha … They personally respect the training …

They are personally easy to admonish … They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly. This is how to understand the detailed meaning of what I said in brief."

AN 6.70

AN 6.70
Immersion
Samādhisutta

“Mendicants, it’s quite impossible that a mendicant without immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

It’s impossible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds, human and divine, whether near or far.

It’s impossible that they’ll understand the minds of other beings and individuals, having comprehended them with their own mind, understanding mind with greed as ‘mind with greed’ … and freed mind as ‘freed mind’.

It’s impossible that they’ll recollect many kinds of past lives, with features and details.

It’s impossible that with clairvoyance that is purified and surpasses the human, they’ll understand how sentient beings are reborn according to their deeds.

It’s impossible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

But it’s quite possible that a mendicant who has immersion that is peaceful, refined, tranquil, and unified will wield the many kinds of psychic power …

It’s possible that with clairaudience that is purified and superhuman, they’ll hear both kinds of sounds …

It’s possible that they’ll understand the minds of other beings …

It’s possible that they’ll recollect many kinds of past lives, with features and details.

It’s possible that with clairvoyance that is purified and superhuman, they’ll understand how sentient beings are reborn according to their deeds.

It’s possible that they’ll realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

AN 6.71

AN 6.71
Capable of Realizing
Sakkhibhabbasutta

“Mendicants, a mendicant with six qualities is incapable of realizing anything that can be realized, in each and every case. What six? It’s when a mendicant doesn’t truly understand which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they don’t practice carefully or do what’s suitable. A mendicant with these six qualities is incapable of realizing anything that can be realized, in each and every case.

A mendicant with six qualities is capable of realizing anything that can be realized, in each and every case. What six? It’s when a mendicant truly understands which qualities make things worse, which keep things steady, which lead to distinction, and which lead to penetration. And they practice carefully and do what’s suitable. A mendicant with these six qualities is capable of realizing anything that can be realized, in each and every case.”

AN 6.72

AN 6.72
Strength
Balasutta

“Mendicants, a mendicant who has six qualities can’t attain strength in immersion. What six? It’s when a mendicant is not skilled in entering immersion, skilled in remaining in immersion, or skilled in emerging from immersion. And they don’t practice carefully and persistently, and they don’t do what’s suitable. A mendicant who has these six qualities can’t attain strength in immersion.

A mendicant who has six qualities can attain strength in immersion. What six? It’s when a mendicant is skilled in entering immersion, skilled in remaining in immersion, and skilled in emerging from immersion. And they practice carefully and persistently, and do what’s suitable. A mendicant who has these six qualities can attain strength in immersion.”

AN 6.73

AN 6.73
First Absorption (1st)
Paṭhamatajjhānasutta

“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures haven’t been truly seen clearly with right wisdom. Without giving up these six qualities you can’t enter and remain in the first absorption.

But after giving up these six qualities you can enter and remain in the first absorption. What six? Desire for sensual pleasures, ill will, dullness and drowsiness, restlessness and remorse, and doubt. And the drawbacks of sensual pleasures have been truly seen clearly with right wisdom. After giving up these six qualities you can enter and remain in the first absorption.”

AN 6.74

AN 6.74
First Absorption (2nd)
Dutiyatajjhānasutta

“Mendicants, without giving up these six qualities you can’t enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. Without giving up these six qualities you can’t enter and remain in the first absorption.

But after giving up these six qualities you can enter and remain in the first absorption. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. After giving up these six qualities you can enter and remain in the first absorption.”

AN 6.75

AN 6.75
Suffering
Dukkhasutta

“Mendicants, when a mendicant has six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What six? Sensual, malicious, and cruel thoughts; and sensual, malicious, and cruel perceptions. When a mendicant has these six qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.

When a mendicant has six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth. What six? Thoughts of renunciation, good will, and harmlessness. And perceptions of renunciation, good will, and harmlessness. When a mendicant has these six qualities they live happily in the present life—without distress, anguish, or fever—and when the body breaks up, after death, they can expect a good rebirth.”

AN 6.76

AN 6.76
Perfection
Arahattasutta

“Mendicants, without giving up six things you can’t realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. Without giving up these six qualities you can’t realize perfection.

After giving up six things you can realize perfection. What six? Conceit, inferiority complex, superiority complex, overestimation, obstinacy, and groveling. After giving up these six things you can realize perfection.”

AN 6.77

AN 6.77
Superhuman States
Uttarimanussadhammasutta

“Mendicants, without giving up six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery. Without giving up these six qualities you can’t realize a superhuman distinction in knowledge and vision worthy of the noble ones.

But after giving up six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones. What six? Lack of mindfulness and situational awareness, not guarding the sense doors, eating too much, deceit, and flattery. After giving up these six qualities you can realize a superhuman distinction in knowledge and vision worthy of the noble ones.”

AN 6.78

AN 6.78
Joy and Happiness
Sukhasomanassasutta

“Mendicants, when a mendicant has six things they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What six? It’s when a mendicant enjoys the teaching, meditation, giving up, seclusion, kindness, and non-proliferation. When a mendicant has these six things they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

AN 6.79

AN 6.79
Achievement
Adhigamasutta

“Mendicants, a mendicant who has six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is not skilled in profit, skilled in loss, and skilled in means. They don’t generate enthusiasm to achieve skillful qualities not yet achieved. They don’t protect skillful qualities they have achieved. And they don’t try to persevere in the task. A mendicant who has these six qualities is unable to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.

A mendicant who has six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired. What six? It’s when a mendicant is skilled in profit, skilled in loss, and skilled in means. They generate enthusiasm to achieve skillful qualities not yet achieved. They protect skillful qualities they have achieved. And they try to persevere in the task. A mendicant who has these six qualities is able to acquire more skillful qualities or to increase the skillful qualities they’ve already acquired.”

AN 6.80

AN 6.80
Greatness
Mahantattasutta

“Mendicants, a mendicant with six qualities soon acquires great and abundant good qualities. What six? It’s when a mendicant is full of light, full of practice, full of inspiration, and full of eagerness. They don’t slack off when it comes to developing skillful qualities. They reach further. A mendicant who has these six qualities soon acquires great and abundant good qualities.”

AN 6.81

AN 6.81
Hell (1st)
Paṭhamanirayasutta

“Mendicants, someone with six qualities is cast down to hell. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they have corrupt wishes and wrong view. Someone with these six qualities is cast down to hell.

Someone with six qualities is raised up to heaven. What six? They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they have few desires and right view. Someone with these six qualities is raised up to heaven.”

AN 6.82

AN 6.82
Hell (2nd)
Dutiyanirayasutta

“Mendicants, someone with six qualities is cast down to hell. What six? They kill living creatures, steal, commit sexual misconduct, and lie. And they’re greedy and rude. Someone with these six qualities is cast down to hell.

Someone with six qualities is raised up to heaven. What six? They don’t kill living creatures, steal, commit sexual misconduct, or lie. And they’re not greedy or rude. Someone with these six qualities is raised up to heaven.”

AN 6.83

AN 6.83
The Best Thing
Aggadhammasutta

“Mendicants, a mendicant with six qualities can’t realize the best thing, perfection. What six? It’s when a mendicant is faithless, shameless, imprudent, lazy, and witless. And they’re concerned with their body and their life. A mendicant with these six qualities can’t realize the best thing, perfection.

A mendicant with six qualities can realize the best thing, perfection. What six? It’s when a mendicant is faithful, conscientious, prudent, energetic, and wise. And they have no concern for their body and their life. A mendicant with these six qualities can realize the best thing, perfection.”

AN 6.84

AN 6.84
Day and Night
Rattidivasasutta

“Mendicants, a mendicant with six qualities can expect decline, not growth, in skillful qualities, whether by day or by night. What six? It’s when a mendicant has many desires—they’re frustrated and not content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they’re faithless, unethical, unmindful, and witless. A mendicant with these six qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A mendicant with six qualities can expect growth, not decline, in skillful qualities, whether by day or by night. What six? It’s when a mendicant doesn’t have many desires—they’re not frustrated but content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. And they’re faithful, ethical, mindful, and wise. A mendicant with these six qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

AN 6.85

AN 6.85
Coolness
Sītibhāvasutta

“Mendicants, a mendicant with six qualities can’t realize supreme coolness. What six? It’s when a mendicant doesn’t keep their mind in check when they should. They don’t exert their mind when they should. They don’t encourage the mind when they should. They don’t watch over the mind with equanimity when they should. They have bad convictions. They delight in substantial reality. A mendicant with these six qualities can’t realize supreme coolness.

A mendicant with six qualities can realize supreme coolness. What six? It’s when a mendicant keeps their mind in check when they should. They exert their mind when they should. They encourage the mind when they should. They watch over the mind with equanimity when they should. They have excellent convictions. They delight in extinguishment. A mendicant with these six qualities can realize supreme coolness.”

AN 6.86

AN 6.86
Obstacles
Āvaraṇasutta

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? They’re obstructed by deeds, defilements, or results. And they’re faithless, unenthusiastic, and witless. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What six? They’re not obstructed by deeds, defilements, or results. And they’re faithful, enthusiastic, and wise. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 6.87

AN 6.87
A Murderer
Voropitasutta

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? They murder their mother or father or a perfected one. They maliciously shed the blood of a Realized One. They cause a schism in the Saṅgha. They’re witless, dull, and stupid. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What six? They don’t murder their mother or father or a perfected one. They don’t maliciously shed the blood of a Realized One. They don’t cause a schism in the Saṅgha. They’re wise, bright, and clever. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 6.88

AN 6.88
Wanting to Listen
Sussūsatisutta

“Mendicants, someone with six qualities is unable to enter the sure path with regards to skillful qualities even when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they don’t want to listen. They don’t actively listen or try to understand. They learn the incorrect meaning and reject the correct meaning. They accept views that contradict the teaching. Someone with these six qualities is unable to enter the sure path with regards to skillful qualities, even when listening to the true teaching.

Someone with six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching. What six? When the teaching and practice proclaimed by the Realized One is being taught they want to listen. They actively listen and try to understand. They learn the correct meaning and reject the incorrect meaning. They accept views that conform with the teaching. Someone with these six qualities is able to enter the sure path with regards to skillful qualities when listening to the true teaching.”

AN 6.89

AN 6.89
Not Giving Up
Appahāyasutta

“Mendicants, without giving up six things you can’t become accomplished in view. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. Without giving up these six things you can’t become accomplished in view.

After giving up six things you can become accomplished in view. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. After giving up these six things you can become accomplished in view.”

AN 6.90

AN 6.90
Given Up
Pahīnasutta

“Mendicants, a person accomplished in view has given up six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. A person accomplished in view has given up these six things.”

AN 6.91

AN 6.91
Can’t Give Rise
Abhabbasutta

“Mendicants, a person accomplished in view can’t give rise to six things. What six? Substantialist view, doubt, misapprehension of precepts and observances, and forms of greed, hate, and delusion that lead to rebirth in places of loss. A person accomplished in view can’t give rise to these six things.”

AN 6.92

AN 6.92
Things That Can’t Be Done (1st)
Paṭhamaabhabbaṭṭhānasutta

“Mendicants, these six things can’t be done. What six? A person accomplished in view can’t live disrespectful and irreverent toward the Teacher, the teaching, the Saṅgha, or the training. They can’t establish their belief on unreliable grounds. And they can’t generate an eighth rebirth. These are the six things that can’t be done.”

AN 6.93

AN 6.93
Things That Can’t Be Done (2nd)
Dutiyaabhabbaṭṭhānasutta

“Mendicants, these six things can’t be done. What six? A person accomplished in view can’t take conditions to be permanent, happiness, or self. They can’t do deeds with fixed result in the next life. They can’t fall back on purification through noisy, superstitious rites. They can’t seek outside of the Buddhist community for those worthy of religious donations. These are the six things that can’t be done.”

AN 6.94

AN 6.94
Things That Can’t Be Done (3rd)
Tatiyaabhabbaṭṭhānasutta

“Mendicants, these six things can’t be done. What six? A person accomplished in view can’t murder their mother or father or a perfected one. They can’t maliciously shed the blood of the Realized One. They can’t cause a schism in the Saṅgha. They can’t dedicate themselves to another teacher. These are the six things that can’t be done.”

AN 6.95

AN 6.95
Things That Can’t Be Done (4th)
Catutthaabhabbaṭṭhānasutta

“Mendicants, these six things can’t be done. What six? A person accomplished in view can’t fall back on the idea that pleasure and pain are made by oneself, or that they’re made by another, or that they’re made by both. Nor can they fall back on the idea that pleasure and pain arise by chance, not made by oneself, by another, or by both. Why is that? It is because a person accomplished in view has clearly seen causes and the phenomena that arise from causes. These are the six things that can’t be done.”

AN 6.96

AN 6.96
Appearance
Pātubhāvasutta

“Mendicants, the appearance of six things is rare in the world. What six? A Realized One, a perfected one, a fully awakened Buddha. A person who teaches the teaching and training proclaimed by a Realized One. Rebirth in a civilized region. Unimpaired sense faculties. Being bright and clever. Enthusiasm for skillful qualities. The appearance of these six things is rare in the world.”

AN 6.97

AN 6.97
Benefit
Ānisaṁsasutta

“Mendicants, these are the six benefits of realizing the fruit of stream-entry. What six? You’re bound for the true teaching. You’re not liable to decline. You suffer only for a limited period. You have unshared knowledge. You’ve clearly seen causes and the phenomena that arise from causes. These are the six benefits of realizing the fruit of stream-entry.”

AN 6.98

AN 6.98
Impermanence
Aniccasutta

“Mendicants, it’s quite impossible for a mendicant who regards any condition as permanent to accept views that conform with the teaching. Without accepting views that conform with the teaching, it’s impossible to enter the sure path with regards to skillful qualities. Without entering the sure path, it’s impossible to realize the fruit of stream-entry, once-return, non-return, or perfection.

It’s quite possible for a mendicant who regards all conditions as impermanent to accept views that conform with the teaching. Having accepted views that conform with the teaching, it’s possible to enter the sure path. Having entered the sure path, it’s possible to realize the fruit of stream-entry, once-return, non-return, or perfection.”

AN 6.99

AN 6.99
Suffering
Dukkhasutta

“Mendicants, it’s quite impossible for a mendicant who regards any condition as pleasurable to accept views that agree with the teaching. … It’s quite possible for a mendicant who regards all conditions as suffering to accept views that agree with the teaching. …”

AN 6.100

AN 6.100
Not-Self
Anattasutta

“Mendicants, it’s quite impossible for a mendicant who regards any condition as self to accept views that agree with the teaching. … It’s quite possible for a mendicant who regards all things as not-self to accept views that agree with the teaching. …”

AN 6.101

AN 6.101
Extinguished
Nibbānasutta

“Mendicants, it’s quite impossible for a mendicant who regards extinguishment as suffering to accept views that conform with the teaching. …

It’s quite possible for a mendicant who regards extinguishment as pleasurable to accept views that conform with the teaching. …”

AN 6.102

AN 6.102
Transience
Anavatthitasutta

“Mendicants, seeing six benefits is quite enough to establish the perception of impermanence in all conditions without qualification. What six? ‘All conditions will appear to me as transient.’ ‘My mind will not delight anywhere in the world.’ ‘My mind will rise above the whole world.’ ‘My mind will incline to extinguishment.’ ‘My fetters will be given up.’ ‘I will achieve the ultimate goal of the ascetic life.’ Seeing these six benefits is quite enough to establish the perception of impermanence in all conditions without qualification.”

AN 6.103

AN 6.103
With a Drawn Sword
Ukkhittāsikasutta

“Mendicants, seeing six benefits is quite enough to establish the perception of suffering in all conditions without qualification. What six? ‘Perception of disillusionment will be established in me for all conditions, like a killer with a drawn sword.’ ‘My mind will rise above the whole world.’ ‘I will see extinguishment as peaceful.’ ‘My underlying tendencies will be uprooted.’ ‘I will fulfill my duty.’ ‘I will have served my Teacher with love.’ Seeing these six benefits is quite enough to establish the perception of suffering in all conditions without qualification.”

AN 6.104

AN 6.104
Not Determined by Anything
Atammayasutta

“Mendicants, seeing six benefits is quite enough to establish the perception of not-self in all things without qualification. What six? ‘I will not be determined by anything in the world.’ ‘My I-making will stop.’ ‘My mine-making will stop.’ ‘I will have unshared knowledge.’ ‘I will clearly see causes and the phenomena that arise from causes.’ Seeing these six benefits is quite enough to establish the perception of not-self in all things without qualification.”

AN 6.105

AN 6.105
States of Existence
Bhavasutta

“Mendicants, you should give up these three states of existence. And you should train in three trainings. What are the three states of existence you should give up? Existence in the sensual realm, the realm of luminous form, and the formless realm. These are the three states of existence you should give up. What are the three trainings you should train in? The training in the higher ethics, the higher mind, and the higher wisdom. These are the three trainings you should train in. When a mendicant has given up these three states of existence and has trained in these three trainings they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 6.106

AN 6.106
Craving
Taṇhāsutta

“Mendicants, you should give up these three cravings and three conceits. What three cravings should you give up? Craving for sensual pleasures, craving for continued existence, and craving to end existence. These are the three cravings you should give up. What three conceits should you give up? Conceit, inferiority complex, and superiority complex. These are the three conceits you should give up. When a mendicant has given up these three cravings and these three conceits they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 6.107

AN 6.107
Greed
Rāgasutta

“Mendicants, there are these three things. What three? Greed, hate, and delusion. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of ugliness to give up greed, love to give up hate, and wisdom to give up delusion. These are the three things you should develop to give up those three things.”

AN 6.108

AN 6.108
Bad Conduct
Duccaritasutta

“Mendicants, there are these three things. What three? Bad conduct by way of body, speech, and mind. These are the three things. To give up these three things you should develop three things. What three? You should develop good bodily conduct to give up bad bodily conduct, good verbal conduct to give up bad verbal conduct, and good mental conduct to give up bad mental conduct. These are the three things you should develop to give up those three things.”

AN 6.109

AN 6.109
Thoughts
Vitakkasutta

“Mendicants, there are these three things. What three? Sensual, malicious, and cruel thoughts. These are the three things. To give up these three things you should develop three things. What three? You should develop thoughts of renunciation to give up sensual thoughts, thoughts of good will to give up malicious thoughts, and thoughts of harmlessness to give up cruel thoughts. These are the three things you should develop to give up those three things.”

AN 6.110

AN 6.110
Perceptions
Saññāsutta

“Mendicants, there are these three things. What three? Sensual, malicious, and cruel perceptions. These are the three things. To give up these three things you should develop three things. What three? You should develop perceptions of renunciation to give up sensual perceptions, perceptions of good will to give up malicious perceptions, and perceptions of harmlessness to give up cruel perceptions. These are the three things you should develop to give up those three things.”

AN 6.111

AN 6.111
Elements
Dhātusutta

“Mendicants, there are these three things. What three? The elements of sensuality, malice, and cruelty. These are the three things. To give up these three things you should develop three things. What three? You should develop the element of renunciation to give up the element of sensuality, the element of good will to give up the element of malice, and the element of harmlessness to give up the element of cruelty. These are the three things you should develop to give up those three things.”

AN 6.112

AN 6.112
Gratification
Assādasutta

“Mendicants, there are these three things. What three? The view that things are gratifying, the view of self, and wrong view. These are the three things. To give up these three things you should develop three things. What three? You should develop the perception of impermanence to give up the view that things are gratifying; the perception of not-self to give up the view of self; and right view to give up wrong view. These are the three things you should develop to give up those three things.”

AN 6.113

AN 6.113
Discontent
Aratisutta

“Mendicants, there are these three things. What three? Discontent, cruelty, and unprincipled conduct. These are the three things. To give up these three things you should develop three things. What three? You should develop rejoicing to give up discontent, harmlessness to give up cruelty, and principled conduct to give up unprincipled conduct. These are the three things you should develop to give up those three things.”

AN 6.114

AN 6.114
Contentment
Santuṭṭhitāsutta

“Mendicants, there are these three things. What three? Lack of contentment, lack of situational awareness, and having many wishes. These are the three things. To give up these three things you should develop three things. What three? You should develop contentment to give up lack of contentment, situational awareness to give up lack of situational awareness, and having few wishes to give up having many wishes. These are the three things you should develop to give up those three things.”

AN 6.115

AN 6.115
Hard to Admonish
Dovacassatāsutta

“Mendicants, there are these three things. What three? Being hard to admonish, bad friendship, and a scattered mind. These are the three things. To give up these three things you should develop three things. What three? You should develop being easy to admonish to give up being hard to admonish, good friendship to give up bad friendship, and mindfulness of breathing to give up a scattered mind. These are the three things you should develop to give up those three things.”

AN 6.116

AN 6.116
Restlessness
Uddhaccasutta

“Mendicants, there are these three things. What three? Restlessness, lack of restraint, and negligence. These are the three things. To give up these three things you should develop three things. What three? You should develop serenity to give up restlessness, restraint to give up lack of restraint, and diligence to give up negligence. These are the three things you should develop to give up those three things.”

AN 6.117

AN 6.117
Observing the Body
Kāyānupassīsutta

“Mendicants, without giving up these six qualities you can’t meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. Without giving up these six qualities you can’t meditate observing an aspect of the body.

But after giving up these six qualities you can meditate observing an aspect of the body. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of the body.”

AN 6.118

AN 6.118
Observing Principles, Etc.
Dhammānupassīsutta

“Mendicants, without giving up six things you can’t meditate observing an aspect of the body internally … body externally … body internally and externally … feelings internally … feelings externally … feelings internally and externally … mind internally … mind externally … mind internally and externally … principles internally … principles externally … principles internally and externally. What six? Relishing work, talk, sleep, and company, not guarding the sense doors, and eating too much. After giving up these six qualities you can meditate observing an aspect of principles internally and externally.”

AN 6.119

AN 6.119
About Tapussa
Tapussasutta

“Mendicants, having six qualities the householder Tapussa is certain about the Realized One, sees freedom from death and lives having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the householder Tapussa is certain about the Realized One, sees freedom from death and lives having realized freedom from death.”

AN 6.120-139

AN 6.120–139
About Bhallika, Etc.
Bhallikādisutta

“Mendicants, having six qualities the householders Bhallika … Sudatta Anāthapiṇḍika … Citta of Macchikāsaṇḍa … Hatthaka of Āḷavī … Mahānāma the Sakyan … Ugga of Vesālī … Uggata … Sūrambaṭṭha … Jīvaka Komārabhacca … Nakula’s father … Tavakaṇṇika … Pūraṇa … Isidatta … Sandhāna … Vijaya … Vijayamāhita … Meṇḍaka … the lay followers Vāseṭṭha … Ariṭṭha … and Sāragga are certain about the Realized One, see freedom from death and live having realized freedom from death. What six? Experiential confidence in the Buddha, the teaching, and the Saṅgha, and noble ethics, knowledge, and freedom. Having these six qualities the lay follower Sāragga is certain about the Realized One, sees freedom from death and lives having realized freedom from death.”

AN 6.140

AN 6.140
Untitled Discourse on Greed (1st)

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“For insight into greed, six things should be developed. What six? The unsurpassable seeing, listening, acquisition, training, service, and recollection. For insight into greed, these six things should be developed.”

AN 6.141

AN 6.141
Untitled Discourse on Greed (2nd)

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“For insight into greed, six things should be developed. What six? The recollection of the Buddha, the teaching, the Saṅgha, ethics, generosity, and the deities. For insight into greed, these six things should be developed.”

AN 6.142

AN 6.142
Untitled Discourse on Greed (3rd)

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“For insight into greed, six things should be developed. What six? The perception of impermanence, the perception of suffering in impermanence, the perception of not-self in suffering, the perception of giving up, the perception of fading away, and the perception of cessation. For insight into greed, these six things should be developed.”

AN 6.143-169

AN 6.143–169
Untitled Discourses on Greed, Etc.

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“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed these six things should be developed.”

AN 6.170-649

AN 6.170–649
Untitled Discourses on Hate, Etc.

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“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence these six things should be developed.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Sixes is finished.

AN 7.1

AN 7.1
Pleasing (1st)
Paṭhamapiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It's when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They have corrupt wishes and wrong view. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It's when a mendicant doesn't desire material possessions, honor, and to be looked up to. They have conscience and prudence. They have few desires and right view. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired."

AN 7.2

AN 7.2
Pleasing (2nd)
Dutiyapiyasutta

“Mendicants, a mendicant with seven qualities is disliked and disapproved by their spiritual companions, not respected or admired. What seven? It’s when a mendicant desires material possessions, honor, and to be looked up to. They lack conscience and prudence. They’re jealous and stingy. A mendicant with these seven qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with seven qualities is liked and approved by their spiritual companions, respected and admired. What seven? It’s when a mendicant doesn’t desire material possessions, honor, and to be looked up to. They have conscience and prudence. They’re not jealous or stingy. A mendicant with these seven qualities is liked and approved by their spiritual companions, respected and admired.”

AN 7.3

AN 7.3
Powers in Brief
Saṁkhittabalasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. … "Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom. These are the seven powers.

The powers are faith and energy, conscience and prudence, mindfulness and immersion, and wisdom as the seventh power. Empowered by these, an astute mendicant lives happily.

They should examine the teaching rationally, discerning the meaning with wisdom. The liberation of their heart is like a lamp going out."

AN 7.4

AN 7.4
Powers in Detail
Vitthatabalasutta

“Mendicants, there are these seven powers. What seven? The powers of faith, energy, conscience, prudence, mindfulness, immersion, and wisdom.

And what is the power of faith? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called the power of faith.

And what is the power of energy? It’s when a noble disciple lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is called the power of energy.

And what is the power of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about acquiring any bad, unskillful qualities. This is called the power of conscience.

And what is the power of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the power of prudence.

And what is the power of mindfulness? It’s when a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This is called the power of mindfulness.

And what is the power of immersion? It’s when a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. … Giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. This is called the power of immersion.

And what is the power of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the power of wisdom.

These are the seven powers.

The powers are faith and energy, conscience and prudence, mindfulness and immersion, and wisdom as the seventh power. Empowered by these, an astute mendicant lives happily.

They should examine the teaching rationally, discerning the meaning with wisdom. The liberation of their heart is like a lamp going out."

AN 7.5

AN 7.5
Wealth in Brief
Saṁkhittadhanasutta

“Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. These are the seven kinds of wealth.

Faith and ethical conduct are kinds of wealth, as are conscience and prudence, learning and generosity, and wisdom is the seventh kind of wealth.

When a woman or man has these kinds of wealth, they’re said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

AN 7.6

AN 7.6
Wealth in Detail
Vitthatadhanasutta

“Mendicants, there are these seven kinds of wealth. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom.

And what is the wealth of faith? It’s when a noble disciple has faith in the Realized One’s awakening … This is called the wealth of faith.

And what is the wealth of ethical conduct? It’s when a noble disciple doesn’t kill living creatures, steal, commit sexual misconduct, use speech that’s false, divisive, harsh, or nonsensical, or consume alcoholic drinks that cause negligence. This is called the wealth of ethical conduct.

And what is the wealth of conscience? It’s when a noble disciple has a conscience. They’re conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. This is called the wealth of conscience.

And what is the wealth of prudence? It’s when a noble disciple is prudent. They’re prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to the acquiring of any bad, unskillful qualities. This is called the wealth of prudence.

And what is the wealth of learning? It’s when a noble disciple is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. This is called the wealth of learning.

And what is the wealth of generosity? It’s when a noble disciple lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called the wealth of generosity.

And what is the wealth of wisdom? It’s when a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called the wealth of wisdom.

These are the seven kinds of wealth.

Faith and ethical conduct are kinds of wealth, as are conscience and prudence, learning and generosity, and wisdom is the seventh kind of wealth.

When a woman or man has these kinds of wealth, they’re said to be prosperous, their life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

AN 7.7

AN 7.7
With Ugga
Uggasutta

Then Ugga the government minister went up to the Buddha, bowed, sat down to one side, and said to him, “It’s incredible, sir, it’s amazing! Migāra of Rohaṇa is so rich, so very wealthy.”

“But Ugga, how rich is he?”

“He has a hundred thousand gold coins, not to mention the silver!”

“Well, Ugga, that is wealth, I can’t deny it. But fire, water, rulers, thieves, and unloved heirs all take a share of that wealth. There are these seven kinds of wealth that they can’t take a share of. What seven? The wealth of faith, ethics, conscience, prudence, learning, generosity, and wisdom. There are these seven kinds of wealth that fire, water, rulers, thieves, and unloved heirs can’t take a share of.

Faith and ethical conduct are kinds of wealth, as are conscience and prudence, learning and generosity, and wisdom is the seventh kind of wealth.

When a woman or man has these kinds of wealth, they’re really rich in the world, invincible among gods and humans.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.”

AN 7.8

AN 7.8
Fetters
Saṁyojanasutta

“Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven fetters.”

AN 7.9

AN 7.9
Giving Up
Pahānasutta

“Mendicants, the spiritual life is lived to give up and cut out these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven fetters. When a mendicant has given up the fetters of attraction, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 7.10

AN 7.10
Stinginess
Macchariyasutta

“Mendicants, there are these seven fetters. What seven? The fetters of attraction, repulsion, views, doubt, conceit, jealousy, and stinginess. These are the seven fetters.”

AN 7.11

AN 7.11
Underlying Tendencies (1st)
Paṭhamaanusayasutta

“Mendicants, there are these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. These are the seven underlying tendencies.”

AN 7.12

AN 7.12
Underlying Tendencies (2nd)
Dutiyaanusayasutta

“Mendicants, the spiritual life is lived to give up and cut out these seven underlying tendencies. What seven? The underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance. The spiritual life is lived to give up and cut out these seven underlying tendencies.

When a mendicant has given up the underlying tendencies of sensual desire, repulsion, views, doubt, conceit, desire to be reborn, and ignorance—cut them off at the root, made them like a palm stump, obliterated them, so they are unable to arise in the future—they’re called a mendicant who has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

AN 7.13

AN 7.13
A Family
Kulasutta

“Mendicants, visiting a family with seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile. What seven? They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. Visiting a family with these seven factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

Visiting a family with seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile. What seven? They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. Visiting a family with these seven factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.”

AN 7.14

AN 7.14
Persons
Puggalasutta

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? The one freed both ways, the one freed by wisdom, the direct witness, the one attained to view, the one freed by faith, the follower of teachings, and the follower by faith. These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 7.15

AN 7.15
A Simile With Water
Udakūpamāsutta

“Mendicants, these seven people found in the world are like those in water.

What seven? One person sinks under once and stays under. One person rises up then sinks under. One person rises up then stays put. One person rises up then sees and discerns. One person rises up then crosses over. One person rises up then finds a footing. One person has risen up, crossed over, and gone beyond, and that brahmin stands on the shore.

And what kind of person sinks under once and stays under? It’s the kind of person who has exclusively dark, unskillful qualities. This kind of person sinks under once and stays under.

And what kind of person rises up then sinks under? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ However their faith, conscience, prudence, energy, and wisdom don’t last or grow, but dwindle away. This kind of person rises up then sinks under.

And what kind of person rises up then stays put? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ And their faith, conscience, prudence, energy, and wisdom lasts, neither dwindling nor growing. This kind of person rises up then stays put.

And what kind of person rises up then sees and discerns? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ With the ending of three fetters they’re a stream-enterer, not liable to be reborn in the underworld, bound for awakening. This kind of person rises up then sees and discerns.

And what kind of person rises up then crosses over? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ With the ending of three fetters, and the weakening of greed, hate, and delusion, they’re a once-returner. They come back to this world once only, then make an end of suffering. This kind of person rises up then crosses over.

And what kind of person rises up then finds a footing? It’s the kind of person who, rising up, thinks: ‘It’s good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.’ With the ending of the five lower fetters they’re reborn spontaneously. They are extinguished there, and are not liable to return from that world. This kind of person rises up then finds a footing.

And what kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore? It's the kind of person who, rising up, thinks: 'It's good to have faith, conscience, prudence, energy, and wisdom regarding skillful qualities.' They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This kind of person has risen up, crossed over, and gone beyond, a brahmin who stands on the shore.

These seven people found in the world are like those in water."

AN 7.16

AN 7.16
Observing Impermanence
Aniccānupassīsutta

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence in all conditions. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is the first person.

Next, take a person who meditates observing impermanence in all conditions. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing impermanence in all conditions. With the ending of the five lower fetters they’re extinguished between one life and the next. …

With the ending of the five lower fetters they’re extinguished upon landing. …

With the ending of the five lower fetters they’re extinguished without extra effort. …

With the ending of the five lower fetters they’re extinguished with extra effort. …

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 7.17

AN 7.17
Observing Suffering
Dukkhānupassīsutta

“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven? First, take a person who meditates observing suffering in all conditions. They perceive suffering and experience suffering. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. …”

AN 7.18

AN 7.18
Observing Not-self
Anattānupassīsutta

“First, take a person who meditates observing not-self in all things. They perceive not-self and experience not-self. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. …”

AN 7.19

AN 7.19
Extinguishment
Nibbānasutta

“First, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is the first person worthy of offerings.

Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. Their defilements and their life come to an end at exactly the same time. This is the second person.

Next, take a person who meditates observing the happiness in extinguishment. They perceive happiness and experience happiness. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom.

With the ending of the five lower fetters they’re extinguished between one life and the next. …

With the ending of the five lower fetters they’re extinguished upon landing. …

With the ending of the five lower fetters they’re extinguished without extra effort. …

With the ending of the five lower fetters they’re extinguished with extra effort. …

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 7.20

AN 7.20
Qualifications for Graduation
Niddasavatthusutta

“Mendicants, there are these seven qualifications for graduation. What seven? It’s when a mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don’t lose these desires in the future. These are the seven qualifications for graduation.”

AN 7.21

AN 7.21
At Sārandada
Sārandadasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Sārandada Tree-shrine. Then several Licchavis went up to the Buddha, bowed, sat down to one side, and the Buddha said to these Licchavis:

“Licchavis, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what are the seven principles that prevent decline? As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the Vajjis don’t make new decrees or abolish existing decrees, but undertake and follow the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.

As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

As long as the Vajjis don’t forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline.”

AN 7.22

AN 7.22
With Vassakāra
Vassakārasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Now at that time King Ajātasattu of Magadha, son of the princess of Videha, wanted to invade the Vajjis. He declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"

And then King Ajātasattu addressed Vassakāra the brahmin minister of Magadha, "Please, brahmin, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: 'Sir, King Ajātasattu of Magadha, son of the princess of Videha, wants to invade the Vajjis. He has declared: "I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!"' Remember well how the Buddha answers and tell it to me. For Realized Ones say nothing that is not so."

"Yes, sir," Vassakāra replied. He went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Mister Gotama, King Ajātasattu bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably. King Ajātasattu wants to invade the Vajjis. He has declared: 'I shall wipe out these Vajjis, so mighty and powerful! I shall destroy them, and lay ruin and devastation upon them!'"

Now at that time Venerable Ānanda was standing behind the Buddha fanning him. Then the Buddha said to him: "Ānanda, have you heard that the Vajjis meet frequently and have many meetings?"

"I have heard that, sir."

"As long as the Vajjis meet frequently and have many meetings, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony?"

"I have heard that, sir."

"As long as the Vajjis meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian principles as they have been decreed?"

"I have heard that, sir."

"As long as the Vajjis don't make new decrees or abolish existing decrees, but proceed having undertaken the ancient Vajjian traditions as they have been decreed, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate Vajjian elders, and think them worth listening to, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them?"

"I have heard that, sir."

"As long as the Vajjis don't forcibly abduct the women or girls of the clans and make them live with them, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past?"

"I have heard that, sir."

"As long as the Vajjis honor, respect, esteem, and venerate the Vajjian shrines, whether inner or outer, not neglecting the proper spirit-offerings that were given and made in the past, they can expect growth, not decline.

Ānanda, have you heard that the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort?"

"I have heard that, sir."

"As long as the Vajjis organize proper protection, shelter, and security for perfected ones, so that more perfected ones might come to the realm and those already here may live in comfort, they can expect growth, not decline."

Then the Buddha said to Vassakāra:

"Brahmin, one time I was staying near Vesālī at the Sārandada woodland shrine. There I taught the Vajjis these principles that prevent decline. As long as these seven principles

that prevent decline last among the Vajjis, and as long as the Vajjis are seen following them, they can expect growth, not decline."

When the Buddha had spoken, Vassakāra said to him: "Mister Gotama, if the Vajjis follow even a single one of these principles they can expect growth, not decline. How much more so all seven! King Ajātasattu cannot defeat the Vajjis in war, unless by bribery or by sowing dissension. Well, now, Mister Gotama, I must go. I have many duties, and much to do."

"Please, brahmin, go at your convenience." Then Vassakāra the brahmin, having approved and agreed with what the Buddha said, got up from his seat and left.

AN 7.23

AN 7.23
Non-Decline for Mendicants (1st)
Paṭhamasattakasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. There the Buddha addressed the mendicants:

"Mendicants, I will teach you these seven principles that prevent decline. Listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"What are the seven principles that prevent decline? As long as the mendicants meet frequently and have many meetings, they can expect growth, not decline.

As long as the mendicants meet in harmony, leave in harmony, and carry on their business in harmony, they can expect growth, not decline.

As long as the mendicants don't make new decrees or abolish existing decrees, but undertake and follow the training rules as they have been decreed, they can expect growth, not decline.

As long as the mendicants honor, respect, esteem, and venerate the senior mendicants—of long standing, long gone forth, fathers and leaders of the Saṅgha—and think them worth listening to, they can expect growth, not decline.

As long as the mendicants don't fall under the sway of arisen craving for future lives, they can expect growth, not decline.

As long as the mendicants take care to live in wilderness lodgings, they can expect growth, not decline.

As long as the mendicants individually establish mindfulness, so that more good-hearted spiritual companions might come, and those that have already come may live comfortably, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline."

AN 7.24

AN 7.24
Non-Decline for Mendicants (2nd)
Dutiyasattakasutta

“Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline?

As long as the mendicants don’t relish work, loving it and liking to relish it, they can expect growth, not decline.

As long as they don’t enjoy talk … sleep … company … they don’t have corrupt wishes, falling under the sway of corrupt wishes … they don’t have bad friends, companions, and associates … they don’t stop half-way after achieving some insignificant distinction, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.25

AN 7.25
Non-Decline for Mendicants (3rd)
Tatiyasattakasutta

“Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants are faithful … conscientious … prudent … learned … energetic … mindful … wise, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.26

AN 7.26
Awakening Factors
Bojjhaṅgasutta

“Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants develop the awakening factor of mindfulness … investigation of principles … energy … rapture … tranquility … immersion … equanimity, they can expect growth, not decline.

As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.27

AN 7.27
Perceptions
Saññāsutta

“Mendicants, I will teach you seven principles that prevent decline. Listen and apply your mind well … And what are the seven principles that prevent decline? As long as the mendicants develop the perception of impermanence …

not-self … ugliness … drawbacks … giving up … fading away … cessation, they can expect growth, not decline. As long as these seven principles that prevent decline last among the mendicants, and as long as the mendicants are seen following them, they can expect growth, not decline.”

AN 7.28

AN 7.28
Non-decline for a Mendicant Trainee
Paṭhamaparihānisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants:

"These seven things lead to the decline of a mendicant trainee. What seven? They relish work, talk, sleep, and company. They don't guard the sense doors and they eat too much. And when there is Saṅgha business to be carried out, they don't reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they try to do it themselves. These seven things lead to the decline of a mendicant trainee.

These seven things don't lead to the decline of a mendicant trainee. What seven? They don't relish work, talk, sleep, and company. They guard the sense doors and don't they eat too much. And when there is Saṅgha business to be carried out, they reflect: 'There are senior mendicants in the Saṅgha of long standing, long gone forth, responsible. They'll be known for taking care of this.' So they don't try to do it themselves. These seven things don't lead to the decline of a mendicant trainee."

AN 7.29

AN 7.29
Non-decline for a Lay Follower
Dutiyaparihānisutta

“These seven things lead to the decline of a lay follower. What seven? They miss out on seeing the mendicants. They neglect listening to the true teaching. They don’t train in higher ethical conduct. They’re very suspicious about mendicants, whether senior, junior, or middle. They listen to the teaching with a hostile, fault-finding mind. They seek outside of the Buddhist community for those worthy of religious donations. And they serve them first. These seven things lead to the decline of a lay follower.

These seven things don’t lead to the decline of a lay follower. What seven? They don’t miss out on seeing the mendicants. They don’t neglect listening to the true teaching. They train in higher ethical conduct. They’re very confident about mendicants, whether senior, junior, or middle. They don’t listen to the teaching with a hostile, fault-finding mind. They don’t seek outside of the Buddhist community for those worthy of religious donations. And they serve the Buddhist community first. These seven things don’t lead to the decline of a lay follower.”

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A lay follower misses out on seeing those who are evolved and listening to the teachings of the Noble One. They don’t train in higher ethical conduct,

and their suspicion about mendicants just grows and grows. They want to listen to the true teaching with a fault-finding mind.

They seek outside the Buddhist community for someone else worthy of religious donations, and that lay follower serves them first.

These seven principles leading to decline have been well taught. A lay follower who practices them falls away from the true teaching.

A lay follower doesn’t miss out on seeing those who are evolved and listening to the teachings of the Noble One. They train in higher ethical conduct,

and their confidence in mendicants just grows and grows. They want to listen to the true teaching without a fault-finding mind.

They don’t seek outside the Buddhist community for someone else worthy of religious donations, and that lay follower serves the Buddhist community first.

These seven principles that prevent decline have been well taught. A lay follower who practices them doesn't fall away from the true teaching."

AN 7.30

AN 7.30
Failures for a Lay Follower
Vipattisutta

“Mendicants, there are these seven failures for a lay follower …

There are these seven accomplishments for a lay follower …”

AN 7.31

AN 7.31
Downfalls for a Lay Follower
Parābhavasutta

“Mendicants, there are these seven downfalls for a lay follower … There are these seven successes for a lay follower. What seven?

They don’t miss out on seeing the mendicants.

They don’t neglect listening to the true teaching.

They train in higher ethical conduct.

They’re very confident about mendicants, whether senior, junior, or middle.

They don’t listen to the teaching with a hostile, fault-finding mind.

They don’t seek outside of the Buddhist community for those worthy of religious donations.

And they serve the Buddhist community first.

These are the seven successes for a lay follower.

A lay follower misses out on seeing those who are evolved and listening to the teachings of the Noble One. They don’t train in higher ethical conduct,

and their suspicion about mendicants just grows and grows. They want to listen to the true teaching with a fault-finding mind.

They seek outside the Buddhist community for someone else worthy of religious donations, and that lay follower serves them first.

These seven principles leading to decline have been well taught. A lay follower who practices these falls away from the true teaching.

A lay follower doesn’t miss out on seeing those who are evolved and listening to the teachings of the Noble One. They train in higher ethical conduct,

and their confidence in mendicants just grows and grows. They want to listen to the true teaching without a fault-finding mind.

They don’t seek outside the Buddhist community for someone else worthy of religious donations, and that lay follower serves the Buddhist community first.

These seven principles that prevent decline have been well taught. A lay follower who practices them doesn’t fall away from the true teaching.”

AN 7.32

AN 7.32
Respect for Diligence
Appamādagāravasutta

Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, these seven things don't lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for diligence, and for hospitality. These seven things don't lead to the decline of a mendicant trainee."

That's what that deity said, and the teacher approved. Then that deity, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened, adding:

"Respect for the Teacher and the teaching, and keen respect for the Saṅgha; respect for immersion, being energetic, and keen respect for the training.

A mendicant who respects diligence and hospitality can't decline, and has drawn near to extinguishment."

AN 7.33

AN 7.33
Respect for Conscience
Hirigāravasutta

“Mendicants, tonight, a glorious deity, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, these seven things don’t lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion, for conscience, and for prudence. These seven things don’t lead to the decline of a mendicant trainee.’

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Respect for the Teacher and the teaching, and keen respect for the Saṅgha; respect for immersion, being energetic, and keen respect for the training.

One with both conscience and prudence, reverential and respectful, can’t decline, and has drawn near to extinguishment.”

AN 7.34

AN 7.34
Easy to Admonish (1st)
Paṭhamasovacassatāsutta

“Mendicants, tonight a deity … said to me: ‘Sir, these seven things don’t lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don’t lead to the decline of a mendicant trainee.’

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.

Respect for the Teacher and the teaching, and keen respect for the Saṅgha; respect for immersion, being energetic, and keen respect for the training.

One with good friends, easy to admonish, reverential and respectful, can’t decline, and has drawn near to extinguishment.”

AN 7.35

AN 7.35
Easy to Admonish (2nd)
Dutiyasovacassatāsutta

“Mendicants, tonight a deity … said to me: ‘Sir, these seven things don’t lead to the decline of a mendicant trainee. What seven? Respect for the Teacher, for the teaching, for the Saṅgha, for the training, for immersion; being easy to admonish, and good friendship. These seven things don’t lead to the decline of a mendicant trainee.’

That is what that deity said. Then he bowed and respectfully circled me, keeping me on his right side, before vanishing right there.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement.

It’s when a mendicant personally respects the Teacher and praises such respect. And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly.

They personally respect the teaching …

They personally respect the Saṅgha …

They personally respect the training …

They personally respect immersion …

They are personally easy to admonish …

They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly.

That’s how I understand the detailed meaning of the Buddha’s brief statement.”

“Good, good, Sāriputta! It’s good that you understand the detailed meaning of what I’ve said in brief like this.

It’s when a mendicant personally respects the Teacher … And they encourage other mendicants who lack such respect to respect the Teacher. And they praise other mendicants who respect the Teacher at the right time, truthfully and correctly.

They personally respect the teaching …

They personally respect the Saṅgha …

They personally respect the training …

They personally respect immersion …

They are personally easy to admonish …

They personally have good friends, and praise such friendship. And they encourage other mendicants who lack good friends to develop good friendship. And they praise other mendicants who have good friends at the right time, truthfully and correctly.

This is how to understand the detailed meaning of what I said in brief.”

AN 7.36

AN 7.36
A Friend (1st)
Paṭhamamittasutta

“Mendicants, you should associate with a friend who has seven factors. What seven? They give what is hard to give. They do what is hard to do. They endure what is hard to endure. They reveal their secrets to you. They keep your secrets. They don’t abandon you in times of trouble. They don’t look down on you in times of loss. You should associate with a friend who has these seven factors.

A friend gives what is hard to give, and does what’s hard to do. They put up with your harsh words, and with things hard to endure.

They tell you their secrets, and keep your secrets for you. They don’t abandon you in times of trouble, or look down on you in times of loss.

The person in whom these things are found is your friend. If you want to have a friend, you should keep company with such a person.”

AN 7.37

AN 7.37
A Friend (2nd)
Dutiyamittasutta

“Mendicants, when a friend has seven qualities you should associate with, accompany, and attend them, even if they send you away. What seven? They’re likable, agreeable, respected, and admired. They admonish you and they accept admonishment. They speak on deep matters. And they don’t urge you to do bad things. When a friend has these seven qualities you should associate with, accompany, and attend them, even if they send you away.

They’re lovable, respected, and admired, an admonisher who accepts admonishment, speaks on deep matters, and doesn’t urge you to do bad.

The person in whom these things are found is your friend. If you want to have a friend, benevolent and compassionate, you should keep company with such a person, even if they send you away.”

AN 7.38

AN 7.38
Textual Analysis (1st)
Paṭhamapaṭisambhidāsutta

“Mendicants, a mendicant with seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight. What seven?

It’s when a mendicant truly understands: ‘This is mental sluggishness’.

They truly understand internally constricted mind as ‘internally constricted mind’.

They truly understand externally scattered mind as ‘externally scattered mind’.

They know feelings as they arise, as they remain, and as they go away.

They know perceptions as they arise, as they remain, and as they go away.

They know thoughts as they arise, as they remain, and as they go away.

The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—are properly grasped, focused on, borne in mind, and comprehended with wisdom.

A mendicant with these seven qualities will soon realize the four kinds of textual analysis and live having achieved them with their own insight.”

AN 7.39

AN 7.39
Textual Analysis (2nd)
Dutiyapaṭisambhidāsutta

“Mendicants, having seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight. What seven?

It’s when Sāriputta truly understood: ‘This is mental sluggishness’.

He truly understood internally constricted mind as ‘internally constricted mind’.

He truly understood externally scattered mind as ‘externally scattered mind’.

He knew feelings, perceptions, and thoughts as they arose, as they remained, and as they went away.

The patterns of qualities—suitable or unsuitable, inferior or superior, or those on the side of dark or bright—were properly grasped, focused on, borne in mind, and comprehended with wisdom.

Having these seven qualities, Sāriputta realized the four kinds of textual analysis and lives having achieved them with his own insight.”

AN 7.40

AN 7.40
Mastery of the Mind (1st)
Paṭhamavasasutta

“Mendicants, a mendicant with seven qualities masters their mind and is not mastered by it. What seven? It’s when a mendicant is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion. A mendicant with these seven qualities masters their mind and is not mastered by it.”

AN 7.41

AN 7.41
Mastery of the Mind (2nd)
Dutiyavasasutta

“Mendicants, having seven qualities Sāriputta has mastered his mind and is not mastered by it. What seven? Sāriputta is skilled at immersion, skilled in entering immersion, skilled in remaining in immersion, skilled in emerging from immersion, skilled in gladdening the mind for immersion, skilled in the meditation subjects for immersion, and skilled in projecting the mind purified by immersion. Having these seven qualities Sāriputta has mastered his mind and is not mastered by it.”

AN 7.42

AN 7.42
Graduation (1st)
Paṭhamaniddasasutta

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, “It’s too early to wander for alms in Sāvatthī. Why don’t I visit the monastery of the wanderers of other religions?”

Then he went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers of other religions were sitting together this discussion came up among them, “Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a ‘graduate mendicant’.”

Sāriputta neither approved nor dismissed that statement of the wanderers of other religions. He got up from his seat, thinking, “I will learn the meaning of this statement from the Buddha himself.”

Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

“Sir, in this teaching and training can we describe a mendicant as a ‘graduate’ solely because they have completed a certain number of years?”

“No, Sāriputta, we cannot. I make known these seven qualifications for graduation after realizing them with my own insight.

What seven? It’s when a mendicant has a keen enthusiasm to undertake the training … to examine the teachings … to get rid of desires … for retreat … to rouse up energy … for mindfulness and alertness … to penetrate theoretically. And they don’t lose these desires in the future. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a ‘graduate mendicant’. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years.”

AN 7.43

AN 7.43
Graduation (2nd)
Dutiyaniddasasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. Then it occurred to him, "It's too early to wander for alms in Kosambī. Why don't I visit the monastery of the wanderers of other religions?"

Then he went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers of other religions were sitting together this discussion came up among them, "Reverends, anyone who lives the full and pure spiritual life for twelve years is qualified to be called a 'graduate mendicant'."

Ānanda neither approved nor dismissed that statement of the wanderers of other religions. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then Ānanda wandered for alms in Kosambī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"Sir, in this teaching and training can we describe a mendicant as a 'graduate' solely because they have completed a certain number of years?"

"No, Ānanda, we cannot. These are the seven qualifications for graduation that I make known after realizing them with my own insight.

What seven? It's when someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven qualifications for graduation that I make known after realizing them with my own insight. A mendicant who has these seven qualifications for graduation is qualified to be called a 'graduate mendicant'. This is so whether they have lived the full and pure spiritual life for twelve years, twenty-four years, thirty-six years, or forty-eight years."

AN 7.44

AN 7.44
Planes of Consciousness
Sattaviññāṇaṭṭhitisutta

“Mendicants, there are these seven planes of consciousness. What seven?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first plane of consciousness.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption. This is the second plane of consciousness.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third plane of consciousness.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth plane of consciousness.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the fifth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the sixth plane of consciousness.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the seventh plane of consciousness.

These are the seven planes of consciousness.”

AN 7.45

AN 7.45
Prerequisites for Immersion
Samādhiparikkhārasutta

“Mendicants, there are these seven prerequisites for immersion. What seven? Right view, right thought, right speech, right action, right livelihood, right effort, and right mindfulness. Unification of mind with these seven factors as prerequisites is what is called noble right immersion ‘with its vital conditions’ and also ‘with its prerequisites’.”

AN 7.46

AN 7.46
Fires (1st)
Paṭhamaaggisutta

“Mendicants, there are these seven fires. What seven? The fires of greed, hate, delusion. The fire of those worthy of offerings dedicated to the gods. A householder’s fire. The fire of those worthy of a religious donation. And a wood fire. These are the seven fires.”

AN 7.47

AN 7.47
Fires (2nd)
Dutiyaaggisutta

Now at that time the brahmin Uggatasarīra had prepared a large sacrifice. Bulls, bullocks, heifers, goats and rams—five hundred of each—had been led to the post for the sacrifice.

Then the brahmin Uggatasarīra went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”

“I’ve also heard this, brahmin.”

For a second time … and third time Uggatasarīra said to the Buddha, “Mister Gotama, I have heard that kindling the sacrificial fire and raising the sacrificial post is very fruitful and beneficial.”

“I’ve also heard this, brahmin.”

“Then Mister Gotama and I are in total agreement in this matter.”

When he said this, Venerable Ānanda said to Uggatasarīra, “Brahmin, you shouldn’t ask the Buddha in this way. You should ask in this way: ‘Sir, I want to kindle the sacrificial fire and raise the sacrificial post. May the Buddha please advise and instruct me. It will be for my lasting welfare and happiness.’”

Then Uggatasarīra said to the Buddha, “Sir, I want to kindle the sacrificial fire and raise the sacrificial post. May Mister Gotama please advise and instruct me. It will be for my lasting welfare and happiness.”

“Even before kindling the sacrificial fire and raising the sacrificial post, one raises three unskillful knives which ripen and result in suffering. What three? The knives of the body, speech, and mind. Even before kindling the sacrificial fire and raising the sacrificial post one gives rise to the thought: ‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’ Thinking, ‘May I make goodness’, one makes wickedness. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this first unskillful mental knife which ripens and results in suffering.

Furthermore, even before kindling the sacrificial fire and raising the sacrificial post, one says such things as: ‘May this many bulls, bullocks, heifers, goats, and rams be slaughtered for the sacrifice!’ Thinking, ‘May I make goodness’, one makes wickedness.

Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post one raises this second unskillful verbal knife which ripens and results in suffering.

Furthermore, even before kindling the sacrificial fire and raising the sacrificial post one first personally undertakes preparations for the sacrificial slaughter of bulls, bullocks, heifers, goats, and rams. Thinking, ‘May I make goodness’, one makes wickedness. Thinking, ‘May I do good’, one does bad. Thinking, ‘May I seek the path to a good rebirth’, one seeks the path to a bad rebirth. Even before kindling the sacrificial fire and raising the sacrificial post, one raises this third unskillful bodily knife which ripens and results in suffering. Even before kindling the sacrificial fire and raising the sacrificial post, one raises these three unskillful knives which ripen and result in suffering.

Brahmin, these three fires should be given up and rejected, not cultivated. What three? The fires of greed, hate, and delusion.

And why should the fire of greed be given up and rejected, not cultivated? A greedy person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s why the fire of greed should be given up and rejected, not cultivated.

And why should the fire of hate be given up and rejected, not cultivated? A hateful person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s why the fire of hate should be given up and rejected, not cultivated.

And why should the fire of delusion be given up and rejected, not cultivated? A deluded person does bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. That’s why the fire of delusion should be given up and rejected, not cultivated. These three fires should be given up and rejected, not cultivated.

Brahmin, you should properly and happily take care of three fires, honoring, respecting, esteeming, and venerating them. What three? The fire of those worthy of offerings dedicated to the gods. The fire of a householder. And the fire of those worthy of a religious donation.

And what is the fire of those worthy of offerings dedicated to the gods? Your mother and father are called the fire of those worthy of offerings dedicated to the gods. Why is that? Since it is from them that you’ve been incubated and produced. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of a householder? Your children, partners, bondservants, employees, and workers are called a householder’s fire. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it.

And what is the fire of those worthy of a religious donation? The ascetics and brahmins who avoid intoxication and negligence, are settled in patience and gentleness, and who

tame, calm, and extinguish themselves are called the fire of those worthy of a religious donation. So you should properly and happily take care of this fire, honoring, respecting, esteeming, and venerating it. You should properly and happily take care of these three fires, honoring, respecting, esteeming, and venerating them.

But the wood fire, brahmin, should, from time to time, be fanned, watched over with equanimity, extinguished, or put aside."

When he said this, the brahmin Uggatasarīra said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life. Mister Gotama, I now set free these five hundred bulls, five hundred bullocks, five hundred heifers, five hundred goats, and five hundred rams. I give them life! May they eat grass and drink cool water and enjoy a cool breeze!"

AN 7.48

AN 7.48
Perceptions in Brief
Paṭhamasaññāsutta

“Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.

What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 7.49

AN 7.49
Perceptions in Detail
Dutiyasaññāsutta

“Mendicants, these seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.

‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. They shrink away, turn aside, and don’t get drawn into it. And either equanimity or revulsion become stabilized. It’s like a chicken’s feather or a scrap of sinew thrown in a fire. It shrivels up, shrinks, rolls up, and doesn’t stretch out. In the same way, when a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse. …

If a mendicant often meditates with a mind reinforced with the perception of ugliness, but their mind is drawn to sexual intercourse, and not repulsed, they should know: ‘My perception of ugliness is undeveloped. I don’t have any distinction higher than before. I haven’t attained a fruit of development.’ In this way they are aware of the situation. But if a mendicant often meditates with a mind reinforced with the perception of ugliness, their mind draws back from sexual intercourse … they should know: ‘My perception of ugliness is well developed. I have realized a distinction higher than before. I have attained a fruit of development.’ In this way they are aware of the situation. ‘When the perception of ugliness is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, and this is why I said it.

‘When the perception of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of death, their mind draws back from desire to be reborn. … That’s what I said, and this is why I said it.

‘When the perception of the repulsiveness of food is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.’ That’s what I said, but why did I say it? When a mendicant often meditates with a

mind reinforced with the perception of the repulsiveness of food, their mind draws back from craving for tastes. … That's what I said, and this is why I said it.

'When the perception of dissatisfaction with the whole world is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of dissatisfaction with the whole world, their mind draws back from the world's shiny things. … That's what I said, and this is why I said it.

'When the perception of impermanence is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of impermanence, their mind draws back from material possessions, honors, and fame. … That's what I said, and this is why I said it.

'When the perception of suffering in impermanence is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of suffering in impermanence, they establish a keen perception of the danger of sloth, laziness, slackness, negligence, lack of commitment, and failure to review, like a killer with a drawn sword. … That's what I said, and this is why I said it.

'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, but why did I say it? When a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli. It has gone beyond discrimination, and is peaceful and well freed.

If a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, but their mind is not rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; nor has it gone beyond discrimination, and is not peaceful or well freed, they should know: 'My perception of not-self in suffering is undeveloped. I don't have any distinction higher than before. I haven't attained a fruit of development.' In this way they are aware of the situation.

But if a mendicant often meditates with a mind reinforced with the perception of not-self in suffering, and their mind is rid of I-making, mine-making, and conceit for this conscious body and all external stimuli; and it has gone beyond discrimination, and is peaceful and well freed, they should know: 'My perception of not-self in suffering is well developed. I have realized a distinction higher than before. I have attained a fruit of development.' In this way they are aware of the situation. 'When the perception of not-self in suffering is developed and cultivated it's very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.' That's what I said, and this is why I said it.

These seven perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death."

AN 7.50

AN 7.50
Sex
Methunasutta

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Does Mister Gotama claim to be celibate?”

“Brahmin, if anyone should be rightly said to live the celibate life unbroken, impeccable, spotless, and unmarred, full and pure, it’s me.”

“But what, Mister Gotama, is a break, taint, stain, or mar in celibacy?”

“Firstly, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. However, they consent to being anointed, massaged, bathed, and rubbed by a female. They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life impurely, yoked by the yoke of sex. They’re not freed from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

Furthermore, an ascetic or brahmin who claims to be perfectly celibate does not mutually engage in sex with a female. Nor do they consent to massage and bathing. However, they giggle and play and have fun with females. …

they gaze into a female’s eyes. …

they listen through a wall or rampart to the sound of females laughing or chatting or singing or crying. …

they recall when they used to laugh, chat, and have fun with females …

they see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. …

They don’t see a householder or their child amusing themselves, supplied and provided with the five kinds of sensual stimulation. However, they live the celibate life wishing to be reborn in one of the orders of gods. They think: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ They enjoy it and like it and find it satisfying. This is a break, taint, stain, or mar in celibacy. This is called one who lives the celibate life impurely, yoked by the yoke of sex. They’re not free from rebirth, old age, death, sorrow, lamentation, pain, sadness, and distress. They’re not free from suffering, I say.

As long as I saw that these seven sexual yokes—or even one of them—had not been given up in me, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I saw that these seven sexual yokes—every one of them—had been given up in me, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

When he said this, the brahmin Jānussoṇi said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 7.51

AN 7.51
Yoking and Unyoking
Saṁyogasutta

“Mendicants, I will teach you an exposition of the teaching on yoking and unyoking. Listen and apply your mind well, I will speak. … And what is the exposition of the teaching on yoking and unyoking?

A woman focuses on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She’s stimulated by this and takes pleasure in it. So she focuses on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She’s stimulated by this and takes pleasure in it. So she desires to yoke herself to another. And she desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their femininity are yoked to men. This is how a woman does not transcend her femininity.

A man focuses on his own masculinity: his masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He’s stimulated by this and takes pleasure in it. So he focuses on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He’s stimulated by this and takes pleasure in it. So he desires to yoke himself to another. And he desires the pleasure and happiness that comes from such yoking. Sentient beings who relish their masculinity are yoked to women. This is how a man does not transcend his masculinity. This is how yoking comes about.

And how does unyoking come about? A woman doesn’t focus on her own femininity: her feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. She isn’t stimulated by this and takes no pleasure in it. So she doesn’t focus on the masculinity of others: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. She isn’t stimulated by this and takes no pleasure in it. So she doesn’t desire to yoke herself to another. Nor does she desire the pleasure and happiness that comes from such yoking. Sentient beings who do not relish their femininity are not yoked to men. This is how a woman transcends her femininity.

A man doesn’t focus on his own masculinity: masculine moves, masculine appearance, masculine ways, masculine desires, masculine voice, and masculine adornment. He isn’t stimulated by this and takes no pleasure in it. So he doesn’t focus on the femininity of others: feminine moves, feminine appearance, feminine ways, feminine desires, feminine voice, and feminine adornment. He isn’t stimulated by this and takes no pleasure in it. So he doesn’t desire to yoke himself to another. Nor does he desire the pleasure and happiness that comes from such yoking. Sentient beings who do not relish their masculinity are not

yoked to women. This is how a man transcends his masculinity. This is how unyoking comes about. This is the exposition of the teaching on yoking and unyoking."

AN 7.52

AN 7.52
A Very Fruitful Gift
Dānamahapphalasutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Then several lay followers of Campā went to Venerable Sāriputta, bowed, sat down to one side, and said to him, “Sir, it’s been a long time since we’ve heard a Dhamma talk from the Buddha. It would be good if we got to hear a Dhamma talk from the Buddha.”

“Well then, reverends, come on the next sabbath day. Hopefully you’ll get to hear a Dhamma talk from the Buddha.”

“Yes, sir” they replied. Then they rose from their seats, bowed to Sāriputta, and respectfully circled him before leaving.

Then on the next sabbath the lay followers of Campā went to Venerable Sāriputta, bowed, and stood to one side. Then they went together with Sāriputta to the Buddha, bowed, and sat down to one side. Sāriputta said to the Buddha:

“Sir, could it be that someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial?”

“Indeed it could, Sāriputta.”

“Sir, what is the cause, what is the reason for this?”

“Sāriputta, take the case of a someone who gives a gift as an investment, their mind tied to it, expecting to keep it, thinking ‘I’ll enjoy this in my next life’. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

“Yes, sir.”

“Sāriputta, someone who gives a gift as an investment, when their body breaks up, after death, is reborn in the company of the gods of the Four Great Kings. When that deed, success, fame, and sovereignty is spent they return to this state of existence.

Next, take the case of a someone who gives a gift not as an investment, their mind not tied to it, not expecting to keep it, and not thinking, ‘I’ll enjoy this in my next life’. But they give a gift thinking, ‘It’s good to give’ …

They give a gift thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ …

They give a gift thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ …

They give a gift thinking, ‘The ancient brahmin seers were Aṭṭhaka, Vāmaka, Vāmadeva, Vessāmitta, Yamadaggi, Aṅgīrasa, Bhāradvāja, Vāseṭṭha, Kassapa, and Bhagu. Just as they performed great sacrifices, I will share a gift.’ …

They give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ …

They don’t give a gift thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ But they give a gift thinking, ‘This is an adornment and requisite for the mind.’ They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. What do you think, Sāriputta, don’t some people give gifts in this way?”

“Yes, sir.”

“Sāriputta, someone who gives gifts, not for any other reason, but thinking, ‘This is an adornment and requisite for the mind’, when their body breaks up, after death, is reborn among the gods of Brahmā’s Host. When that deed, success, fame, and sovereignty is spent they are a non-returner; they do not return to this state of existence.

This is the cause, this is the reason why someone gives a gift and it is not very fruitful or beneficial, while someone else gives exactly the same gift and it is very fruitful and beneficial.”

AN 7.53

AN 7.53
Nanda's Mother
Nandamātāsutta

So I have heard. At one time the venerables Sāriputta and Mahāmoggallāna were wandering in the Southern Hills together with a large Saṅgha of mendicants. Now at that time the laywoman Veḷukaṇṭakī, Nanda's mother, rose at the crack of dawn and recited the verses of "The Way to the Far Shore".

And at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Nanda's Mother reciting, and stood waiting for her to finish.

Then when her recital was over she fell silent. Then, knowing she had finished, Vessavaṇa applauded, saying, "Good, sister! Good, sister!"

"But who might you be, dearest?"

"Sister, I am your brother Vessavaṇa, the great king."

"Good, dearest! Then may my recital of the teaching be my offering to you as my guest."

'Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you've served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest."

And when the night had passed the lay woman Nanda's Mother had delicious fresh and cooked foods prepared in her own home. Then the Saṅgha of mendicants headed by Sāriputta and Moggallāna arrived at Veḷukaṇṭa. Then Nanda's Mother addressed a man, "Please, mister, go to the monastery and announce the time to the Saṅgha, saying: 'Sirs, it's time. The meal is ready in the home of the lady Nanda's Mother.'"

"Yes, Ma'am," that man replied, and he did as she said.

And then the Saṅgha of mendicants headed by Sāriputta and Moggallāna robed up in the morning and, taking their bowls and robes, went to the home of Nanda's Mother, where they sat on the seats spread out. Then Nanda's Mother served and satisfied them with her own hands with delicious fresh and cooked foods.

When Sāriputta had eaten and washed his hand and bowl, Nanda's Mother sat down to one side. Sāriputta said to her, "Nanda's Mother, who told you that the Saṅgha of mendicants was about to arrive?"

“Sir, last night I rose at the crack of dawn and recited the verses of ‘The Way to the Far Shore’, and then I fell silent. Then the great king Vessavaṇa, knowing I had finished, applauded me, ‘Good, sister! Good, sister!’

I asked: ‘But who might you be, dearest?’

‘Sister, I am your brother Vessavaṇa, the great king.’

‘Good, dearest! Then may my recital of the teaching be my offering to you as my guest.’

‘Good, sister! And let this also be your offering to me as your guest. Tomorrow, the mendicant Saṅgha headed by Sāriputta and Moggallāna will arrive at Veḷukaṇṭa before breakfast. When you’ve served the Saṅgha, please dedicate the religious donation to me. Then that will also be your offering to me as your guest.’

And so, sir, may the merit and the flourishing of merit of this gift be for the happiness of the great king Vessavaṇa.”

“It’s incredible, Nanda’s Mother, it’s amazing that you converse face to face with a mighty and illustrious god like the great king Vessavaṇa.”

“Sir, this is not my only incredible and amazing quality; there is another. I had an only son called Nanda who I loved dearly. The rulers forcibly abducted him on some pretext and had him executed. But I can’t recall getting upset when my boy was under arrest or being arrested, imprisoned or being put in prison, killed or being killed.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. When my husband passed away he was reborn in one of the realms of spirits. He revealed to me his previous incarnation. But I can’t recall getting upset on that account.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. Ever since we were both young, and I was given in marriage to my husband, I can’t recall betraying him even in thought, still less in deed.”

“It’s incredible, Nanda’s Mother, it’s amazing that you purify even the arising of a thought.”

“Sir, this is not my only incredible and amazing quality; there is another. Ever since I declared myself a lay follower, I can’t recall deliberately breaking any precept.”

“It’s incredible, Nanda’s Mother, it’s amazing!”

“Sir, this is not my only incredible and amazing quality; there is another. Whenever I want, quite secluded from sensual pleasures, secluded from unskillful qualities, I enter and

remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected are stilled, I enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I enter and remain in the third absorption, where I meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' With the giving up of pleasure and pain, and the ending of former happiness and sadness, I enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness."

"It's incredible, Nanda's Mother, it's amazing!"

"Sir, this is not my only incredible and amazing quality; there is another. Of the five lower fetters taught by the Buddha, I don't see any that I haven't given up."

"It's incredible, Nanda's Mother, it's amazing!"

Then Venerable Sāriputta educated, encouraged, fired up, and inspired Nanda's Mother with a Dhamma talk, after which he got up from his seat and left.

AN 7.54

AN 7.54
The Undeclared Points
Abyākatasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why a learned noble disciple has no doubts regarding the undeclared points?”

“Mendicant, it’s due to the cessation of views that a learned noble disciple has no doubts regarding the undeclared points. ‘A realized one still exists after death’: this is a misconception. ‘A realized one no longer exists after death’: this is a misconception. ‘A realized one both still exists and no longer exists after death’: this is a misconception. ‘A realized one neither still exists nor no longer exists after death’: this is a misconception. An unlearned ordinary person doesn’t understand views, their origin, their cessation, or the practice that leads to their cessation. And so their views grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple does understand views, their origin, their cessation, and the practice that leads to their cessation. And so their views cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. Knowing and seeing this, a learned noble disciple does not answer: ‘A realized one still exists after death’, ‘A realized one no longer exists after death’, ‘a realized one both still exists and no longer exists after death’, ‘a realized one neither still exists nor no longer exists after death.’ Knowing and seeing this, a learned noble disciple does not declare the undeclared points. Knowing and seeing this, a learned noble disciple doesn’t shake, tremble, quake, or get nervous regarding the undeclared points.

‘A realized one still exists after death’: this is just about craving. … it’s just about perception … it’s an conceiving … it’s a proliferation … it’s just about grasping … ‘A realized one still exists after death’: this is a regret. ‘A realized one no longer exists after death’: this is a regret. ‘A realized one both still exists and no longer exists after death’: this is a regret. ‘A realized one neither still exists nor no longer exists after death’: this is a regret. An unlearned ordinary person doesn’t understand regrets, their origin, their cessation, or the practice that leads to their cessation. And so their regrets grow. They’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple does understand regrets, their origin, their cessation, and the practice that leads to their cessation. And so their regrets cease. They’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering, I say. Knowing and seeing this, a learned noble disciple does not answer:

‘A realized one still exists after death’ … ‘a realized one neither still exists nor no longer exists after death.’ Knowing and seeing this, a learned noble disciple does not declare the undeclared points. Knowing and seeing this, a learned noble disciple doesn’t shake, tremble, quake, or get nervous regarding the undeclared points. This is the cause, this is the reason why a learned noble disciple has no doubts regarding the undeclared points.”

AN 7.55

AN 7.55
Places People Are Reborn
Purisagatisutta

“Mendicants, I will teach you seven places people are reborn, and extinguishment by not grasping. Listen and apply your mind well, I will speak.”

“Yes, sir,” the mendicants replied. The Buddha said this:

“And what are the seven places people are reborn?

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t completely realized that state. They haven’t totally given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they’re extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off would be extinguished. In the same way, a mendicant who practices like this … With the ending of the five lower fetters they’re extinguished between one life and the next.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they’re extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished. In the same way, a mendicant who practices like this … With the ending of the five lower fetters they’re extinguished between one life and the next.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished between one life and the next. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would be extinguished just before landing. In the same way, a mendicant who practices like this … With the ending of the five lower fetters they’re extinguished between one life and the next.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished upon landing. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away

would be extinguished on landing. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished upon landing.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished without extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a little heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished without extra effort.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished with extra effort. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a large heap of grass or twigs. There it would ignite a fire and produce smoke. But the fire would consume the grass or twigs and become extinguished for lack of fuel. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they’re extinguished with extra effort.

Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. But they haven’t totally realized that state. They haven’t completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. Suppose you struck an iron pot that had been heated all day. Any spark that flew off and floated away would fall on a huge heap of grass or twigs. There it would ignite a fire and produce smoke. And after consuming the grass and twigs, the fire would burn up plants and trees until it reached a green field, a roadside, a cliff’s edge, a body of water, or cleared parkland, where it would be extinguished for lack of fuel. In the same way, a mendicant who practices like this … ‘It might not be, and it might not be mine. …’ With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. These are the seven places people are reborn.

And what is extinguishment by not grasping? Take a mendicant who practices like this: ‘It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.’ They gain equanimity. They’re not attached to life, or to creating a new life. And they see with right wisdom that there is a peaceful state beyond. And they have totally realized that state. They’ve completely given up the underlying tendencies of conceit, desire to be reborn, and ignorance. They’ve realized the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. This is called extinguishment by not grasping.

These are the seven places people are reborn, and extinguishment by not grasping.”

AN 7.56

AN 7.56
Tissa the Brahmā
Tissabrahmāsutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain.

Then, late at night, two glorious deities, lighting up the entire Vulture's Peak, went up to the Buddha, bowed, and stood to one side. One deity said to him, "Sir, these nuns are freed!"

The other deity said to him, "Sir, these nuns are well freed without anything left over!"

This is what those deities said, and the teacher approved. Then those deities, knowing that the teacher approved, bowed and respectfully circled the Buddha, keeping him on his right, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha. He thought, "Which gods know whether a person has anything left over or not?"

Now, at that time a monk called Tissa had recently passed away and been reborn in a Brahmā realm. There they knew that Tissa the Brahmā was very mighty and powerful.

And then Venerable Mahāmoggallāna, as easily as a strong person would extend or contract their arm, vanished from the Vulture's Peak and reappeared in that Brahmā realm.

Tissa saw Moggallāna coming off in the distance, and said to him, "Come, my good Moggallāna! Welcome, my good Moggallāna! It's been a long time since you took the opportunity to come here. Sit, my good Moggallāna, this seat is for you."

Moggallāna sat down on the seat spread out. Then Tissa bowed to Moggallāna and sat to one side.

Moggallāna said to him, "Which gods know whether a person has anything left over or not?"

"The gods of Brahmā's Host know this."

"But do all of them know this?"

"No, my good Moggallāna, not all of them.

Those gods of Brahmā's Host who are content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who don't truly understand any escape beyond: they don't know this. But those gods of Brahmā's Host who are not content with the lifespan of Brahmā, with the beauty, happiness, fame, and sovereignty of Brahmā, and who do truly understand a higher escape: they do know this.

Take a mendicant who is freed both ways. The gods know of them: 'This venerable is freed both ways. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is freed by wisdom. The gods know of them: 'This venerable is freed by wisdom. As long as their body remains they will be seen by gods and humans. But when their body breaks up gods and humans will see them no more.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is a direct witness. The gods know of them: 'This venerable is a direct witness. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not.

Take a mendicant who is attained to view. … freed by faith … a follower of teachings. The gods know of them: 'This venerable is a follower of teachings. Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not."

Moggallāna approved and agreed with what Tissa the Brahmā said. Then, as easily as a strong person would extend or contract their arm, he vanished from the Brahmā realm and reappeared on the Vulture's Peak. Then Mahāmoggallāna went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"But Moggallāna, Tissa the Brahmā didn't teach the seventh person, the signless meditator."

"Now is the time, Blessed One! Now is the time, Holy One! May the Buddha teach the seventh person, the signless meditator. The mendicants will listen and remember it."

"Well then, Moggallāna, listen and apply your mind well, I will speak."

"Yes, sir," Mahāmoggallāna replied. The Buddha said this:

"Moggallāna, take the case of a mendicant who, not focusing on any signs, enters and remains in the signless immersion of the heart. The gods know of them: 'This venerable, not focusing on any signs, enters and remains in the signless immersion of the heart.

Hopefully this venerable will frequent appropriate lodgings, associate with good friends, and control their faculties. Then they might realize the supreme culmination of the spiritual path in this very life, and live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.' This too is how those gods know whether a person has anything left over or not."

AN 7.57

AN 7.57
General Sīha
Sīhasenāpatisutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, can you point out a fruit of giving that’s apparent in the present life?”

“Well then, Sīha, I’ll ask you about this in return, and you can answer as you like. What do you think, Sīha? Consider two people. One is faithless, stingy, miserly, and abusive. One is a faithful donor who loves charity. Which do you think the perfected ones will show compassion for first?”

“Why would the perfected ones first show compassion for the person who is faithless, stingy, miserly, and abusive? They’d show compassion first for the faithful donor who loves charity.”

“Which do you think the perfected ones will first approach?” “They’d first approach the faithful donor who loves charity.”

“Which do you think the perfected ones will receive alms from first?” “They’d receive alms first from the faithful donor who loves charity.”

“Which do you think the perfected ones will teach the Dhamma to first?” “They’d first teach the Dhamma to the faithful donor who loves charity.”

“Which do you think would get a good reputation?” “The faithful donor who loves charity would get a good reputation.”

“Which do you think would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics?”

“How could the person who is faithless, stingy, miserly, and abusive enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics? The faithful donor who loves charity would enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics.”

“When their body breaks up, after death, which do you think would be reborn in a good place, a heavenly realm?”

“Why would the person who is faithless, stingy, miserly, and abusive be reborn in a good place, a heavenly realm? The faithful donor who loves charity would, when their body breaks up, after death, be reborn in a good place, a heavenly realm.

When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too. I’m a giver, a donor, and the perfected ones show compassion for me first. I’m a giver, and the perfected ones approach me first. I’m a giver, and the perfected ones receive alms from me first. I’m a giver, and the perfected ones teach me Dhamma first. I’m a giver, and I have this good reputation: ‘General Sīha gives, serves, and attends on the Saṅgha.’ I’m a giver, I enter any kind of assembly bold and assured, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. When it comes to these fruits of giving that are apparent in the present life, I don’t have to rely on faith in the Buddha, for I know them too. But when the Buddha says: ‘When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ I don’t know this, so I have to rely on faith in the Buddha.”

“That’s so true, Sīha! That’s so true! When a giver’s body breaks up, after death, they’re reborn in a good place, a heavenly realm.”

AN 7.58

AN 7.58
Nothing to Hide
Arakkheyyasutta

“Mendicants, there are four areas where the Realized One has nothing to hide, and three ways he is irreproachable. What are the four areas where the Realized One has nothing to hide?

His bodily behavior is pure. So the Realized One has no bodily misconduct to hide, thinking: ‘Don’t let others find this out about me!’

His verbal behavior is pure. So the Realized One has no verbal misconduct to hide, thinking: ‘Don’t let others find this out about me!’

His mental behavior is pure. So the Realized One has no mental misconduct to hide, thinking: ‘Don’t let others find this out about me!’

His livelihood is pure. So the Realized One has no wrong livelihood to hide, thinking: ‘Don’t let others find this out about me!’

These are the four areas where the Realized One has nothing to hide.

What are the three ways the Realized One is irreproachable?

The Realized One has explained the teaching well. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘For such and such reasons you haven’t explained the teaching well.’ Since I see no such reason, I live secure, fearless, and assured.

I have clearly described the practice that leads to extinguishment for my disciples. Practicing in accordance with this, my disciples realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘For such and such reasons you haven’t clearly described the practice that leads to extinguishment for your disciples.’ Since I see no such reason, I live secure, fearless, and assured.

Many hundreds in my assembly of disciples have realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. I see no reason for anyone—whether ascetic, brahmin, god, Māra, or Brahmā, or anyone else in the world—to legitimately scold me, saying: ‘For such and such reasons you don’t have many hundreds of disciples in your following who have realized the undefiled freedom of heart and freedom by wisdom in

this very life, and who live having realized it with their own insight due to the ending of defilements.' Since I see no such reason, I live secure, fearless, and assured.

These are the three ways the Realized One is irreproachable.

These are the four areas where the Realized One has nothing to hide, and the three ways he is irreproachable."

AN 7.59

AN 7.59
With Kimbila
Kimilasutta

So I have heard. At one time the Buddha was staying near Kimbilā in the Freshwater Mangrove Wood. Then Venerable Kimbila went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason why the true teaching does not last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen lack respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does not last long after the final extinguishment of the Realized One.”

“What is the cause, sir, what is the reason why the true teaching does last long after the final extinguishment of the Realized One?”

“Kimbila, it’s when the monks, nuns, laymen, and laywomen maintain respect and reverence for the Teacher, the teaching, the Saṅgha, the training, immersion, diligence, and hospitality after the final extinguishment of the Realized One. This is the cause, this is the reason why the true teaching does last long after the final extinguishment of the Realized One.”

AN 7.60

AN 7.60
Seven Qualities
Sattadhammasutta

“Mendicants, a mendicant with seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. What seven? It’s when a mendicant is faithful, ethical, learned, secluded, energetic, mindful, and wise. A mendicant with these seven qualities soon realizes the supreme culmination of the spiritual path in this very life. They live having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.”

AN 7.61

AN 7.61
Nodding Off
Pacalāyamānasutta

So I have heard. At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood.

Now at that time, in the land of the Magadhans near Kallavāḷamutta Village, Venerable Mahāmoggallāna was nodding off while meditating. The Buddha saw him with his clairvoyance that is purified and superhuman. Then, as easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Mahāmoggallāna near Kallavāḷamutta Village in the land of the Magadhans.

He sat on the seat spread out and said to Mahāmoggallāna, "Are you nodding off, Moggallāna? Are you nodding off?"

"Yes, sir."

"So, Moggallāna, don't focus on or cultivate the perception that you were meditating on when you fell drowsy. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then think about and consider the teaching as you've learned and memorized it, examining it with your mind. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then recite in detail the teaching as you've learned and memorized it. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then pinch your ears and rub your limbs. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then get up from your seat, flush your eyes with water, look around in every direction, and look up at the stars and constellations. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then focus on the perception of light, concentrating on the perception of day: as by day, so by night; as by night, so by day. And so, with an open and unenveloped heart, develop a mind that's full of radiance. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then walk mindfully, concentrating on the perception of continuity, your faculties directed inwards and your mind not scattered outside. It's possible that you'll give up drowsiness in this way.

But what if that doesn't work? Then lie down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. When you wake, you should get up quickly, thinking: 'I will not live indulging in the pleasures of sleeping, lying down, and drowsing.' That's how you should train.

So you should train like this: 'I will not approach families with my head swollen with vanity.' That's how you should train. What happens if a mendicant approaches families with a head swollen with vanity? Well, families have business to attend to, so people might not notice when a mendicant arrives. In that case the mendicant thinks: 'Who on earth has turned this family against me? It seems they don't like me any more.' And so, because they don't get anything they feel dismayed. Being dismayed, they become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion.

So you should train like this: 'I won't get into arguments.' That's how you should train. When there's an argument, you can expect there'll be lots of talking. When there's lots of talking, people become restless. Being restless, they lose restraint. And without restraint the mind is far from immersion. Moggallāna, I don't praise all kinds of closeness. Nor do I criticize all kinds of closeness. I don't praise closeness with laypeople and renunciates. I do praise closeness with those lodgings that are quiet and still, far from the madding crowd, remote from human settlements, and fit for retreat."

When he said this, Venerable Moggallāna asked the Buddha, "Sir, how do you briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans?"

"Take a mendicant who has heard: 'Nothing is worth insisting on.' When a mendicant has heard that nothing is worth insisting on, they directly know all things. Directly knowing all things, they completely understand all things. Completely understanding all things, when they experience any kind of feeling—pleasant, unpleasant, or neutral—they meditate observing impermanence, dispassion, cessation, and letting go in those feelings. Meditating in this way, they don't grasp at anything in the world. Not grasping, they're not anxious. Not being anxious, they personally become extinguished.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.' That's how I briefly define a mendicant who is freed through the ending of craving, who has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal, and is best among gods and humans."

AN 7.62

AN 7.62
Don’t Fear Good Deeds
Mettasutta

“Mendicants, don’t fear good deeds. For ‘good deeds’ is a term for happiness. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. I developed a mind of love for seven years. As a result, for seven eons of the cosmos contracting and expanding I didn’t return to this world again. As the cosmos contracted I went to the realm of streaming radiance. As it expanded I was reborn in an empty mansion of Brahmā.

There I was Brahmā, the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. These were my seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. I had over a thousand sons who were valiant and heroic, crushing the armies of my enemies. After conquering this land girt by sea, I reigned by principle, without rod or sword.

See the result of good deeds, of skillful deeds, for one seeking happiness. I developed a mind of love for seven years, mendicants. For seven eons of expansion and contraction I didn’t return to this world again.

As the world contracted I went to the realm of streaming radiance. And when it expanded I went to an empty mansion of Brahmā.

Seven times I was a Great Brahmā, and at that time I was the wielder of power. Thirty-six times I was lord of gods, acting as ruler of the gods.

Then I was king, a wheel-turning monarch, ruler of all India. An anointed aristocrat, I was sovereign of all humans.

Without rod or sword, I conquered this land. Through non-violent action I guided it justly.

After ruling this vast territory by means of principle, I was born in a rich family, affluent and wealthy.

It was replete with all sense pleasures, and the seven treasures. This was well taught by the Buddhas, who bring the world together.

This is the cause of greatness by which one is called a lord of the land. I was a majestic king, with lots of property and assets.

Successful and glorious, I was lord of India. Who would not be inspired by this, even someone of dark birth.

Therefore someone who cares for their own welfare, and wants to become the very best they can be, should respect the true teaching, remembering the instructions of the Buddhas.”

AN 7.63

AN 7.63
Kinds of Wives
Bhariyāsutta

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of the householder Anāthapiṇḍika, where he sat on the seat spread out.

Now at that time people in Anāthapiṇḍika's home were making a dreadful racket. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, what's with the people making that dreadful racket in your home? You'd think it was fishermen hauling in a catch!"

"Sir, that's my daughter-in-law Sujātā. She's been brought here from a wealthy family. She doesn't obey her mother-in-law or father-in-law or her husband. And she does not honor, respect, esteem, and venerate the Buddha."

Then the Buddha addressed Sujātā, saying, "Come, Sujātā."

"Yes, sir," she replied. She went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Sujātā, a man can have seven kinds of wife. What seven? A wife like a killer, a wife like a thief, a wife like a lord, a wife like a mother, a wife like a sister, a wife like a friend, and a wife like a bondservant. These are the kinds of wife that a man can have. Which one of these are you?"

"Sir, I don't understand the detailed meaning of what the Buddha has said in brief. Please teach me this matter so I can understand the detailed meaning."

"Well then, Sujātā, listen and apply your mind well, I will speak."

"Yes, sir," she replied. The Buddha said this:

"With a mind full of hate and no kindness, lusting for others, looking down on her husband, she longs to murder him who paid the price for her. A man's wife of this sort is called a wife and a killer.

A woman's husband earns his wealth by applying oneself to a profession, trade, or farming. And even if it's only a little, she wants to take it. A man's wife of this sort is called a wife and a thief.

She's an idle glutton who doesn't want to work. Her words are harsh, fierce, and rude. She rules over him, though he rises early. A man's wife of this sort is called a wife and a lord.

She’s always caring and kind, looking after her husband like a mother her child. She keeps the wealth that he has earned secure. A man’s wife of this sort is called a wife and a mother.

She respects her husband as a younger sister respects her elder. Conscientious, she does what her husband says. A man’s wife of this sort is called a wife and a sister.

She’s delighted to see him, like one reunited with a long-lost friend. She’s well-raised, virtuous, and devoted. A man’s wife of this sort is called a wife and a friend.

She has no anger when threatened with violence by the rod. Without hate or anger, she endures her husband and does what he says. A man’s wife of this sort is called a wife and a bondservant.

The kinds of wives here called killer, thief, and lord; immoral, harsh, and lacking regard for others, when their body breaks up they set course for hell.

But the kinds of wives here called mother, sister, friend, and bondservant; steadfast in their own morality, restrained for a long time, when their body breaks up they set course for a good place.

Sujātā, these are the seven kinds of wife that a man can have. Which one of these are you?”

“Sir, from this day forth may the Buddha remember me as a wife like a bondservant.”

AN 7.64

AN 7.64
Irritable
Kodhanasutta

“Mendicants, these seven things that please and assist an enemy happen to an irritable woman or man. What seven?

Firstly, an enemy wishes for an enemy: ‘If only they’d become ugly!’ Why is that? Because an enemy doesn’t like to have a beautiful enemy. An irritable person, overcome and overwhelmed by anger, is ugly, even though they’re nicely bathed and anointed, with hair and beard dressed, and wearing white clothes. This is the first thing that pleases and assists an enemy which happens to an irritable woman or man.

Furthermore, an enemy wishes for an enemy: ‘If only they’d sleep badly!’ Why is that? Because an enemy doesn’t like to have an enemy who sleeps at ease. An irritable person, overcome and overwhelmed by anger, sleeps badly, even though they sleep on a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends. This is the second thing …

Furthermore, an enemy wishes for an enemy: ‘If only they don’t get all they need!’ Why is that? Because an enemy doesn’t like to have an enemy who gets all they need. When an irritable person, overcome and overwhelmed by anger, gets what they don’t need they think, ‘I’ve got what I need.’ When they get what they need they think, ‘I’ve got what I don’t need.’ When an angry person gets these things that are the exact opposite of what they need, it’s for their lasting harm and suffering. This is the third thing …

Furthermore, an enemy wishes for an enemy: ‘If only they weren’t wealthy!’ Why is that? Because an enemy doesn’t like to have an enemy who is wealthy. When a person is irritable, overcome and overwhelmed by anger, the rulers seize the legitimate wealth they’ve earned by their efforts, built up with their own hands, gathered by the sweat of their brow. This is the fourth thing …

Furthermore, an enemy wishes for an enemy: ‘If only they weren’t famous!’ Why is that? Because an enemy doesn’t like to have a famous enemy. When a person is irritable, overcome and overwhelmed by anger, any fame they have acquired by diligence falls to dust. This is the fifth thing …

Furthermore, an enemy wishes for an enemy: ‘If only they had no friends!’ Why is that? Because an enemy doesn’t like to have an enemy with friends. When a person is irritable, overcome and overwhelmed by anger, their friends and colleagues, relatives and kin avoid them from afar. This is the sixth thing …

Furthermore, an enemy wishes for an enemy: ‘If only, when their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell!’ Why is that? Because an enemy doesn’t like to have an enemy who goes to a good place. When a person is irritable, overcome and overwhelmed by anger, they do bad things by way of body, speech, and mind. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. This is the seventh thing that pleases and assists an enemy which happens to an irritable woman or man.

These are the seven things that please and assist an enemy which happen to an irritable woman or man.

An irritable person is ugly and they sleep badly. When they get what they need, they take it to be what they don’t need.

An angry person kills with body or speech; overcome with anger, they lose their wealth.

Mad with anger, they fall into disgrace. Family, friends, and loved ones avoid an irritable person.

Anger creates harm; anger upsets the mind. That person doesn’t recognize the danger that arises within.

An angry person doesn’t know the good. An angry person doesn’t see the truth. When a person is beset by anger, only blind darkness is left.

An angry person destroys with ease what was hard to build. Afterwards, when the anger is spent, they’re tormented as if burnt by fire.

Their look betrays their sulkiness like a fire’s smoky plume. And when their anger flares up, they make others angry.

They have no conscience or prudence, nor any respectful speech. One overcome by anger has no island refuge anywhere.

The deeds that torment a man are far from those that are good. I’ll explain them now; listen to this, for it is the truth.

An angry person slays their father; their mother, too, they slay. An angry person slays a saint; a normal person, too, they slay.

A man is raised by his mother, who shows him the world. But an angry ordinary person slays even that good woman who gave him life.

Like oneself, all sentient beings hold themselves most dear. But angry people kill themselves all kinds of ways, distraught for many reasons.

Some kill themselves with swords, some, distraught, take poison. Some hang themselves with rope, or fling themselves down a mountain gorge.

When they commit deeds of killing babes and killing themselves, they don’t realize what they do, for anger leads to their downfall.

The snare of death in the form of anger lies hidden in the heart. You should cut it out by self-control, by wisdom, energy, and right ideas.

An astute person should cut out this unskillful thing. And they’d train in the teaching in just the same way, not yielding to sulkiness.

Free of anger, free of despair, free of greed, with no more longing, tamed, having given up anger, the undefiled become fully extinguished.

AN 7.65

AN 7.65
Conscience and Prudence
Hirīottappasutta

“Mendicants, when there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no conscience and prudence, a person who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has fulfilled sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, when there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 7.66

AN 7.66
The Seven Suns
Sattasūriyasutta

So I have heard. At one time the Buddha was staying near Vesālī, in Ambapālī's Mango Grove. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, conditions are impermanent. Conditions are unstable. Conditions are unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Sineru, the king of mountains, is 84,000 leagues long and 84,000 leagues wide. It sinks 84,000 leagues below the ocean and rises 84,000 leagues above it. There comes a time when, after a very long period has passed, the rain doesn't fall. For many years, many hundreds, many thousands, many hundreds of thousands of years no rain falls. When this happens, the plants and seeds, the herbs, grass, and big trees wither away and dry up, and are no more. So impermanent are conditions, so unstable, so unreliable. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

There comes a time when, after a very long period has passed, a second sun appears. When this happens, the streams and pools wither away and dry up, and are no more. So impermanent are conditions …

There comes a time when, after a very long period has passed, a third sun appears. When this happens, the great rivers—the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—wither away and dry up, and are no more. So impermanent are conditions …

There comes a time when, after a very long period has passed, a fourth sun appears. When this happens, the great lakes from which the rivers originate—the Anotattā, Sīhapapātā, Rathakārā, Kaṇṇamuṇḍā, Kuṇālā, Chaddantā, and Mandākinī—wither away and dry up, and are no more. So impermanent are conditions …

There comes a time when, after a very long period has passed, a fifth sun appears. When this happens, the water in the ocean sinks by a hundred leagues. It sinks by two, three, four, five, six, or even seven hundred leagues. The water that remains in the ocean is only seven palm trees deep. It's six, five, four, three, two, or even one palm tree deep. The water that remains in the ocean is only seven fathoms deep. It's six, five, four, three, two, one or even half a fathom deep. It's waist high, knee high, or even ankle high. It's like the time after the rainy season, when the rain falls heavily and water remains here and there in the cows' hoofprints. In the same way, water in the ocean remains here and there in

puddles like cows' hoofprints. When the fifth sun appears there's not even enough water in the great ocean to wet a toe-joint. So impermanent are conditions …

There comes a time when, after a very long period has passed, a sixth sun appears. When this happens, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. It's like when a potter's kiln is first kindled, and it smokes and smolders and gives off fumes. In the same way, this great earth and Sineru the king of mountains smoke and smolder and give off fumes. So impermanent are conditions …

There comes a time when, after a very long period has passed, a seventh sun appears. When this happens, this great earth and Sineru the king of mountains erupt in one burning mass of fire. And as they blaze and burn the flames are swept by the wind as far as the Brahmā realm. Sineru the king of mountains blazes and burns, crumbling as it's overcome by the great fire. And meanwhile, mountain peaks a hundred leagues high, or two, three, four, or five hundred leagues high disintegrate as they burn. And when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when the great earth and Sineru the king of mountains blaze and burn, no soot or ash is found. So impermanent are conditions, so unstable are conditions, so unreliable are conditions. This is quite enough for you to become disillusioned, dispassionate, and freed regarding all conditions.

Mendicants, who would ever think or believe that this earth and Sineru, king of mountains, will burn and crumble and be no more, except for one who has seen the truth?

Once upon a time, there was a teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those who totally understood Sunetta's teachings were —when their body broke up, after death—reborn in a good place, the company of Brahmā. Of those who didn't totally understand Sunetta's teachings, some—when their body broke up, after death—were reborn in the company of the Gods Who Control what is Imagined by Others. Some were reborn in the company of the Gods Who Love to Imagine, some with the Joyful Gods, some with the Gods of Yāma, some with the Gods of the Thirty-Three, and some with the Gods of the Four Great Kings. Some were reborn in the company of well-to-do aristocrats or brahmins or householders.

Then the teacher Sunetta thought: 'It's not proper for me to be reborn in the next life in exactly the same place as my disciples. Why don't I further develop love?'

Then Sunetta developed love for seven years. Having done so he did not return to this world for seven eons of cosmic expansion and contraction. As the cosmos contracted he went to the realm of streaming radiance. As it expanded he was reborn in an empty mansion of Brahmā. There he was Brahmā, the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of power. He was Sakka, lord of gods, thirty-six times. Many hundreds of times he was a king, a wheel-turning monarch, a just and principled king. His dominion extended to all four sides, he achieved stability in the country, and he possessed the seven treasures. He had over a thousand sons who were valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigned by principle, without rod or sword. Yet even though Sunetta lived so long,

he was not exempt from rebirth, old age, and death. He was not exempt from sorrow, lamentation, pain, sadness, and distress, I say.

Why is that? Because of not understanding and not penetrating four things. What four? Noble ethics, immersion, wisdom, and freedom. These noble ethics, immersion, wisdom, and freedom have been understood and comprehended. Craving for continued existence has been cut off; the conduit to rebirth is ended; now there'll be no more future lives."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Ethics, immersion, and wisdom, and the supreme freedom: these things have been understood by Gotama the renowned.

And so the Buddha, having insight, explained this teaching to the mendicants. The Teacher has made an end of suffering; seeing clearly, he is extinguished."

AN 7.67

AN 7.67
The Simile of the Citadel
Nagaropamasutta

“Mendicants, when a king’s frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king’s frontier citadel that cannot be overrun by external foes and enemies.

With what seven essentials is a citadel well provided?

Firstly, a citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable. This is the first essential with which a king’s frontier citadel is well provided, to defend those within and repel those outside.

Furthermore, a citadel has a moat that is deep and wide. This is the second essential …

Furthermore, a citadel has a patrol path that is high and wide. This is the third essential …

Furthermore, a citadel has stores of many weapons, both projectile and hand-held. This is the fourth essential …

Furthermore, many kinds of armed forces reside in a citadel, such as elephant riders, cavalry, charioteers, archers, bannermen, adjutants, food servers, warrior-chiefs, princes, chargers, great warriors, heroes, leather-clad soldiers, and sons of bondservants. This is the fifth essential …

Furthermore, a citadel has a gatekeeper who is astute, competent, and intelligent. He keeps strangers out and lets known people in. This is the sixth essential …

Furthermore, a citadel has a wall that’s high and wide, covered with plaster. This is the seventh essential with which a king’s frontier citadel is well provided, to defend those within and repel those outside.

With these seven essentials a citadel is well provided.

What are the four kinds of sustenance it gets when needed, without trouble or difficulty?

Firstly, a king’s frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

Furthermore, a king’s frontier citadel has much rice and barley stored up for those within.

Furthermore, a king’s frontier citadel has much food such as sesame, green gram, and black gram stored up for those within.

Furthermore, a king's frontier citadel has much medicine—ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside.

These are the four kinds of sustenance it gets when needed, without trouble or difficulty.

When a king's frontier citadel is well provided with seven essentials and gets four kinds of sustenance when needed, without trouble or difficulty, it is then called a king's frontier citadel that cannot be overrun by external foes and enemies. In the same way, when a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One. What are the seven good qualities that they have?

Just as a king's frontier citadel has a pillar with deep foundations, firmly embedded, imperturbable and unshakable, to defend those within and repel those outside, in the same way a noble disciple has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' A noble disciple with faith as their pillar gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the first good quality they have.

Just as a citadel has a moat that is deep and wide, in the same way a noble disciple has a conscience. They're conscientious about bad conduct by way of body, speech, and mind, and conscientious about having any bad, unskillful qualities. A noble disciple with a conscience as their moat gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the second good quality they have.

Just as a citadel has a patrol path that is high and wide, in the same way a noble disciple is prudent. They're prudent when it comes to bad conduct by way of body, speech, and mind, and prudent when it comes to acquiring any bad, unskillful qualities. A noble disciple with prudence as their patrol path gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the third good quality they have.

Just as a citadel has stores of many weapons, both projectile and hand-held, in the same way a noble disciple is very learned. They remember and keep what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically. A noble disciple with learning as their weapon gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fourth good quality they have.

Just as many kinds of armed forces reside in a citadel … in the same way a noble disciple is energetic. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. A noble disciple with energy as their armed forces gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the fifth good quality they have.

Just as a citadel has a gatekeeper who is astute, competent, and intelligent, who keeps strangers out and lets known people in, in the same way a noble disciple is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. A noble disciple with mindfulness as their gatekeeper gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the sixth good quality they have.

Just as a citadel has a wall that's high and wide, covered with plaster, to defend those within and repel those outside, in the same way a noble disciple is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. A noble disciple with wisdom as their wall gives up the unskillful and develops the skillful, they give up the blameworthy and develop the blameless, and they keep themselves pure. This is the seventh good quality they have. These are the seven good qualities that they have.

And what are the four absorptions—blissful meditations in the present life that belong to the higher mind—that they get when they want, without trouble or difficulty? Just as a king's frontier citadel has much hay, wood, and water stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much rice and barley stored up, in the same way, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much food such as sesame, green gram, and black gram stored up, in the same way with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment.

Just as a king's frontier citadel has much medicine—ghee, butter, oil, honey, molasses, and salt—stored up for the enjoyment, relief, and comfort of those within and to repel those outside, in the same way, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or

pain, with pure equanimity and mindfulness. This is for their own enjoyment, relief, and comfort, and for alighting upon extinguishment. These are the four absorptions—blissful meditations in the present life that belong to the higher mind—which they get when they want, without trouble or difficulty.

When a noble disciple has seven good qualities, and they get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty, they are then called a noble disciple who cannot be overrun by Māra, who cannot be overrun by the Wicked One.”

AN 7.68

AN 7.68
One Who Knows the Teachings
Dhammaññūsutta

“A mendicant with seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What seven? It’s when a mendicant knows the teachings, knows the meaning, has self-knowledge, knows moderation, knows the right time, knows assemblies, and knows people high and low.

And how is a mendicant one who knows the teachings? It’s when a mendicant knows the teachings: statements, mixed prose & verse, discussions, verses, inspired exclamations, legends, stories of past lives, amazing stories, and elaborations. If a mendicant did not know these teachings, they would not be called ‘one who knows the teachings’. But because they do know these teachings, they are called ‘one who knows the teachings’. Such is the one who knows the teachings.

And how are they one who knows the meaning? It’s when a mendicant knows the meaning of this or that statement: ‘This is what that statement means; that is what this statement means.’ If a mendicant did not know the meaning of this or that statement, they would not be called ‘one who knows the meaning’. But because they do know the meaning of this or that statement, they are called ‘one who knows the meaning’. Such is the one who knows the teachings and the one who knows the meaning.

And how are they one who has self-knowledge? It’s when a mendicant has self-knowledge: ‘This is the extent of my faith, ethics, learning, generosity, wisdom, and eloquence.’ If a mendicant did not have self-knowledge, they would not be called ‘one who has self-knowledge’. But because they do have self-knowledge, they are called ‘one who has self-knowledge’. Such is the one who knows the teachings, the one who knows the meaning, and the one who has self-knowledge.

And how are they one who knows moderation? It’s when a mendicant knows moderation when receiving robes, almsfood, lodgings, and medicines and supplies for the sick. If a mendicant did not know moderation, they would not be called ‘one who knows moderation’. But because they do know moderation, they are called ‘one who knows moderation’. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, and the one who knows moderation.

And how are they one who knows the right time? It’s when a mendicant knows the right time: ‘This is the time for recitation; this is the time for questioning; this is the time for meditation; this is the time for retreat.’ If a mendicant did not know the right time, they would not be called ‘one who knows the right time’. But because they do know the right time, they are called ‘one who knows the right time’. Such is the one who knows the

teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, and the one who knows the right time.

And how are they one who knows assemblies? It's when a mendicant knows assemblies: 'This is an assembly of aristocrats, of brahmins, of householders, or of ascetics. This one should be approached in this way. This is how to stand, to act, to sit, to speak, or to stay silent when there.' If a mendicant did not know assemblies, they would not be called 'one who knows assemblies'. But because they do know assemblies, they are called 'one who knows assemblies'. Such is the one who knows the teachings, the one who knows the meaning, the one who has self-knowledge, the one who knows moderation, the one who knows the right time, and the one who knows assemblies.

And how are they one who knows people high and low? It's when a mendicant understands people in terms of pairs. Two people: one likes to see the noble ones, one does not. The person who doesn't like to see the noble ones is reprehensible in that respect. The person who does like to see the noble ones is praiseworthy in that respect.

Two people like to see the noble ones: one likes to hear the true teaching, one does not. The person who doesn't like to hear the true teaching is reprehensible in that respect. The person who does like to hear the true teaching is praiseworthy in that respect.

Two people like to hear the true teaching: one actively listens to the teaching, one does not. The person who doesn't actively listen to the teaching is reprehensible in that respect. The person who does actively listen to the teaching is praiseworthy in that respect.

Two people actively listen to the teaching: one remembers the teaching they've heard, one does not. The person who doesn't remember the teaching they've heard is reprehensible in that respect. The person who does remember the teaching they've heard is praiseworthy in that respect.

Two people remember the teaching they've heard: one reflects on the meaning of the teachings they have remembered, one does not. The person who does not reflect on the meaning of the teachings they have remembered is reprehensible in that respect. The person who does reflect on the meaning of the teachings they have remembered is praiseworthy in that respect.

Two people reflect on the meaning of the teachings they have remembered: one understands the meaning and the teaching and practices accordingly, one understands the meaning and the teaching but does not practice accordingly. The person who understands the meaning and the teaching but does not practice accordingly is reprehensible in that respect. The person who understands the meaning and the teaching and practices accordingly is praiseworthy in that respect.

Two people understand the meaning and the teaching and practice accordingly: one practices to benefit themselves but not others, and one practices to benefit both themselves and others. The person who practices to benefit themselves but not others is reprehensible in that respect. The person who practices to benefit both themselves and others is praiseworthy in that respect.

That’s how a mendicant understands people in terms of pairs.

That’s how a mendicant is one who knows people high and low. A mendicant with these seven qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 7.69

AN 7.69
The Shady Orchid Tree
Pāricchattakasutta

“Mendicants, when the leaves on the Shady Orchid Tree belonging to the Gods of the Thirty-Three turn brown, the gods are elated. They think: ‘Now the leaves on the Shady Orchid Tree have turned brown! It won’t be long until they fall.’

When the leaves have fallen, the gods are elated. They think: ‘Now the leaves on the Shady Orchid Tree have fallen. It won’t be long until its foliage starts to regrow.’

When the foliage starts to regrow, the gods are elated. They think: ‘Now the foliage of the Shady Orchid Tree has started to regrow. It won’t be long until it’s ready to grow flowers and leaves separately.’

When it’s ready to grow flowers and leaves separately, the gods are elated. They think: ‘Now the Shady Orchid Tree is ready to grow flowers and leaves separately. It won’t be long until buds start to form.’

When the buds start to form, the gods are elated. They think: ‘Now the buds of the Shady Orchid Tree have started to form. It won’t be long until the buds burst.’

When the buds have burst, the gods are elated. They think: ‘Now the buds of the Shady Orchid Tree have burst. It won’t be long until it fully blossoms.’

When the Shady Orchid Tree of the Gods of the Thirty-Three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation. When the Shady Orchid Tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the Shady Orchid Tree.

In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they’re like the Shady Orchid Tree when its leaves turn brown.

When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, they’re like the Shady Orchid Tree when its leaves fall.

When a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected, they’re like the Shady Orchid Tree when its foliage starts to regrow.

When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected, they're like the Shady Orchid Tree when it's ready to grow flowers and leaves separately.

When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss', they're like the Shady Orchid Tree when its buds start to form.

When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness, they're like the Shady Orchid Tree when its buds burst.

When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, they're like the Shady Orchid tree when it fully blossoms.

At that time the earth gods raise the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

Hearing the cry of the Earth Gods, the Gods of the Four Great Kings … the Gods of the Thirty-Three … the Gods of Yama … the Joyful Gods … the Gods Who Love to Imagine … the Gods Who Control what is Imagined by Others … the Gods of Brahmā's Host raise the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' And so at that moment, in that instant, the cry soars up to the Brahmā realm. Such is the majesty of a mendicant who has ended the defilements."

AN 7.70

AN 7.70
Honor
Sakkaccasutta

Then as Venerable Sāriputta was in private retreat this thought came to his mind, “What should a mendicant honor and respect and rely on, to give up the unskillful and develop the skillful?”

Then he thought, “A mendicant should honor and respect and rely on the Teacher … the teaching … the Saṅgha … the training … immersion … diligence … A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”

Then he thought, “These qualities are pure and bright in me. Why don’t I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified. Suppose a man were to acquire a gold coin, pure and bright. They’d think, ‘My gold coin is pure and bright. Why don’t I take it to show the smiths? Then it will not only be purified, but will be better known as purified.’ In the same way, these qualities are pure and bright in me. Why don’t I go and tell them to the Buddha? Then these qualities will not only be purified in me, but will be better known as purified.”

Then in the late afternoon, Sāriputta came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha of his thoughts while on retreat.

“Good, good, Sāriputta! A mendicant should honor and respect and rely on the Teacher, to give up the unskillful and develop the skillful. A mendicant should honor and respect and rely on the teaching … the Saṅgha … the training … immersion … diligence … A mendicant should honor and respect and rely on hospitality, to give up the unskillful and develop the skillful.”

When he said this, Venerable Sāriputta said to the Buddha:

“Sir, this is how I understand the detailed meaning of the Buddha’s brief statement. It’s quite impossible for a mendicant who doesn’t respect the Teacher to respect the teaching. A mendicant who disrespects the Teacher disrespects the teaching.

It’s quite impossible for a mendicant who doesn’t respect the Teacher and the teaching to respect the Saṅgha. A mendicant who disrespects the Teacher and the teaching disrespects the Saṅgha.

It’s quite impossible for a mendicant who doesn’t respect the Teacher, the teaching, and the Saṅgha to respect the training. A mendicant who disrespects the Teacher, the teaching, and the Saṅgha disrespects the training.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, and the training to respect immersion. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, and the training disrespects immersion.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, and immersion to respect diligence. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, and immersion disrespects diligence.

It's quite impossible for a mendicant who doesn't respect the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence to respect hospitality. A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who respects the Teacher to respect teaching. …

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

That's how I understand the detailed meaning of the Buddha's brief statement."

"Good, good, Sāriputta! It's good that you understand the detailed meaning of what I've said in brief like this.

It's quite impossible for a mendicant who doesn't respect the Teacher to respect the teaching. …

A mendicant who disrespects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence disrespects hospitality.

It's quite impossible for a mendicant who does respect the Teacher to disrespect the teaching. …

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

It's quite possible for a mendicant who does respect the Teacher to respect the teaching. …

A mendicant who respects the Teacher, the teaching, the Saṅgha, the training, immersion, and diligence respects hospitality.

This is how to understand the detailed meaning of what I said in brief."

AN 7.71

AN 7.71
Committed to Development
Bhāvanāsutta

“Mendicants, when a mendicant is not committed to development, they might wish: ‘If only my mind were freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. But she had not properly sat on them to keep them warm and incubated. Even if that chicken might wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can’t break out and hatch safely. Why is that? Because she has not properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is not committed to development, they might wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is not freed from defilements by not grasping. Why is that? You should say: ‘It’s because they’re undeveloped.’ Undeveloped in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

When a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Even if that chicken doesn’t wish: ‘If only my chicks could break out of the eggshell with their claws and beak and hatch safely!’ Still they can break out and hatch safely. Why is that? Because she properly sat on them to keep them warm and incubated.

In the same way, when a mendicant is committed to development, they might not wish: ‘If only my mind was freed from the defilements by not grasping!’ Even so, their mind is freed from defilements by not grasping. Why is that? You should say: ‘It’s because they are developed.’ Developed in what? The four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path.

Suppose a carpenter or their apprentice sees the marks of his fingers and thumb on the handle of his adze. They don't know how much of the handle was worn away today, how much yesterday, and how much previously. They just know what has been worn away. In the same way, when a mendicant is committed to development, they don't know how much of the defilements were worn away today, how much yesterday, and how much previously. They just know what has been worn away.

Suppose there was a sea-faring ship bound together with ropes. For six months they deteriorated in the water. Then in the cold season it was hauled up on dry land, where the ropes were weathered by wind and sun. When the clouds soaked it with rain, the ropes would readily collapse and rot away. In the same way, when a mendicant is committed to development their fetters readily collapse and rot away."

AN 7.72

AN 7.72
The Simile of the Bonfire
Aggikkhandhopamasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants.

While walking along the road, at a certain spot he saw a bonfire burning, blazing, and glowing. Seeing this he left the road, sat at the root of a tree on a seat spread out, and addressed the mendicants, “Mendicants, do you see that bonfire burning, blazing, and glowing?”

“Yes, sir.”

“What do you think, mendicants? Which is better—to sit or lie down embracing that bonfire? Or to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet?”

“Sir, it would be much better to sit or lie down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet. For it would be painful to sit or lie down embracing that bonfire.”

“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man—of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner, though claiming to be one, rotten inside, corrupt, and depraved—to sit or lie down embracing that bonfire. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell.

But when such an unethical man sits or lies down embracing a girl of the aristocrats or brahmins or householders with soft and tender hands and feet, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man twist a tough horse-hair rope around both shins and tighten it so that it cuts through your outer skin, your inner skin, your flesh, sinews, and bones, until it reaches your marrow and keeps pushing? Or to consent to well-to-do aristocrats or brahmins or householders bowing down to you?”

“Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders bowing down. For it would be painful to have a strong man twist a tough

horse-hair rope around your shins and tighten it so that it cut through the outer skin until it reached the marrow and kept pushing."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man twist a tough horse-hair rope around both shins and tighten it until it reached the marrow and kept pushing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders bowing down, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man stab you in the chest with a sharp, oiled sword? Or to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms?"

"Sir, it would be much better to consent to well-to-do aristocrats or brahmins or householders revering you with joined palms. For it would be painful to have a strong man stab you in the chest with a sharp, oiled sword."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man stab him in the chest with a sharp, oiled sword. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man consents to well-to-do aristocrats or brahmins or householders revering him with joined palms, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing? Or to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of a robe given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man wrap you up in a red-hot sheet of iron, burning, blazing, and glowing."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man wrap him up in a red-hot sheet of iron, burning, blazing, and glowing. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of a robe given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below

dragging your entrails? Or to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man force your mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns your lips, mouth, tongue, throat, and stomach before coming out below dragging your entrails."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man force his mouth open with a hot iron spike and shove in a red-hot copper ball, burning, blazing, and glowing, that burns his lips, mouth, tongue, throat, and stomach before coming out below with his entrails. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoy almsfood given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man grab you by the head or shoulders and make you sit or lie down on red-hot iron bed or seat? Or to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of beds and chairs given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you by the head or shoulders and make you sit or lie down on a red-hot iron bed or seat."

"I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him by the head or shoulders and make him sit or lie down on a red-hot iron bed or seat. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of beds and seats given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he's reborn in a place of loss, a bad place, the underworld, hell.

What do you think, mendicants? Which is better—to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round. Or to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders?"

"Sir, it would be much better to enjoy the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders. For it would be painful to have a strong man grab you, turn you upside down, and shove you in a red-hot copper pot, burning, blazing, and glowing, where you're seared in boiling scum, and swept up and down and round and round."

“I declare this to you, mendicants, I announce this to you! It would be better for that unethical man to have a strong man grab him, turn him upside down, and shove him in a red-hot copper pot, burning, blazing, and glowing, where he’s seared in boiling scum, and swept up and down and round and round. Why is that? Because that might result in death or deadly pain. But when his body breaks up, after death, it would not cause him to be reborn in a place of loss, a bad place, the underworld, hell. But when such an unethical man enjoys the use of dwellings given in faith by well-to-do aristocrats or brahmins or householders, that brings him lasting harm and suffering. When his body breaks up, after death, he’s reborn in a place of loss, a bad place, the underworld, hell.

So you should train like this: ‘Our use of robes, almsfood, lodgings, and medicines and supplies for the sick shall be of great fruit and benefit for those who offered them. And our going forth will not be wasted, but will be fruitful and fertile.’ That’s how you should train. Considering what is good for yourself, mendicants, is quite enough for you to persist with diligence. Considering what is good for others is quite enough for you to persist with diligence. Considering what is good for both is quite enough for you to persist with diligence.”

That is what the Buddha said. And while this discourse was being spoken, sixty monks spewed hot blood from their mouths. Sixty mendicants resigned the training and returned to a lesser life, saying:

“It’s too hard, Blessed One! It’s just too hard!” And sixty monks were freed from defilements by not grasping.

AN 7.73

AN 7.73
About Sunetta
Sunettasutta

“Once upon a time, mendicants, there was a Teacher called Sunetta. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the path to rebirth in the company of Brahmā. Those lacking confidence in Sunetta were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Sunetta were—when their body broke up, after death—reborn in a good place, a heavenly realm.

Once upon a time there was a teacher called Mūgapakkha … Aranemi … Kuddālaka … Hatthipāla … Jotipāla … Araka. He was a religious founder and was free of sensual desire. He had many hundreds of disciples. He taught them the way to rebirth in the company of Brahmā. Those lacking confidence in Araka were—when their body broke up, after death—reborn in a place of loss, a bad place, the underworld, hell. Those full of confidence in Araka were—when their body broke up, after death—reborn in a good place, a heavenly realm.

What do you think, mendicants? If someone with malicious intent were to abuse and insult these seven teachers with their hundreds of followers, would they not create much wickedness?”

“Yes, sir.”

“They would indeed. But someone who abuses and insults a single person accomplished in view with malicious intent creates even more wickedness. Why is that? I say that any injury done by those outside of the Buddhist community does not compare with what is done to one’s own spiritual companions.

So you should train like this: ‘We will have no malicious intent for our spiritual companions.’ That’s how you should train.”

AN 7.74

AN 7.74
About Araka
Arakasutta

“Once upon a time, mendicants, there was a Teacher called Araka. He was a religious founder and was free of sensual desire. He had many hundreds of disciples, and he taught them like this: ‘Brahmins, life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.

It’s like a drop of dew on a grass tip. When the sun comes up it quickly evaporates and doesn’t last long. In the same way, life as a human is like a dewdrop. It’s brief and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.

It’s like when the rain falls heavily. The bubbles quickly vanish and don’t last long. In the same way, life as a human is like a bubble. …

It’s like a line drawn in water. It vanishes quickly and doesn’t last long. In the same way, life as a human is like a line drawn in water. …

It’s like a mountain river traveling far, flowing fast, carrying all before it. It doesn’t turn back—not for a moment, a second, an instant—but runs, rolls, and flows on. In the same way, life as a human is like a mountain river. …

It’s like a strong man who has formed a glob of spit on the tip of his tongue. He could easily spit it out. In the same way, life as a human is like a glob of spit. …

Suppose there was an iron cauldron that had been heated all day. If you tossed a scrap of meat in, it would quickly vanish and not last long. In the same way, life as a human is like a scrap of meat. …

It’s like a cow being led to the slaughterhouse. With every step she comes closer to the slaughter, closer to death. In the same way, life as a human is like a cow being slaughtered. It’s brief and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.’

Now, mendicants, at that time human beings had a life span of 60,000 years. Girls could be married at 500 years of age. And human beings only had six afflictions: cold, heat, hunger, thirst, and the need to defecate and urinate. But even though humans were so long-lived with so few afflictions, Araka still taught in this way: ‘Life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.’

These days it’d be right to say: ‘Life as a human is short, brief, and fleeting, full of suffering and distress. Be thoughtful and wake up! Do what’s good and lead the spiritual life, for no-one born can escape death.’ For these days a long life is a hundred years or a little more. Living for a hundred years, there are just three hundred seasons, a hundred each of the winter, summer, and rains. Living for three hundred seasons, there are just twelve hundred months, four hundred in each of the winter, summer, and rains. Living for twelve hundred months, there are just twenty-four hundred fortnights, eight hundred in each of the winter, summer, and rains. Living for 2,400 fortnights, there are just 36,000 days, 12,000 in each of the summer, winter, and rains. Living for 36,000 days, you just eat 72,000 meals, 24,000 in each of the summer, winter, and rains, including when you’re suckling at the breast, and when you’re prevented from eating.

Things that prevent you from eating include anger, pain, sickness, sabbath, or being unable to get food. So mendicants, for a human being with a hundred years life span I have counted the life span, the limit of the life span, the seasons, the years, the months, the fortnights, the nights, the days, the meals, and the things that prevent them from eating. Out of compassion, I’ve done what a teacher should do who wants what’s best for their disciples. Here are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

AN 7.75

AN 7.75
An Expert in the Monastic Law (1st)
Paṭhamavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.76

AN 7.76
An Expert in the Monastic Law (2nd)
Dutiyavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.77

AN 7.77
An Expert in the Monastic Law (3rd)
Tatiyavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re firm and unfaltering in the training. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.78

AN 7.78
An Expert in the Monastic Law (4th)
Catutthavinayadharasutta

“Mendicants, a mendicant with seven qualities is an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities is an expert in the monastic law.”

AN 7.79

AN 7.79
Shines as an Expert in the Monastic Law (1st)
Paṭhamavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places; seeing danger in the slightest fault, they keep the rules they’ve undertaken. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.80

AN 7.80
Shines as an Expert in the Monastic Law (2nd)
Dutiyavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.81

AN 7.81
Shines as an Expert in the Monastic Law (3rd)
Tatiyavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They’re firm and unfaltering in the training. They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.82

AN 7.82
Shines as an Expert in the Monastic Law (4th)
Catutthavinayadharasobhanasutta

“Mendicants, a mendicant with seven qualities shines as an expert in the monastic law. What seven? They know what is an offense. They know what is not an offense. They know what is a light offense. They know what is a serious offense. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and superhuman, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. A mendicant with these seven qualities shines as an expert in the monastic law.”

AN 7.83

AN 7.83
The Teacher's Instructions
Satthusāsanasutta

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"Upāli, you might know that certain things don't lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher's instructions. You might know that certain things do lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Categorically, you should remember these things as the teaching, the training, and the Teacher's instructions."

AN 7.84

AN 7.84
Settlement of Disciplinary Issues
Adhikaraṇasamathasutta

“Mendicants, there are these seven principles for the settlement of any disciplinary issues that might arise. What seven? Resolution face-to-face to be applied. Resolution through recollection to be granted. Resolution because of past insanity to be granted. Acting according to what has been admitted. Majority decision. Further penalty. Covering over as if with grass. These are the seven principles for the settlement of any disciplinary issues that might arise.”

AN 7.85

AN 7.85
A Mendicant
Bhikkhusutta

“Mendicants, it’s because of breaking seven things that you become a mendicant. What seven? Substantialist view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It’s because of breaking these seven things that you become a mendicant.”

AN 7.86

AN 7.86
An Ascetic
Samaṇasutta

“Mendicants, it’s because of quelling seven things that you become an ascetic …”

AN 7.87

AN 7.87
Brahmin
Brāhmaṇasutta

“Mendicants, it’s because of barring out seven things that you become a brahmin …”

AN 7.88

AN 7.88
Scholar
Sottiyasutta

“Mendicants, it’s because of scouring off seven things that you become a scholar …”

AN 7.89

AN 7.89
Bathed
Nhātakasutta

“Mendicants, it’s because of bathing off seven things that you become a bathed initiate …”

AN 7.90

AN 7.90
A Knowledge Master
Vedagūsutta

“Mendicants, it’s because of knowing seven things that you become a knowledge master …”

AN 7.91

AN 7.91
A Noble One
Ariyasutta

“Mendicants, it’s because seven foes have been nobbled that you become a noble one …”

AN 7.92

AN 7.92
A Perfected One
Arahāsutta

“Mendicants, it’s by being impeccably remote from seven things that you become a perfected one. What seven? Substantialist view, doubt, misapprehension of precepts and observances, greed, hate, delusion, and conceit. It’s because of being impeccably remote from these seven things that you become a perfected one.”

AN 7.93

AN 7.93
Bad Qualities
Asaddhammasutta

“Mendicants, there are these seven bad qualities. What seven? Someone is faithless, shameless, imprudent, unlearned, lazy, unmindful, and witless. These are the seven bad qualities.”

AN 7.94

AN 7.94
Good Qualities
Saddhammasutta

“Mendicants, there are these seven good qualities. What seven? Someone is faithful, conscientious, prudent, learned, energetic, mindful, and wise. These are the seven good qualities.”

AN 7.95

AN 7.95
Observing Impermanence in the Eye
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“Mendicants, these seven people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What seven?

First, take a person who meditates observing impermanence in the eye. They perceive impermanence and experience impermanence. Constantly, continually, and without interruption, they apply the mind and fathom with wisdom. They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is the first person who is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.

Next, take a person who meditates observing impermanence in the eye. … Their defilements and their life come to an end at exactly the same time. This is the second person who is worthy of offerings …

Next, take a person who meditates observing impermanence in the eye. … With the ending of the five lower fetters they’re extinguished between one life and the next. …

With the ending of the five lower fetters they’re extinguished upon landing. …

With the ending of the five lower fetters they’re extinguished without extra effort. …

With the ending of the five lower fetters they’re extinguished with extra effort. …

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. … This is the seventh person.

These are the seven people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 7.96-614

AN 7.96–614
Observing Suffering in the Eye, Etc.

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“Mendicants, these seven people are worthy of offerings … What seven?

First, take a person who meditates observing suffering in the eye. … observing not-self in the eye. … observing ending in the eye. … observing vanishing in the eye. … observing fading away in the eye. … observing cessation in the eye. … observing letting go in the eye. …

ear … nose … tongue … body … mind …

sights … sounds … smells … tastes … touches … ideas …

eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness …

eye contact … ear contact … nose contact … tongue contact … body contact … mind contact …

feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …

perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas …

intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas …

craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas …

thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas …

considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … considerations regarding ideas …

meditates observing impermanence in the five aggregates … the aggregate of form … the aggregate of feeling … the aggregate of perception … the aggregate of choices … the

aggregate of consciousness … meditates observing suffering … not-self … ending … vanishing … fading away … cessation … letting go …”

AN 7.615

AN 7.615
Untitled Discourse on Greed (1st)

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“Mendicants, for insight into greed, seven things should be developed. What seven? The awakening factor of mindfulness … the awakening factor of equanimity. These seven things should be developed for insight into greed.”

AN 7.616

AN 7.616
Untitled Discourse on Greed (2nd)

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“Mendicants, for insight into greed, seven things should be developed. What seven? The perception of impermanence, the perception of not-self, the perception of ugliness, the perception of drawbacks, the perception of giving up, the perception of fading away, and the perception of cessation. These seven things should be developed for insight into greed.”

AN 7.617

AN 7.617
Untitled Discourse on Greed (3rd)

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“Mendicants, for insight into greed, seven things should be developed. What seven? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering. These seven things should be developed for insight into greed.”

AN 7.618-644

AN 7.618–644
Untitled Discourses on Greed

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“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of greed, these seven things should be developed.”

AN 7.645-1124

AN 7.645–1124
Untitled Discourses on Hate, Etc.

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“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence these seven things should be developed.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Sevens is finished.

AN 8.1

AN 8.1
The Benefits of Love
Mettāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, you can expect eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented. What eight? You sleep at ease. You wake happily. You don't have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can't be harmed by fire, poison, or blade. If you don't reach any higher, you'll be reborn in a Brahmā realm. You can expect these eight benefits when the heart's release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

A mindful one who develops limitless love weakens the fetters, seeing the ending of attachments.

Loving just one creature with a hateless heart makes you a true person. Compassionate for all creatures, a noble one creates abundant merit.

The royal potentates conquered this land and traveled around sponsoring sacrifices—horse sacrifice, human sacrifice, the sacrifices of the 'casting of the yoke-pin', the 'royal soma drinking', and the 'unbarred'.

These are not worth a sixteenth part of the mind developed with love, as all the constellations of stars aren't worth a sixteenth part of the moon's light.

Don't kill or cause others to kill, don't conquer or encourage others to conquer, with love for all sentient beings, you'll have no enmity for anyone."

AN 8.2

AN 8.2
Wisdom
Paññāsutta

“Mendicants, there are eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired. What eight?

It’s when a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role. And they set up a keen sense of conscience and prudence for them, with warmth and respect. This is the first cause.

When a mendicant lives relying on the Teacher or a spiritual companion in a teacher’s role —with a keen sense of conscience and prudence for them, with warmth and respect—from time to time they go and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. This is the second cause.

After hearing that teaching they perfect withdrawal of both body and mind. This is the third cause.

A mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the fourth cause.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This is the fifth cause.

They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the sixth cause.

When in the Saṅgha they don’t engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. This is the seventh cause.

They meditate observing rise and fall in the five grasping aggregates. ‘Such is form, such is the origin of form, such is the ending of form. Such is feeling, such is the origin of feeling, such is the ending of feeling. Such is perception, such is the origin of perception, such is the ending of perception. Such are choices, such is the origin of choices, such is the

ending of choices. Such is consciousness, such is the origin of consciousness, such is the ending of consciousness.' This is the eighth cause.

Their spiritual companions esteem them: 'This venerable lives relying on the Teacher or a spiritual companion in a teacher's role. They set up a keen sense of conscience and prudence for them, with warmth and respect. Clearly this venerable knows and sees.' This quality leads to fondness, respect, esteem, harmony, and unity.

'This venerable lives relying on the Teacher or a spiritual companion in a teacher's role, and from time to time they go and ask them questions … Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'After hearing that teaching they perfect withdrawal of both body and mind. Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'This venerable is ethical … Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'This venerable is very learned, remembering and keeping what they've learned. … Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'This venerable lives with energy roused up … Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'When in the Saṅgha they don't engage in motley talk or low talk. Either they talk on Dhamma, or they invite someone else to do so, or they respect noble silence. Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

'They meditate observing rise and fall in the five grasping aggregates. … Clearly this venerable knows and sees.' This quality also leads to fondness, respect, esteem, harmony, and unity.

These are the eight causes and reasons that lead to acquiring the wisdom fundamental to the spiritual life, and to its increase, growth, and full development once it has been acquired."

AN 8.3

AN 8.3
Disliked (1st)
Paṭhamaappiyasutta

“Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant praises the disliked and criticizes the liked. They desire material possessions and honor. They lack conscience and prudence. They have corrupt wishes and wrong view. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t praise the disliked and criticize the liked. They don’t desire material possessions and honor. They have conscience and prudence. They have few desires and right view. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

AN 8.4

AN 8.4
Disliked (2nd)
Dutiyaappiyasutta

“Mendicants, a mendicant with eight qualities is disliked and disapproved by their spiritual companions, not respected or admired. What eight? It’s when a mendicant desires material possessions, honor, and to be looked up to. They know neither moderation nor the proper time. Their conduct is impure, they talk a lot, and they insult and abuse their spiritual companions. A mendicant with these eight qualities is disliked and disapproved by their spiritual companions, not respected or admired.

A mendicant with eight qualities is liked and approved by their spiritual companions, and respected and admired. What eight? It’s when a mendicant doesn’t desire material possessions, honor, and to be looked up to. They know moderation and the proper time. Their conduct is pure, they don’t talk a lot, and they don’t insult and abuse their spiritual companions. A mendicant with these eight qualities is liked and approved by their spiritual companions, and respected and admired.”

AN 8.5

AN 8.5
Worldly Conditions (1st)
Paṭhamalokadhammasutta

“Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

Gain and loss, fame and disgrace, blame and praise, and pleasure and pain. These qualities among people are impermanent, transient, and perishable.

An intelligent and mindful person knows these things, seeing that they’re perishable. Desirable things don’t disturb their mind, nor are they repelled by the undesirable.

Both favoring and opposing are cleared and ended, they are no more. Knowing the stainless, sorrowless state, they who have gone beyond rebirth understand rightly.”

AN 8.6

AN 8.6
Worldly Conditions (2nd)
Dutiyalokadhammasutta

“Mendicants, the eight worldly conditions revolve around the world, and the world revolves around the eight worldly conditions. What eight? Gain and loss, fame and disgrace, blame and praise, pleasure and pain. These eight worldly conditions revolve around the world, and the world revolves around these eight worldly conditions.

An unlearned ordinary person encounters gain and loss, fame and disgrace, blame and praise, and pleasure and pain. And so does a learned noble disciple. What, then, is the difference between a learned noble disciple and an ordinary unlearned person?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, an unlearned ordinary person encounters gain. They don’t reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They don’t reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They don’t truly understand it.

So gain and loss, fame and disgrace, blame and praise, and pleasure and pain occupy their mind. They favor gain and oppose loss. They favor fame and oppose disgrace. They favor praise and oppose blame. They favor pleasure and oppose pain. Being so full of favoring and opposing, they’re not freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re not freed from suffering, I say.

A learned noble disciple encounters gain. They reflect: ‘I’ve encountered this gain. It’s impermanent, suffering, and perishable.’ They truly understand it. They encounter loss … fame … disgrace … blame … praise … pleasure … pain. They reflect: ‘I’ve encountered this pain. It’s impermanent, suffering, and perishable.’ They truly understand it.

So gain and loss, fame and disgrace, blame and praise, and pleasure and pain don’t occupy their mind. They don’t favor gain or oppose loss. They don’t favor fame or oppose disgrace. They don’t favor praise or oppose blame. They don’t favor pleasure or oppose pain. Having given up favoring and opposing, they’re freed from rebirth, old age, and death, from sorrow, lamentation, pain, sadness, and distress. They’re freed from suffering,

I say. This is the difference between a learned noble disciple and an unlearned ordinary person.

Gain and loss, fame and disgrace, blame and praise, and pleasure and pain. These qualities among people are impermanent, transient, and perishable.

An intelligent and mindful person knows these things, seeing that they're perishable. Desirable things don't disturb their mind, nor are they repelled by the undesirable.

Both favoring and opposing are cleared and ended, they are no more. Knowing the stainless, sorrowless state, they who have gone beyond rebirth understand rightly."

AN 8.7

AN 8.7
Devadatta's Failure
Devadattavipattisutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

"Mendicants, it's good for a mendicant to check their own failings from time to time. It's good for a mendicant to check the failings of others from time to time. It's good for a mendicant to check their own successes from time to time. It's good for a mendicant to check the successes of others from time to time. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

What eight? Overcome and overwhelmed by gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

It's good for a mendicant, whenever they encounter it, to overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.

What advantage does a mendicant gain by overcoming these eight things?

The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

So, mendicants, you should train like this: 'Whenever we encounter it, we will overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.' That's how you should train."

AN 8.8

AN 8.8
Uttara on Failure
Uttaravipattisutta

At one time Venerable Uttara was staying on the Saṅkheyyaka Mountain in the Mahisa region near Dhavajālikā. There Uttara addressed the mendicants: “Mendicants, it’s good for a mendicant to check their own failings from time to time. It’s good for a mendicant to check the failings of others from time to time. It’s good for a mendicant to check their own successes from time to time. It’s good for a mendicant to check the successes of others from time to time.”

Now at that time the great king Vessavaṇa was on his way from the north to the south on some business. He heard Venerable Uttara teaching this to the mendicants on Saṅkheyyaka Mountain.

Then Vessavaṇa vanished from Saṅkheyyaka Mountain and appeared among the gods of the Thirty-Three, as easily as a strong person would extend or contract their arm. Then he went up to Sakka, lord of gods, and said to him:

“Please sir, you should know this. Venerable Uttara is teaching the mendicants on Saṅkheyyaka Mountain in this way: ‘It’s good for a mendicant from time to time to check their own failings. … the failings of others … their own successes … the successes of others.’”

Then, as easily as a strong person would extend or contract their arm, Sakka vanished from the gods of the Thirty-Three and reappeared on Saṅkheyyaka Mountain in front of Venerable Uttara. Then Sakka went up to Venerable Uttara, bowed, stood to one side, and said to him:

“Is it really true, sir, that you teach the mendicants in this way: ‘It’s good for a mendicant from time to time to check their own failings … the failings of others … their own successes … the successes of others’?”

“Indeed, lord of gods.”

“Sir, did this teaching come to you from your own inspiration, or was it spoken by the Blessed One, the perfected one, the fully awakened Buddha?”

“Well then, lord of gods, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is said.

Suppose there was a large heap of grain not far from a town or village. And a large crowd were to take away grain with carrying poles, baskets, hip sacks, or their cupped hands. If

someone were to go to that crowd and ask them where they got the grain from, how should that crowd rightly reply?"

"Sir, they should reply that they took it from the large heap of grain."

"In the same way, lord of gods, whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak."

"It's incredible, sir, it's amazing! How well this was said by Venerable Uttara! 'Whatever is well spoken is spoken by the Blessed One, the perfected one, the fully awakened Buddha. Both myself and others rely completely on that when we speak.' At one time, Honorable Uttara, the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain, not long after Devadatta had left. There the Buddha spoke to the mendicants about Devadatta:

'Mendicants, it's good for a mendicant from time to time to check their own failings … the failings of others … their own successes … the successes of others. Overcome and overwhelmed by eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What eight? Overcome and overwhelmed by gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. Overcome and overwhelmed by these eight things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.

It's good for a mendicant, whenever they encounter it, to overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship.

What advantage does a mendicant gain by overcoming these eight things?

The distressing and feverish defilements that might arise in someone who lives without overcoming these eight things do not arise when they have overcome them. This is the advantage that a mendicant gains by overcoming these eight things.

So you should train like this:

"Whenever we encounter it, we will overcome gain … loss … fame … disgrace … honor … dishonor … corrupt wishes … bad friendship." That's how you should train.'

Honorable Uttara, this exposition of the teaching is not established anywhere in the four assemblies—monks, nuns, laymen, and laywomen. Sir, learn this exposition of the teaching! Memorize this exposition of the teaching! Remember this exposition of the teaching! Sir, this exposition of the teaching is beneficial and relates to the fundamentals of the spiritual life."

AN 8.9

AN 8.9
Nanda
Nandasutta

“Mendicants, you could rightly call Nanda ‘Gentleman’, ‘strong’, ‘lovely’, and ‘lustful’. How could he live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?

This is how Nanda guards the sense doors. If he has to look to the east, he wholeheartedly concentrates before looking, thinking: ‘When I look to the east, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way he’s aware of the situation.

If he has to look to the west … north … south … up … down … If he has to survey the intermediate directions, he wholeheartedly concentrates before looking, thinking: ‘When I survey the intermediate directions, bad, unskillful qualities of covetousness and displeasure will not overwhelm me.’ In this way he’s aware of the situation. This is how Nanda guards the sense doors.

This is how Nanda eats in moderation. Nanda reflects rationally on the food he eats: ‘Not for fun, indulgence, adornment, or decoration, but only to sustain this body, to avoid harm, and to support spiritual practice. In this way, I shall put an end to old discomfort and not give rise to new discomfort, and I will live blamelessly and at ease.’ This is how Nanda eats in moderation.

This is how Nanda is committed to wakefulness. Nanda practices walking and sitting meditation by day, purifying his mind from obstacles. In the evening, he continues to practice walking and sitting meditation. In the middle of the night, he lies down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. In the last part of the night, he gets up and continues to practice walking and sitting meditation, purifying his mind from obstacles. This is how Nanda is committed to wakefulness.

This is how Nanda has mindfulness and situational awareness. Nanda knows feelings as they arise, as they remain, and as they go away. He knows perceptions as they arise, as they remain, and as they go away. He knows thoughts as they arise, as they remain, and as they go away. This is how Nanda has mindfulness and situational awareness.

How could Nanda live the full and pure spiritual life unless he guards the sense doors, eats in moderation, is dedicated to wakefulness, and has mindfulness and situational awareness?”

AN 8.10

AN 8.10
Trash
Kāraṇḍavasutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Now at that time the mendicants accused a mendicant of an offense. The accused mendicant dodged the issue, distracted the discussion with irrelevant points, and displayed annoyance, hate, and bitterness.

Then the Buddha said to the mendicants, “Mendicants, throw this person out! Throw this person out! This person should be shown the door. Why should you be vexed by an outsider?

Take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don’t notice his offense. But when the mendicants notice the offense, they know that he’s a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn’t corrupt good-natured mendicants.

Suppose in a growing field of barley some bad barley appeared, just useless trash. Its roots, stem, and leaves would look just the same as the healthy barley. That is, so long as the head doesn’t appear. But when the head appears, they know that it’s bad barley, just useless trash. When they realize this they pull it up by the roots and throw it outside the field. Why is that? So that it doesn’t spoil the good barley.

In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don’t notice his offense. But when the mendicants notice the offense, they know that he’s a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn’t corrupt good-natured mendicants.

Suppose that a large heap of grain is being winnowed. The grains that are firm and substantial form a heap on one side. And the grains that are flimsy and insubstantial are blown over to the other side. Then the owners take a broom and sweep them even further away. Why is that? So that it doesn’t spoil the good grain. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don’t notice his offense. But when the mendicants notice the offense, they know that he’s a

corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

Suppose a man needs an irrigation gutter for a well. He'd take a sharp axe and enter the wood, where he'd knock various trees with the axe. The trees that were firm and substantial made a cracking sound. But the trees that were rotten inside, decomposing and decayed, made a thud. He'd cut down such a tree at the root, lop off the crown, and thoroughly clear out the insides. Then he'd use it as an irrigation gutter for the well. In the same way, take a case where a certain person looks just the same as other good-natured mendicants when going out and coming back, when looking ahead and aside, when bending and extending the limbs, and when bearing the outer robe, bowl and robes. That is, so long as the mendicants don't notice his offense. But when the mendicants notice the offense, they know that he's a corrupt ascetic, just useless trash. When they realize this they send him away. Why is that? So that he doesn't corrupt good-natured mendicants.

By living together, know that they're irritable, with corrupt wishes, offensive, stubborn, and contemptuous, jealous, stingy, and devious.

They speak to people with a voice so smooth, just like an ascetic. But they act in secret, with their bad views and their lack of regard for others.

You should recognize them for what they are: a creep and liar. Then having gathered in harmony, you should expel them.

Throw out the trash! Get rid of the rubbish! And sweep away the scraps—they're not ascetics, they just think they are.

When you've thrown out those of corrupt wishes, of bad behavior and alms-resort, dwell in communion, ever mindful, the pure with the pure. Then in harmony, alert, make an end of suffering."

AN 8.11

AN 8.11
At Verañjā
Verañjasutta

So I have heard. At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru. Then the brahmin Verañja went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, I have heard that the ascetic Gotama doesn’t bow to old brahmins, the elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. And this is indeed the case, for Mister Gotama does not bow to old brahmins, elderly and senior, who are advanced in years and have reached the final stage of life; nor does he rise in their presence or offer them a seat. This is not appropriate, Mister Gotama.”

“Brahmin, I don’t see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—for whom I should bow down or rise up or offer a seat. If the Realized One bowed down or rose up or offered a seat to anyone, their head would explode!”

“Mister Gotama lacks taste.”

“There is, brahmin, a sense in which you could rightly say that I lack taste. For the Realized One has given up taste for sights, sounds, smells, tastes, and touches. It’s cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I lack taste. But that’s not what you’re talking about.”

“Mister Gotama is indelicate.”

“There is, brahmin, a sense in which you could rightly say that I’m indelicate. For the Realized One has given up delight in sights, sounds, smells, tastes, and touches. It’s cut off at the root, made like a palm stump, obliterated, and unable to arise in the future. In this sense you could rightly say that I’m indelicate. But that’s not what you’re talking about.”

“Mister Gotama is a teacher of inaction.”

“There is, brahmin, a sense in which you could rightly say that I’m a teacher of inaction. For I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I’m a teacher of inaction. But that’s not what you’re talking about.”

“Mister Gotama is a teacher of annihilationism.”

“There is, brahmin, a sense in which you could rightly say that I’m a teacher of annihilationism. For I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I’m a teacher of annihilationism. But that’s not what you’re talking about.”

“Mister Gotama is disgusted.”

“There is, brahmin, a sense in which you could rightly say that I’m disgusted. For I’m disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I’m disgusted. But that’s not what you’re talking about.”

“Mister Gotama is an exterminator.”

“There is, brahmin, a sense in which you could rightly say that I’m an exterminator. For I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I’m an exterminator. But that’s not what you’re talking about.”

“Mister Gotama is a mortifier.”

“There is, brahmin, a sense in which you could rightly say that I’m a mortifier. For I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They’ve cut them off at the root, made them like a palm stump, obliterated them, so that they’re unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they’re unable to arise in the future. In this sense you could rightly say that I’m a mortifier. But that’s not what you’re talking about.”

“Mister Gotama is immature.”

“There is, brahmin, a sense in which you could rightly say that I’m immature. I say that an immature person is someone who has given up future wombs and rebirth into a new state of existence. They’ve cut them off at the root, made them like a palm stump, obliterated them, so that they’re unable to arise in the future. The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they’re unable to arise in the future. In this sense you could rightly say that I’m immature. But that’s not what you’re talking about.

Suppose, brahmin, there was a chicken with eight or ten or twelve eggs. And she properly sat on them to keep them warm and incubated. Now, the chick that is first to break out of the eggshell with its claws and beak and hatch safely: should that be called the eldest or the youngest?”

“Mister Gotama, that should be called the eldest. For it is the eldest among them.”

“In the same way, in this population lost in ignorance, trapped in their shells, I alone have broken open the egg of ignorance and realized the supreme perfect awakening. So, brahmin, I am the eldest and the first in the world.

My energy was roused up and unflagging, my mindfulness was established and lucid, my body was tranquil and undisturbed, and my mind was immersed in samādhi. Quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. As the placing of the mind and keeping it connected were stilled, I entered and remained in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. And with the fading away of rapture, I entered and remained in the third absorption, where I meditated with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, ‘Equanimous and mindful, one meditates in bliss.’ With the giving up of pleasure and pain, and the ending of former happiness and sadness, I entered and remained in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward recollection of past lives. I recollected many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. I remembered: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so I recollected my many kinds of past lives, with features and details.

This was the first knowledge, which I achieved in the first watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my first breaking out, like a chick breaking out of the eggshell.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the death and rebirth of sentient beings. With clairvoyance that is purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is

purified and superhuman, I saw sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. I understood how sentient beings are reborn according to their deeds.

This was the second knowledge, which I achieved in the middle watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my second breaking out, like a chick breaking out of the eggshell.

When my mind had immersed in samādhi like this—purified, bright, flawless, rid of corruptions, pliable, workable, steady, and imperturbable—I extended it toward knowledge of the ending of defilements. I truly understood: 'This is suffering' … 'This is the origin of suffering' … 'This is the cessation of suffering' … 'This is the practice that leads to the cessation of suffering'. I truly understood: 'These are defilements' … 'This is the origin of defilements' … 'This is the cessation of defilements' … 'This is the practice that leads to the cessation of defilements'. Knowing and seeing like this, my mind was freed from the defilements of sensuality, desire to be reborn, and ignorance. When it was freed, I knew it was freed.

I understood: 'Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.'

This was the third knowledge, which I achieved in the last watch of the night. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute. This was my third breaking out, like a chick breaking out of the eggshell."

When he said this, the brahmin Verañja said to the Buddha:

"Mister Gotama is the eldest! Mister Gotama is the best! Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 8.12

AN 8.12
With Sīha
Sīhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Now at that time several very prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways.

Now at that time General Sīha, a disciple of the Jains, was sitting in that assembly. He thought, "That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then General Sīha went to the Jain ascetic of the Ñātika clan and said to him, "Sir, I'd like to go to see the ascetic Gotama."

"But Sīha, you believe in the doctrine of action. Why should you go to see the ascetic Gotama, who teaches a doctrine of inaction? For the ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way."

Then Sīha's determination to go and see the Buddha died down.

For a second time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a second time Sīha thought: "Why don't I go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then General Sīha went to the Jain Ñātika …

Then for a second time Sīha's determination to go and see the Buddha died down.

For a third time, several prominent Licchavis were sitting together at the town hall, praising the Buddha, his teaching, and the Saṅgha in many ways. And for a third time Sīha thought, "That Blessed One must without a doubt be a perfected one, a fully awakened Buddha. For several very prominent Licchavis are praising the Buddha, his teaching, and the Saṅgha in many ways. What can these Jains do to me, whether I take leave of them or not? Why don't I, without taking leave of them, go to see that Blessed One, the perfected one, the fully awakened Buddha!"

Then Sīha, with around five hundred chariots, set out from Vesālī in the middle of the day to see the Buddha. He went by carriage as far as the terrain allowed, then descended and went by foot. Then General Sīha went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, I have heard this: ‘The ascetic Gotama believes in a doctrine of inaction, he teaches inaction, and he guides his disciples in that way.’ I trust those who say this repeat what the Buddha has said, and do not misrepresent him with an untruth? Is their explanation in line with the teaching? Are there any legitimate grounds for rebuke and criticism? For we don’t want to misrepresent the Blessed One.”

“There is, Sīha, a sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I’m disgusted, I teach disgust, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I’m a mortifier, I teach mortification, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I’m immature, I teach immaturity, and I guide my disciples in that way.

And there is a sense in which you could rightly say that I’m ambitious, I teach ambition, and I guide my disciples in that way.

And what’s the sense in which you could rightly say that I believe in inaction, I teach inaction, and I guide my disciples in that way? I teach inaction regarding bad bodily, verbal, and mental conduct, and the many kinds of unskillful things. In this sense you could rightly say that I teach inaction.

And what’s the sense in which you could rightly say that I believe in action, I teach action, and I guide my disciples in that way? I teach action regarding good bodily, verbal, and mental conduct, and the many kinds of skillful things. In this sense you could rightly say that I teach action.

And what’s the sense in which you could rightly say that I believe in annihilationism, I teach annihilation, and I guide my disciples in that way? I teach the annihilation of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I teach annihilationism.

And what’s the sense in which you could rightly say that I’m disgusted, I teach disgust, and I guide my disciples in that way? I’m disgusted by bad conduct by way of body, speech, and mind, and by attainment of the many kinds of unskillful things. In this sense you could rightly say that I’m disgusted.

And what's the sense in which you could rightly say that I'm an exterminator, I teach extermination, and I guide my disciples in that way? I teach the extermination of greed, hate, and delusion, and the many kinds of unskillful things. In this sense you could rightly say that I'm an exterminator.

And what's the sense in which you could rightly say that I'm a mortifier, I teach mortification, and I guide my disciples in that way? I say that bad conduct by way of body, speech, and mind should be mortified. I say that a mortifier is someone who has given up unskillful qualities that should be mortified. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One is someone who has given up unskillful qualities that should be mortified. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm a mortifier.

And what's the sense in which you could rightly say that I'm immature, I teach immaturity, and I guide my disciples in that way? I say that an immature person is someone who has given up future wombs and rebirth into a new state of existence. They've cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. The Realized One has given up future wombs and rebirth into a new state of existence. He has cut them off at the root, made them like a palm stump, obliterated them, so that they're unable to arise in the future. In this sense you could rightly say that I'm immature.

And what's the sense in which you could rightly say that I'm ambitious, I teach ambition, and I guide my disciples in that way? I'm ambitious to offer solace, the highest solace, I teach solace, and I guide my disciples in that way. In this sense you could rightly say that I'm ambitious."

When he said this, General Sīha said to the Buddha, "Excellent, sir! Excellent! From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"Sīha, you should act after careful consideration. It's good for well-known people such as yourself to act after careful consideration."

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to act after careful consideration. For if the followers of other religions were to gain me as a disciple, they'd carry a banner all over Vesālī, saying: 'General Sīha has become our disciple!' And yet the Buddha tells me to act after careful consideration. For a second time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

"For a long time now, Sīha, your family has been a well-spring of support for the Jain ascetics. You should consider giving to them when they come."

"Now I'm even more delighted and satisfied with the Buddha, since he tells me to consider giving to the Jain ascetics when they come. Sir, I have heard that the ascetic Gotama says this: 'Gifts should only be given to me, and to my disciples. Only what is given to me is very fruitful, not what is given to others. Only what is given to my disciples is very

fruitful, not what is given to the disciples of others.' Yet the Buddha encourages me to give to the Jain ascetics. Well, sir, we'll know the proper time for that. For a third time, I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

Then the Buddha taught Sīha step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when the Buddha knew that Sīha's mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in General Sīha: "Everything that has a beginning has an end."

Then Sīha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented with silence. Then, knowing that the Buddha had consented, Sīha got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then Sīha addressed a certain man, "Mister, please find out if there is any meat ready for sale." And when the night had passed General Sīha had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to Sīha's home, where he sat on the seat spread out, together with the Saṅgha of mendicants. Now at that time many Jain ascetics in Vesālī went from street to street and from square to square, calling out with raised arms: "Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused."

Then a certain person went up to Sīha and whispered in his ear, "Please sir, you should know this. Many Jain ascetics in Vesālī are going from street to street and square to square, calling out with raised arms: 'Today General Sīha has slaughtered a fat calf for the ascetic Gotama's meal. The ascetic Gotama knowingly eats meat prepared specially for him: this is a deed he caused.'"

"Enough, sir. For a long time those venerables have wanted to discredit the Buddha, his teaching, and his Saṅgha. They'll never stop misrepresenting the Buddha with their incorrect, hollow, false, untruthful claims. We would never deliberately take the life of a living creature, not even for life's sake."

Then Sīha served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Sīha sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

AN 8.13

AN 8.13
A Thoroughbred
Assājānīyasutta

“Mendicants, a fine royal thoroughbred with eight factors is worthy of a king, fit to serve a king, and considered a factor of kingship. What eight?

It’s when a fine royal thoroughbred is well born on both the mother’s and the father’s sides.

He’s bred in the region fine thoroughbreds come from.

Whatever food he’s given, fresh or dry, he eats carefully, without making a mess.

He’s disgusted by sitting or lying down in excrement or urine.

He’s sweet-natured and pleasant to live with, and he doesn’t upset the other horses.

He openly shows his tricks, bluffs, ruses, and feints to his trainer, so the trainer can try to subdue them.

He carries his load, determining: ‘Whether or not the other horses carry their loads, I’ll carry mine.’

He always walks in a straight path. He’s strong, and stays strong even until death.

A fine royal thoroughbred with these eight factors is worthy of a king. …

In the same way, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. What eight?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

Whatever food they’re given, coarse or fine, they eat carefully, without bother.

They're disgusted with bad conduct by way of body, speech, or mind, and by attainment of the many kinds of unskillful things.

They're sweet-natured and pleasant to live with, and they doesn’t upset the other mendicants.

They openly show their tricks, bluffs, ruses, and feints to their sensible spiritual companions, so they can try to subdue them.

They do their training, determining: ‘Whether or not the other mendicants do their training, I’ll do mine.’

They always walk in a straight path. And here the straight path is right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion.

They’re energetic: ‘Gladly, let my skin, sinews, and bones remain! Let the blood and flesh waste away in my body! I will not stop trying until I have achieved what is possible by human strength, energy, and vigor.’

A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 8.14

AN 8.14
A Wild Colt
Assakhaḷuṅkasutta

“Mendicants, I will teach you about eight wild colts and eight defects in horses, and about eight wild people and eight defects in people. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, are the eight wild colts and eight defects in horses?

Firstly, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts back right up and spin the chariot behind them. Some wild colts are like that. This is the first defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts jump back, wreck the hub, and break the triple rod. Some wild colts are like that. This is the second defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts shake the cart-pole off their thigh and trample it. Some wild colts are like that. This is the third defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts take a wrong turn, sending the chariot off track. Some wild colts are like that. This is the fourth defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts rear up and strike out with their fore-legs. Some wild colts are like that. This is the fifth defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild colts are like that. This is the sixth defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts don’t step forward or turn back but stand right there still as a post. Some wild colts are like that. This is the seventh defect of a horse.

Furthermore, when the trainer says ‘giddyup!’ and spurs and goads them on, some wild colts tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild colts are like that. This is the eighth defect of a horse. These are the eight wild colts and the eight defects in horses.

And what are the eight wild people and eight defects in people?

Firstly, the mendicants accuse a mendicant of an offense. But the accused mendicant evades it by saying they don't remember. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, back right up and spin the chariot behind them. Some wild people are like that. This is the first defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant objects to the accuser: 'What has an incompetent fool like you got to say? How on earth could you imagine you've got something worth saying!' I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, jump back, wreck the hub, and break the triple rod. Some wild people are like that. This is the second defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant retorts to the accuser: 'Well, you've fallen into such-and-such an offense. You should deal with that first.' I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, shake the cart-pole off their thigh and trample it. Some wild people are like that. This is the third defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant dodges the issue, distracts the discussion with irrelevant points, and displays annoyance, hate, and bitterness. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, take a wrong turn, sending the chariot off track. Some wild people are like that. This is the fourth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant gesticulates while speaking in the middle of the Saṅgha. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, rear up and strike out with their fore-legs. Some wild people are like that. This is the fifth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant ignores the Saṅgha and the accusation and, though still guilty of the offense, they go wherever they want. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, ignore the trainer and the goad, spit out the bit, and go wherever they want. Some wild people are like that. This is the sixth defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant neither confesses to the offense nor denies it, but frustrates the Saṅgha by staying silent. I say that this person is comparable to the wild colts who, when the trainer says 'giddyup!' and spurs and goads them on, don't step forward or turn back but stand right there still as a post. Some wild people are like that. This is the seventh defect of a person.

Furthermore, the mendicants accuse a mendicant of an offense. But the accused mendicant says this: 'Why are you venerables making so much of an issue over me? Now I'll resign the training and return to a lesser life.' When they have resigned the training, they say:

‘Well, venerables, are you happy now?’ I say that this person is comparable to the wild colts who, when the trainer says ‘giddyup!’ and spurs and goads them on, tuck in their fore-legs and hind-legs, and sit right down on their four legs. Some wild people are like that. This is the eighth defect of a person.

These are the eight wild people and eight defects in people.”

AN 8.15

AN 8.15
Stains
Malasutta

“Mendicants, there are these eight stains. What eight? Not reciting is the stain of hymns. Neglect is the stain of houses. Laziness is the stain of beauty. Negligence is a guard’s stain. Misconduct is a woman’s stain. Stinginess is a giver’s stain. Bad, unskillful qualities are a stain in this world and the next. Worse than any of these is ignorance, the worst stain of all. These are the eight stains.

Not reciting is the stain of hymns. The stain of houses is neglect. Laziness is the stain of beauty. A guard’s stain is negligence.

Misconduct is a woman’s stain. A giver’s stain is stinginess. Bad qualities are a stain in this world and the next. But a worse stain than these is ignorance, the worst stain of all.”

AN 8.16

AN 8.16
Going on a Mission
Dūteyyasutta

“Mendicants, a mendicant with eight qualities is worthy of going on a mission. What eight? It’s a mendicant who learns and educates others. They memorize and remember. They understand and help others understand. They’re skilled at knowing what’s on topic and what isn’t. And they don’t cause quarrels. A mendicant with these eight qualities is worthy of going on a mission.

Having eight qualities Sāriputta is worthy of going on a mission. What eight? He learns and educates others. He memorizes and remembers. He understands and helps others understand. He’s skilled at knowing what’s on topic and what isn’t. And he doesn’t cause quarrels. Having these eight qualities Sāriputta is worthy of going on a mission.

They don’t tremble when arriving at an assembly of fierce debaters. They don’t miss out any words, or conceal the instructions.

Their words aren’t poisoned, and they don’t tremble when questioned. Such a mendicant is worthy of going on a mission.”

AN 8.17

AN 8.17
Catching (1st)
Paṭhamabandhanasutta

“Mendicants, a woman catches a man using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A woman catches a man using these eight features. But those beings who are caught by touch are well and truly caught.”

AN 8.18

AN 8.18
Catching (2nd)
Dutiyabandhanasutta

“Mendicants, a man catches a woman using eight features. What eight? With weeping, laughing, speaking, appearance, gifts of wildflowers, scents, tastes, and touches. A man catches a woman using these eight features. But those beings who are caught by touch are well and truly caught.”

AN 8.19

AN 8.19
With Pahārāda
Pahārādasutta

At one time the Buddha was staying in Verañjā at the root of a neem tree dedicated to Naḷeru.

Then Pahārāda, lord of titans, went up to the Buddha, bowed, and stood to one side. The Buddha said to him, “Well, Pahārāda, do the titans love the ocean?”

“Sir, they do indeed.”

“But seeing what incredible and amazing things do the titans love the ocean?”

“Sir, seeing eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

Furthermore, the ocean is consistent and doesn’t overflow its boundaries. This is the second thing the titans love about the ocean.

Furthermore, the ocean doesn’t accommodate a carcass, but quickly carries it to the shore and strands it on the beach. This is the third thing the titans love about the ocean.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’. This is the fourth thing the titans love about the ocean.

Furthermore, for all the world’s streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. This is the fifth thing the titans love about the ocean.

Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the titans love about the ocean.

Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. This is the seventh thing the titans love about the ocean.

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean.

Seeing these eight incredible and amazing things the titans love the ocean.

Well, sir, do the mendicants love this teaching and training?”

“They do indeed, Pahārāda.”

“But seeing how many incredible and amazing things do the mendicants love this teaching and training?”

“Seeing eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

The ocean is consistent and doesn’t overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn’t break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

The ocean doesn’t accommodate a carcass, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn’t accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they’re far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

When they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’. In the same way, when they go forth from the lay life to homelessness, all four classes—aristocrats, brahmins, peasants, and menials—lose their former names and clans and are simply considered ‘Sakyan ascetics’. This is the fourth thing the mendicants love about this teaching and training.

For all the world’s streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished in the element of extinguishment with nothing left over, the element of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven

awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

Seeing these eight incredible and amazing things, Pahārāda, the mendicants love this teaching and training."

AN 8.20

AN 8.20
Sabbath
Uposathasutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks. And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

But when he said this, the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the middle watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night. And the Saṅgha has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks."

"Ānanda, the assembly is not pure."

Then Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?"

Then he focused on comprehending the minds of everyone in the Saṅgha. He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved, sitting in the middle of the Saṅgha.

When he saw him he got up from his seat, went up to him and said, "Get up, reverend. The Buddha has seen you. You can't live in communion with the monks."

But when he said this, that person kept silent.

For a second time

and a third time, he asked that monk to leave.

But for a third time that person kept silent.

Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, “I have ejected that person. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the monks.”

“It’s incredible, Moggallāna, it’s amazing, how that silly man waited to be taken by the arm!”

Then the Buddha said to the monks:

“Now, monks, you should perform the sabbath and recite the monastic code. From this day forth, I will not perform the sabbath or recite the monastic code. It’s impossible, monks, it can’t happen that a Realized One could recite the monastic code in an impure assembly.

Seeing these eight incredible and amazing things the titans love the ocean. What eight? The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

(Tell in full as in the previous discourse.)

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean. Seeing these eight incredible and amazing things the titans love the ocean.

In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training. …

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training.

Seeing these eight incredible and amazing things, the mendicants love this teaching and training.”

AN 8.21

AN 8.21
With Ugga of Vesālī
Paṭhamauggasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. There the Buddha addressed the mendicants: “Mendicants, you should remember the householder Ugga of Vesālī as someone who has eight amazing and incredible qualities.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Vesālī, where he sat on the seat spread out. Then Ugga of Vesālī went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

“Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?”

“Sir, I don’t know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and apply your mind well, I will speak.”

“Yes, householder,” replied the mendicant. Ugga of Vesālī said this:

“Sir, when I first saw the Buddha off in the distance, my heart was inspired as soon as I saw him. This is the first incredible and amazing quality found in me.

With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that has a beginning has an end.’ I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.

I had four teenage wives. And I went to them and said: ‘Sisters, I’ve undertaken the five training rules with celibacy as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’ When I said this, my eldest wife said to me: ‘Master, please give me to such-and-such a man.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can’t recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

And though my family has wealth, it’s shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not carelessly. This is the fifth incredible and amazing quality found in me.

If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don’t teach me the Dhamma, I teach them. This is the sixth incredible and amazing quality found in me.

It’s not unusual for deities to come to me and announce: ‘Householder, the Buddha’s teaching is well explained!’ When they say this I say to them: ‘The Buddha’s teaching is well explained, regardless of whether or not you deities say so!’ But I don’t recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

Of the five lower fetters taught by the Buddha, I don’t see any that I haven’t given up. This is the eighth incredible and amazing quality found in me.

These eight amazing and incredible qualities are found in me. But I don’t know what eight amazing and incredible qualities the Buddha was referring to.”

Then that mendicant, after taking almsfood in Ugga of Vesālī’s home, got up from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of Vesālī. The Buddha said:

“Good, good, mendicant! When I declared that the householder Ugga of Vesālī was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Vesālī as someone who has these eight amazing and incredible qualities.”

AN 8.22

AN 8.22
With Ugga of Elephant Village
Dutiyauggasutta

At one time the Buddha was staying in the land of the Vajjis at Elephant Village. There the Buddha addressed the mendicants: “Mendicants, you should remember the householder Ugga of Elephant Village as someone who has eight amazing and incredible qualities.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Ugga of Elephant Village, where he sat on the seat spread out. Then Ugga of Elephant Village went up to that mendicant, bowed, and sat down to one side. The mendicant said to him:

“Householder, the Buddha declared that you have eight amazing and incredible qualities. What are the eight qualities that he spoke of?”

“Sir, I don’t know what eight amazing and incredible qualities the Buddha was referring to. But these eight amazing and incredible qualities are found in me. Listen and apply your mind well, I will speak.”

“Yes, householder,” replied the mendicant. Ugga of Elephant Village said this:

“Sir, when I first saw the Buddha off in the distance I was partying in the Dragon’s Park. My heart was inspired as soon as I saw him, and I sobered up. This is the first incredible and amazing quality found in me.

With confident heart I paid homage to the Buddha. The Buddha taught me step by step, with a talk on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. And when he knew that my mind was ready, pliable, rid of hindrances, elated, and confident he explained the special teaching of the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma arose in me: ‘Everything that has a beginning has an end.’ I saw, attained, understood, and fathomed the Dhamma. I went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher’s instructions. Right there I went for refuge to the Buddha, his teaching, and the Saṅgha. And I undertook the five training rules with celibacy as the fifth. This is the second incredible and amazing quality found in me.

I had four teenage wives. And I went to them and said: ‘Sisters, I’ve undertaken the five training rules with celibacy as fifth. If you wish, you may stay here, enjoy my wealth, and do good deeds. Or you can return to your own families. Or would you prefer if I gave you to another man?’ When I said this, my eldest wife said to me: ‘Master, please give me to such-and-such a man.’ Then I summoned that man. Taking my wife with my left hand and a ceremonial vase with my right, I presented her to that man with the pouring of water. But I can’t recall getting upset while giving away my teenage wife. This is the third incredible and amazing quality found in me.

And though my family has wealth, it’s shared without reserve with ethical people of good character. This is the fourth incredible and amazing quality found in me.

When I pay homage to a mendicant, I do so carefully, not carelessly. If that venerable teaches me the Dhamma, I listen carefully, not carelessly. But if they don’t teach me the Dhamma, I teach them. This is the fifth incredible and amazing quality found in me.

It’s not unusual for deities to come to me when the Saṅgha has been invited and announce: ‘Householder, that mendicant is freed both ways. That one is freed by wisdom. That one is a direct witness. That one is attained to view. That one is freed by faith. That one is a follower of teachings. That one is a follower by faith. That one is ethical, of good character. That one is unethical, of bad character.’ But while I’m serving the Saṅgha I don’t recall thinking: ‘Let me give this one just a little, and that one a lot.’ Rather, I give impartially. This is the sixth incredible and amazing quality found in me.

It’s not unusual for deities to come to me and announce: ‘Householder, the Buddha’s teaching is well explained!’ When they say this I say to them: ‘The Buddha’s teaching is well explained, regardless of whether or not you deities say so!’ But I don’t recall getting too excited by the fact that the deities come to me, and I have a conversation with them. This is the seventh incredible and amazing quality found in me.

If I pass away before the Buddha, it wouldn’t be surprising if the Buddha declares of me: ‘The householder Ugga of Elephant Village is bound by no fetter that might return him to this world.’ This is the eighth incredible and amazing quality found in me.

These eight amazing and incredible qualities are found in me. But I don’t know what eight amazing and incredible qualities the Buddha was referring to.”

Then that mendicant, after taking almsfood in Ugga of Elephant Village’s home, got up from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, and sat down to one side. He informed the Buddha of all he had discussed with the householder Ugga of Elephant Village. The Buddha said:

“Good, good, mendicant! When I declared that the householder Ugga of Elephant Village was someone who has eight amazing and incredible qualities, I was referring to the same eight qualities that he rightly explained to you. You should remember the householder Ugga of Elephant Village as someone who has these eight amazing and incredible qualities.”

AN 8.23

AN 8.23
With Hatthaka (1st)
Paṭhamahatthakasutta

At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. There the Buddha addressed the mendicants:

“Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has seven amazing and incredible qualities. What seven? He’s faithful, ethical, conscientious, prudent, learned, generous, and wise. You should remember the householder Hatthaka of Āḷavī as someone who has these seven amazing and incredible qualities.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then a certain mendicant robed up in the morning and, taking his bowl and robe, went to the home of the householder Hatthaka of Āḷavī, where he sat on the seat spread out. Then Hatthaka went up to that mendicant, bowed, and sat down to one side. The mendicant said to Hatthaka:

“Householder, the Buddha declared that you have seven amazing and incredible qualities. What seven? He said that you’re faithful, ethical, conscientious, prudent, learned, generous, and wise. The Buddha declared that you have these seven amazing and incredible qualities.”

“But sir, I trust that no white-clothed lay people were present?”

“No, there weren’t any white-clothed lay people present.”

“That’s good, sir.”

Then that mendicant, after taking almsfood in Hatthaka of Āḷavī’s home, got up from his seat and left. Then after the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him of what he had discussed with the householder Hatthaka. The Buddha said:

“Good, good, mendicant! That gentleman has few wishes. He doesn’t want his own good qualities to be made known to others. Well then, mendicant, you should remember the householder Hatthaka of Āḷavī as someone who has this eighth amazing and incredible quality, that is, fewness of wishes.”

AN 8.24

AN 8.24
With Hatthaka (2nd)
Dutiyahatthakasutta

At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. Then the householder Hatthaka of Āḷavī, escorted by around five hundred lay followers, went up to the Buddha, bowed, and sat down to one side. The Buddha said to Hatthaka:

“Hatthaka, you have a large congregation. How do you bring together such a large congregation?”

“Sir, I bring together such a large congregation by using the four ways of being inclusive as taught by the Buddha. When I know that a person can be included by a gift, I include them by giving a gift. When I know that a person can be included by kindly words, I include them by kindly words. When I know that a person can be included by taking care of them, I include them by caring for them. When I know that a person can be included by equality, I include them by treating them equally. But also, sir, my family is wealthy. They wouldn’t think that a poor person was worth listening to in the same way.”

“Good, good, Hatthaka! This is the right way to bring together a large congregation. Whether in the past, future, or present, all those who have brought together a large congregation have done so by using these four ways of being inclusive.”

Then the Buddha educated, encouraged, fired up, and inspired Hatthaka of Āḷavī with a Dhamma talk, after which he got up from his seat, bowed, and respectfully circled the Buddha before leaving. Then, not long after Hatthaka had left, the Buddha addressed the mendicants: “Mendicants, you should remember the householder Hatthaka of Āḷavī as someone who has eight amazing and incredible qualities. What eight? He’s faithful, ethical, conscientious, prudent, learned, generous, wise, and has few wishes. You should remember the householder Hatthaka of Āḷavī as someone who has these eight amazing and incredible qualities.”

AN 8.25

AN 8.25
With Mahānāma
Mahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahānāma the Sakyan went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how is a lay follower defined?”

“Mahānāma, when you’ve gone for refuge to the Buddha, the teaching, and the Saṅgha, you’re considered to be a lay follower.”

“But how is an ethical lay follower defined?”

“When a lay follower doesn’t kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence, they’re considered to be an ethical lay follower.”

“But how do we define a lay follower who is practicing to benefit themselves, not others?”

“A lay follower is accomplished in faith, but doesn’t encourage others to do the same. They’re accomplished in ethical conduct, but don’t encourage others to do the same. They’re accomplished in generosity, but don’t encourage others to do the same. They like to see the mendicants, but don’t encourage others to do the same. They like to hear the true teaching, but don’t encourage others to do the same. They readily memorize the teachings they’ve heard, but don’t encourage others to do the same. They examine the meaning of the teachings they’ve memorized, but don’t encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly, but they don’t encourage others to do the same. That’s how we define a lay follower who is practicing to benefit themselves, not others.”

“But how do we define a lay follower who is practicing to benefit both themselves and others?”

“A lay follower is accomplished in faith and encourages others to do the same. They’re accomplished in ethical conduct and encourage others to do the same. They’re accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same. They readily memorize the teachings they’ve heard and encourage others to do the same. They examine the meaning of the teachings they’ve memorized and encourage others to do the same. Understanding the meaning and the

teaching, they practice accordingly and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

AN 8.26

AN 8.26
With Jīvaka
Jīvakasutta

At one time the Buddha was staying near Rājagaha in Jīvaka's Mango Grove. Then Jīvaka Komārabhacca went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, how is a lay follower defined?"

"Jīvaka, when you've gone for refuge to the Buddha, the teaching, and the Saṅgha, you're considered to be a lay follower."

"But how is an ethical lay follower defined?"

"When a lay follower doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence, they're considered to be an ethical lay follower."

"But how do we define a lay follower who is practicing to benefit themselves, not others?"

"A lay follower is accomplished in faith, but doesn't encourage others to do the same. They're accomplished in ethical conduct … they're accomplished in generosity … they like to see the mendicants … they like to hear the true teaching … they memorize the teachings … they examine the meaning … Understanding the meaning and the teaching, they practice accordingly, but they don't encourage others to do the same. That's how we define a lay follower who is practicing to benefit themselves, not others."

"But how do we define a lay follower who is practicing to benefit both themselves and others?"

"A lay follower is accomplished in faith and encourages others to do the same. They're accomplished in ethical conduct and encourage others to do the same. They're accomplished in generosity and encourage others to do the same. They like to see the mendicants and encourage others to do the same. They like to hear the true teaching and encourage others to do the same. They readily memorize the teachings they've heard and encourage others to do the same. They examine the meaning of the teachings they've memorized and encourage others to do the same. Understanding the meaning and the teaching, they practice accordingly and they encourage others to do the same. That's how we define a lay follower who is practicing to benefit both themselves and others."

AN 8.27

AN 8.27
Powers (1st)
Paṭhamabalasutta

“Mendicants, there are these eight powers. What eight? Crying is the power of babies. Anger is the power of females. Weapons are the power of bandits. Authority is the power of rulers. Complaining is the power of fools. Reason is the power of the astute. Reflection is the power of the learned. Patience is the power of ascetics and brahmins. These are the eight powers.”

AN 8.28

AN 8.28
Powers (2nd)
Dutiyabalasutta

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: ‘My defilements have ended’?”

“Sir, a mendicant who has ended the defilements has eight powers that qualify them to claim: ‘My defilements have ended.’

What eight? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They’re withdrawn, loving renunciation, and they’ve totally done with defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

Furthermore, a mendicant with defilements ended has well developed the four bases of psychic power … the five faculties … the seven awakening factors … the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: ‘My defilements have ended.’

A mendicant who has ended the defilements has these eight powers that qualify them to claim: ‘My defilements have ended.’”

AN 8.29

AN 8.29
Lost Opportunities
Akkhaṇasutta

“‘Now is the time! Now is the time!’ So says an unlearned ordinary person. But they don’t know whether it’s time or not. Mendicants, there are eight lost opportunities for spiritual practice. What eight?

Firstly, a Realized One has arisen in the world—perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. But a person has been reborn in hell. This is the first lost opportunity for spiritual practice.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the animal realm. This is the second lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the ghost realm. This is the third lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in one of the long-lived orders of gods. This is the fourth lost opportunity.

Furthermore, a Realized One has arisen in the world. But a person has been reborn in the borderlands, among uneducated foreigners, where monks, nuns, laymen, and laywomen do not go. This is the fifth lost opportunity …

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they have wrong view and distorted perspective: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.’ This is the sixth lost opportunity …

Furthermore, a Realized One has arisen in the world. And a person is reborn in a central country. But they’re witless, dull, stupid, and unable to distinguish what is well said from what is poorly said. This is the seventh lost opportunity …

Furthermore, a Realized One has not arisen in the world … So he doesn’t teach the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they’re wise, bright, clever, and able to

distinguish what is well said from what is poorly said. This is the eighth lost opportunity …

There are these eight lost opportunities for spiritual practice.

Mendicants, there is just one opportunity for spiritual practice. What is that one? It's when a Realized One has arisen in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches the Dhamma leading to peace, extinguishment, awakening, as proclaimed by the Holy One. And a person is reborn in a central country. And they're wise, bright, clever, and able to distinguish what is well said from what is poorly said. This is the one opportunity for spiritual practice.

When you've gained the human state, and the true teaching has been so well proclaimed, those who don't seize the moment are wasting their time.

For many wrong times are spoken of, which obstruct the path. Only on rare occasions do Realized Ones arise.

If you find yourself in their presence, so hard to find in the world, and if you've gained a human birth, and the teaching of the Dhamma; that's enough to make an effort, for a person who cares for their own welfare.

How is the true teaching to be understood so that the moment doesn't pass you by? For if you miss your moment you'll grieve when sent to hell.

If you fail to achieve certainty regarding the true teaching you'll regret it for a long time, like a trader who loses a profit.

A man shrouded by ignorance, a failure in the true teaching, will long undergo transmigration through birth and death.

Those who've gained the human state when the true teaching has been so well proclaimed, and have completed what the Teacher taught—or will do so, or are doing so now—

have realized the right time in the world for the supreme spiritual life. You should live guarded, ever mindful, not soaked with defilements,

among those restrained ones who have practiced the path proclaimed by the Realized One, the Clear-eyed One, and taught by the kinsman of the Sun.

Having cut off all underlying tendencies that follow those drifting in Māra's dominion, they're the ones in this world who've truly crossed over, having reached the ending of defilements."

AN 8.30

AN 8.30
Anuruddha and the Great Thoughts
Anuruddhamahāvitakkasutta

At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. And at that time Venerable Anuruddha was staying in the land of the Cetīs in the Eastern Bamboo Park. Then as Anuruddha was in private retreat this thought came to his mind:

"This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless."

Then the Buddha knew what Anuruddha was thinking. As easily as a strong person would extend or contract their arm, he vanished from the deer park at Bhesakaḷā's Wood in the land of the Bhaggas and reappeared in front of Anuruddha in the Eastern Bamboo Park in the land of the Cetīs, and sat on the seat spread out. Anuruddha bowed to the Buddha and sat down to one side. The Buddha said to him:

"Good, good, Anuruddha! It's good that you reflect on these thoughts of a great man: 'This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless.' Well then, Anuruddha, you should also reflect on the following eighth thought of a great man: 'This teaching is for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.'

First you'll reflect on these eight thoughts of a great man. Then whenever you want, quite secluded from sensual pleasures, secluded from unskillful qualities, you'll enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.

You'll enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.

You'll enter and remain in the third absorption, where you'll meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.'

Giving up pleasure and pain, and ending former happiness and sadness, you'll enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.

First you'll reflect on these eight thoughts of a great man, and you'll get the four absorptions—blissful meditations in the present life that belong to the higher mind—when you want, without trouble or difficulty. Then as you live contented your rag robe will seem to you like a chest full of garments of different colors seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your scraps of almsfood will seem to you like boiled fine rice with the dark grains picked out, served with many soups and sauces seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your lodging at the root of a tree will seem to you like a bungalow, plastered inside and out, draft-free, with latches fastened and windows shuttered seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your lodging at the root of a tree will seem to you like a couch spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with a canopy above and red pillows at both ends seems to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment.

As you live contented your rancid urine as medicine will seem to you like various medicines—ghee, butter, oil, honey, and molasses—seem to a householder or householder's child. It will be for your enjoyment, relief, and comfort, and for alighting upon extinguishment. Well then, Anuruddha, for the next rainy season residence you should stay right here in the land of the Cetīs in the Eastern Bamboo Park."

"Yes, sir," Anuruddha replied.

After advising Anuruddha like this, the Buddha—as easily as a strong person would extend or contract their arm, vanished from the Eastern Bamboo Park in the land of the Cetīs and reappeared in the deer park at Bhesakaḷā's Wood in the land of the Bhaggas. He sat on the seat spread out and addressed the mendicants: "Mendicants, I will teach you the eight thoughts of a great man. Listen …

And what are the eight thoughts of a great man? This teaching is for those of few wishes, not those of many wishes. It's for the contented, not those who lack contentment. It's for the secluded, not those who enjoy company. It's for the energetic, not the lazy. It's for the mindful, not the unmindful. It's for those with immersion, not those without immersion. It's for the wise, not the witless. It's for those who don't enjoy proliferating and don't like to proliferate, not for those who enjoy proliferating and like to proliferate.

‘This teaching is for those of few wishes, not those of many wishes.’ That’s what I said, but why did I say it? A mendicant with few wishes doesn’t wish: ‘May they know me as having few wishes!’ When contented, they don’t wish: ‘May they know me as contented!’ When secluded, they don’t wish: ‘May they know me as secluded!’ When energetic, they don’t wish: ‘May they know me as energetic!’ When mindful, they don’t wish: ‘May they know me as mindful!’ When immersed, they don’t wish: ‘May they know me as immersed!’ When wise, they don’t wish: ‘May they know me as wise!’ When not enjoying proliferation, they don’t wish: ‘May they know me as one who doesn’t enjoy proliferating!’ ‘This teaching is for those of few wishes, not those of many wishes.’ That’s what I said, and this is why I said it.

‘This teaching is for the contented, not those who lack contentment.’ That’s what I said, but why did I say it? It’s for a mendicant who’s content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. ‘This teaching is for the contented, not those who lack contentment.’ That’s what I said, and this is why I said it.

‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, but why did I say it? It’s for a mendicant who lives secluded. But monks, nuns, laymen, laywomen, rulers and their ministers, monastics of other religions and their disciples go to visit them. With a mind slanting, sloping, and inclining to seclusion, withdrawn, and loving renunciation, that mendicant invariably gives each of them a talk emphasizing the topic of dismissal. ‘This teaching is for the secluded, not those who enjoy company.’ That’s what I said, and this is why I said it.

‘This teaching is for the energetic, not the lazy.’ That’s what I said, but why did I say it? It’s for a mendicant who lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. ‘This teaching is for the energetic, not the lazy.’ That’s what I said, and this is why I said it.

‘This teaching is for the mindful, not the unmindful.’ That’s what I said, but why did I say it? It’s for a mendicant who’s mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. ‘This teaching is for the mindful, not the unmindful.’ That’s what I said, and this is why I said it.

‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, but why did I say it? It’s for a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption … second absorption … third absorption … fourth absorption. ‘This teaching is for those with immersion, not those without immersion.’ That’s what I said, and this is why I said it.

‘This teaching is for the wise, not the witless.’ That’s what I said, but why did I say it? It’s for a mendicant who’s wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. ‘This teaching is for the wise, not the witless.’ That’s what I said, and this is why I said it.

‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, but why did I say it? It’s for a mendicant whose mind is secure, confident, settled, and decided regarding

the cessation of proliferation. ‘This teaching is for those who don’t enjoy proliferating and don’t like to proliferate, not for those who enjoy proliferating and like to proliferate.’ That’s what I said, and this is why I said it.”

Then Anuruddha stayed the next rainy season residence right there in the land of the Cetīs in the Eastern Bamboo Park. And Anuruddha, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And Venerable Anuruddha became one of the perfected. And on the occasion of attaining perfection he recited these verses:

“Knowing my thoughts, the supreme Teacher in the world came to me in a mind-made body, using his psychic power.

He taught me more than I had thought of. The Buddha who loves non-proliferation taught me non-proliferation.

Understanding that teaching, I happily did his bidding. I’ve attained the three knowledges, and have fulfilled the Buddha’s instructions.”

AN 8.31

AN 8.31
Giving (1st)
Paṭhamadānasutta

“Mendicants, there are these eight gifts. What eight? A person might give a gift after insulting the recipient. Or they give out of fear. Or they give thinking, ‘They gave to me.’ Or they give thinking, ‘They’ll give to me.’ Or they give thinking, ‘It’s good to give.’ Or they give thinking, ‘I cook, they don’t. It wouldn’t be right for me to not give to them.’ Or they give thinking, ‘By giving this gift I’ll get a good reputation.’ Or they give thinking, ‘This is an adornment and requisite for the mind.’ These are the eight gifts.”

AN 8.32

AN 8.32
Giving (2nd)
Dutiyadānasutta

“Faith, conscience, and skillful giving are qualities true persons follow. For this, they say, is the path of the gods, which leads to the heavenly realm.”

AN 8.33

AN 8.33
Reasons to Give
Dānavatthusutta

“Mendicants, there are these eight grounds for giving. What eight? A person might give a gift out of favoritism or hostility or stupidity or cowardice. Or they give thinking, ‘Giving was practiced by my father and my father’s father. It would not be right for me to abandon this family tradition.’ Or they give thinking, ‘After I’ve given this gift, when my body breaks up, after death, I’ll be reborn in a good place, a heavenly realm.’ Or they give thinking, ‘When giving this gift my mind becomes clear, and I become happy and joyful.’ Or they give a gift thinking, ‘This is an adornment and requisite for the mind.’ These are the eight grounds for giving.”

AN 8.34

AN 8.34
A Field
Khettasutta

“Mendicants, when a field has eight factors a seed sown in it is not very fruitful or rewarding or productive. What eight factors does it have? It’s when a field has mounds and ditches. It has stones and gravel. It’s salty. It doesn’t have deep furrows. And it’s not equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is not fruitful or rewarding or productive.

In the same way, when an ascetic or brahmin has eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful. What eight factors do they have? It’s when an ascetic or brahmin has wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, and wrong immersion. When an ascetic or brahmin has these eight factors a gift given to them is not very fruitful or beneficial or splendid or bountiful.

When a field has eight factors a seed sown in it is very fruitful and rewarding and productive. What eight factors does it have? It’s when a field doesn’t have mounds and ditches. It doesn’t have stones and gravel. It’s not salty. It has deep furrows. And it’s equipped with water inlets, water outlets, irrigation channels, and boundaries. When a field has these eight factors a seed sown in it is very fruitful and rewarding and productive.

In the same way, when an ascetic or brahmin has eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful. What eight factors do they have? It’s when an ascetic or brahmin has right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. When an ascetic or brahmin has these eight factors a gift given to them is very fruitful and beneficial and splendid and bountiful.

When the field is excellent, and the seed sown in it is excellent, and the rainfall is excellent, the crop of grain will be excellent.

Its health is excellent, its growth is excellent, its maturation is excellent, and its fruit is excellent.

So too, when you give excellent food to those of excellent ethics, it leads to many excellences, for what you did was excellent.

So if a person wants excellence, let them excel in this. You should frequent those with excellent wisdom, so that your own excellence will flourish.

Excelling in knowledge and conduct, and having excellence of mind, you perform excellent deeds, and gain excellent benefits.

Truly knowing the world, and having attained excellence of view, one who excels in mind proceeds, relying on excellence in the path.

Shaking off all stains, and attaining the excellence of extinguishment, you're freed from all sufferings: this is complete excellence."

AN 8.35

AN 8.35
Rebirth by Giving
Dānūpapattisutta

“Mendicants, there are these eight rebirths by giving. What eight?

First, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. They see a well-to-do aristocrat or brahmin or householder amusing themselves, supplied and provided with the five kinds of sensual stimulation. It occurs to them: ‘If only, when my body breaks up, after death, I would be reborn in the company of well-to-do aristocrats or brahmins or householders!’ They settle on that idea, concentrate on it and develop it. As they’ve settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they’re reborn in the company of well-to-do aristocrats or brahmins or householders. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins … Whatever they give they expect back. And they’ve heard: ‘The Gods of the Four Great Kings are long-lived, beautiful, and very happy.’ It occurs to them: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods of the Four Great Kings!’ … When their body breaks up, after death, they’re reborn in the company of the Gods of the Four Great Kings. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins … Whatever they give they expect back. And they’ve heard: ‘The Gods of the Thirty-Three …’

‘The Gods of Yama …’

‘The Joyful Gods …’

‘The Gods Who Love to Imagine …’

‘The Gods Who Control what is Imagined by Others are long-lived, beautiful, and very happy.’ It occurs to them: ‘If only, when my body breaks up, after death, I would be reborn in the company of the Gods Who Control what is Imagined by Others!’ They settle on that idea, concentrate on it and develop it. As they’ve settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they’re reborn in the company of the Gods Who Control what is Imagined by Others. But I say that this is only for those of ethical conduct, not for the unethical. The heart’s wish of an ethical person succeeds because of their purity.

Next, someone gives to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, fragrance, and makeup; and bed, house, and lighting. Whatever they give they expect back. And they've heard: 'The Gods of Brahmā's Host are long-lived, beautiful, and very happy.' It occurs to them: 'If only, when my body breaks up, after death, I would be reborn in the company of the Gods of Brahmā's Host!' They settle on that idea, concentrate on it and develop it. As they've settled for less and not developed further, their idea leads to rebirth there. When their body breaks up, after death, they're reborn in the company of the Gods of Brahmā's Host. But I say that this is only for those of ethical conduct, not for the unethical. And for those free of desire, not those with desire. The heart's wish of an ethical person succeeds because of their freedom from desire.

These are the eight rebirths by giving."

AN 8.36

AN 8.36
Grounds for Making Merit
Puññakiriyavatthusutta

“Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit.

First, someone has practiced a little giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn among disadvantaged humans.

Next, someone has practiced a moderate amount of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn among well-off humans.

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn in the company of the Gods of the Four Great Kings. There, the Four Great Kings themselves have practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So they surpass them in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn in the company of the Gods of the Thirty-Three. There, Sakka, lord of gods, has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn in the company of the Gods of Yama. There, the god Suyāma has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven’t got as far as meditation as a ground for making merit. When their body breaks up, after death, they’re reborn in the company of the Joyful Gods. There, the god Santusita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods Who Love to Imagine. There, the god Sunimmita has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects …

Next, someone has practiced a lot of giving and ethical conduct as grounds for making merit, but they haven't got as far as meditation as a ground for making merit. When their body breaks up, after death, they're reborn in the company of the Gods Who Control what is Imagined by Others. There, the god Vasavattī has practiced giving and ethical conduct as grounds for making merit to a greater degree than the other gods. So he surpasses them in ten respects: divine life span, beauty, happiness, glory, sovereignty, sights, sounds, smells, tastes, and touches.

These are the three grounds for making merit."

AN 8.37

AN 8.37
Gifts of a True Person
Sappurisadānasutta

“Mendicants, there are these eight gifts of a true person. What eight? Their gift is pure, good quality, timely, appropriate, intelligent, and regular. While giving their heart is confident, and afterwards they’re uplifted. These are the eight gifts of a true person.

He gives pure, good quality, and timely gifts of appropriate food and drinks regularly to spiritual practitioners who are fertile fields of merit.

They never regret giving away many things of the flesh. Discerning people praise giving such gifts.

An intelligent person sacrifices like this, faithful, with a mind of letting go. Such an astute person is reborn in a happy, pleasing world.”

AN 8.38

AN 8.38
A True Person
Sappurisasutta

“Mendicants, a true person is born in a family for the benefit, welfare, and happiness of the people. For the benefit, welfare, and happiness of mother and father; children and partners; bondservants, workers, and staff; friends and colleagues; departed ancestors; the king; the deities; and ascetics and brahmins.

It’s like a great rain cloud, which nourishes all the crops for the benefit, welfare, and happiness of the people. In the same way, a true person is born in a family for the benefit, welfare, and happiness of the people. …

A wise person living at home benefits many people. Neither by day or at night do they neglect their mother, father, and ancestors. They venerate them in accord with the teaching, remembering what they have done.

One of settled faith and good nature venerates the homeless renunciates, the mendicant spiritual practitioners, knowing their good-hearted qualities.

Good for the king, good for the gods, and good for relatives and friends.

In fact, they’re good for everyone, well grounded in the true teaching. Rid of the stain of stinginess, they’ll enjoy a world of grace.”

AN 8.39

AN 8.39
Overflowing Merit
Abhisandasutta

“Mendicants, there are these eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness. What eight?

Firstly, a noble disciple has gone for refuge to the Buddha. This is the first kind of overflowing merit …

Furthermore, a noble disciple has gone for refuge to the teaching. This is the second kind of overflowing merit …

Furthermore, a noble disciple has gone for refuge to the Saṅgha. This is the third kind of overflowing merit …

Mendicants, these five gifts are great, primordial, long-standing, traditional, and ancient. They are uncorrupted, as they have been since the beginning. They’re not being corrupted now nor will they be. Sensible ascetics and brahmins don’t look down on them. What five?

Firstly, a noble disciple gives up killing living creatures. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the first gift that is a great offering, primordial, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It’s not being corrupted now nor will it be. Sensible ascetics and brahmins don’t look down on it. This is the fourth kind of overflowing merit …

Furthermore, a noble disciple gives up stealing. … This is the fifth kind of overflowing merit …

Furthermore, a noble disciple gives up sexual misconduct. … This is the sixth kind of overflowing merit …

Furthermore, a noble disciple gives up lying. … This is the seventh kind of overflowing merit …

Furthermore, a noble disciple gives up alcoholic drinks that cause negligence. By so doing they give to countless sentient beings the gift of freedom from fear, enmity, and ill will. And they themselves also enjoy unlimited freedom from fear, enmity, and ill will. This is the fifth gift that is a great offering, primordial, long-standing, traditional, and ancient. It is uncorrupted, as it has been since the beginning. It’s not being corrupted now nor will it be.

Sensible ascetics and brahmins don’t look down on it. This is the eighth kind of overflowing merit …

These are the eight kinds of overflowing merit, overflowing goodness. They nurture happiness and are conducive to heaven, ripening in happiness and leading to heaven. They lead to what is likable, desirable, agreeable, to welfare and happiness.”

AN 8.40

AN 8.40
The Results of Misconduct
Duccaritavipākasutta

“Mendicants, the killing of living creatures, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is a short life span.

Stealing, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is loss of wealth.

Sexual misconduct, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is rivalry and enmity.

Lying, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is false accusations.

Divisive speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is being divided against friends.

Harsh speech, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is hearing disagreeable things.

Talking nonsense, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is that no-one takes what you say seriously.

Taking alcoholic drinks that cause negligence, when cultivated, developed, and practiced, leads to hell, the animal realm, or the ghost realm. The minimum result it leads to for a human being is madness.”

AN 8.41

AN 8.41
The Sabbath With Eight Factors, In Brief
Saṁkhittūposathasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor.

'As long as they live, the perfected ones give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving. I, too, for this day and night will give up stealing. I'll take only what's given, and expect only what's given. I'll keep myself clean by not thieving. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its second factor.

'As long as they live, the perfected ones give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex. I, too, for this day and night will give up unchastity. I will be celibate, set apart, avoiding the vulgar act of sex. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its third factor.

'As long as they live, the perfected ones give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words. I, too, for this day and night will give up lying. I'll speak the truth and stick to the truth. I'll be honest and trustworthy, and won't trick the world with my words. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its fourth factor.

'As long as they live, the perfected ones give up alcoholic drinks that cause negligence. I, too, for this day and night will give up alcoholic drinks that cause negligence. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its fifth factor.

'As long as they live, the perfected ones eat in one part of the day, abstaining from eating at night and from food at the wrong time. I, too, for this day and night will eat in one part

of the day, abstaining from eating at night and food at the wrong time. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its sixth factor.

'As long as they live, the perfected ones give up seeing shows of dancing, singing, and music ; and beautifying and adorning themselves with garlands, fragrance, and makeup. I, too, for this day and night will give up seeing shows of dancing, singing, and music ; and beautifying and adorning myself with garlands, fragrance, and makeup. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its seventh factor.

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor.

The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful."

AN 8.42

AN 8.42
The Sabbath With Eight Factors, In Detail
Vitthatūposathasutta

“Mendicants, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor. …

‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn’t be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

Two hundred years in the human realm is one day and night for the Gods of Yama. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of Yama is two thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of Yama. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Four hundred years in the human realm is one day and night for the Joyful Gods. Thirty such days make up a month. Twelve such months make up a year. The life span of the Joyful Gods is four thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Joyful Gods. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Eight hundred years in the human realm is one day and night for the Gods Who Love to Imagine. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Love to Imagine is eight thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Love to Imagine. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

Sixteen hundred years in the human realm is one day and night for the Gods Who Control what is Imagined by Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Control what is Imagined by Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control what is Imagined by Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

You shouldn't kill living creatures, or steal, or lie, or drink alcohol. Be celibate, refraining from sex, and don't eat at night, the wrong time.

Not wearing garlands or applying perfumes, you should sleep on a low bed, or a mat on the ground. This is the eight-factored sabbath, they say, explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see, radiating as far as they revolve. Those shining ones in the sky light up the quarters, dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—pearls, gems, fine beryl too, rose-gold or pure gold, or natural gold dug up by marmots—

they're not worth a sixteenth part of the sabbath with its eight factors, as starlight cannot rival the moon.

So an ethical woman or man, who has observed the eight-factored sabbath, having made merit whose outcome is happiness, blameless, they go to a heavenly place.”

AN 8.43

AN 8.43
With Visākhā on the Sabbath
Visākhāsutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed? It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. …

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm is one day and night for the Gods of the Thirty-Three. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Thirty-Three is a thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks

up, after death—be reborn in the company of the Gods of the Thirty-Three. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

Two hundred years in the human realm …

Four hundred years in the human realm …

Eight hundred years in the human realm …

Sixteen hundred years in the human realm is one day and night for the Gods Who Control what is Imagined by Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods Who Control what is Imagined by Others is sixteen thousand of these divine years. It’s possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control what is Imagined by Others. This is what I was referring to when I said: ‘Human kingship is a poor thing compared to the happiness of the gods.’

You shouldn’t kill living creatures, or steal, or lie, or drink alcohol. Be celibate, refraining from sex, and don’t eat at night, the wrong time.

Not wearing garlands or applying perfumes, you should sleep on a low bed, or a mat on the ground. This is the eight-factored sabbath, they say, explained by the Buddha, who has gone to suffering’s end.

The moon and sun are both fair to see, radiating as far as they revolve. Those shining ones in the sky light up the quarters, dispelling the darkness as they traverse the heavens.

All of the wealth that’s found in this realm—pearls, gems, fine beryl too, rose-gold or pure gold, or natural gold dug up by marmots—

they’re not worth a sixteenth part of the sabbath with its eight factors, as starlight cannot rival the moon.

So an ethical woman or man, who has observed the eight-factored sabbath, having made merit whose outcome is happiness, blameless, they go to a heavenly place.”

AN 8.44

AN 8.44
With Vāseṭṭha on the Sabbath
Vāseṭṭhasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the layman Vāseṭṭha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Vāseṭṭha, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful … blameless, they go to a heavenly place.”

When he said this, Vāseṭṭha said to the Buddha:

“If my loved ones—relatives and kin—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness.”

“That’s so true, Vāseṭṭha! That’s so true, Vāseṭṭha! If all the aristocrats, brahmins, peasants, and menials were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If the whole world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness. If these great sal trees were to observe this sabbath with its eight factors, it would be for their lasting welfare and happiness—if they were sentient. How much more then a human being!”

AN 8.45

AN 8.45
With Bojjhā on the Sabbath
Bojjhasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the laywoman Bojjhā went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Bojjhā, the observance of the sabbath with its eight factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It's when a noble disciple reflects: 'As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I'll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its first factor. …

'As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I'll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.' This is its eighth factor. The observance of the sabbath with its eight factors in this way is very fruitful and beneficial and splendid and bountiful.

How much so? Suppose you were to rule as sovereign lord over these sixteen great countries—Aṅga, Magadha, Kāsi, Kosala, Vajji, Malla, Cetī, Vaccha, Kuru, Pañcāla, Maccha, Sūrasena, Assaka, Avanti, Gandhāra, and Kamboja—full of the seven kinds of precious things. This wouldn't be worth a sixteenth part of the sabbath with its eight factors. Why is that? Because human kingship is a poor thing compared to the happiness of the gods.

Fifty years in the human realm is one day and night for the Gods of the Four Great Kings. Thirty such days make up a month. Twelve such months make up a year. The life span of the Gods of the Four Great Kings is five hundred of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods of the Four Great Kings. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

A hundred years in the human realm …

Two hundred years in the human realm …

Four hundred years in the human realm …

Eight hundred years in the human realm …

Sixteen hundred years in the human realm is one day and night for the Gods Who Control what is Imagined by Others. Thirty such days make up a month. Twelve such months make up a year. The life span of the gods who Control what is Imagined by Others is sixteen thousand of these divine years. It's possible that a woman or man who has observed the eight-factored sabbath will—when their body breaks up, after death—be reborn in the company of the Gods Who Control what is Imagined by Others. This is what I was referring to when I said: 'Human kingship is a poor thing compared to the happiness of the gods.'

You shouldn't kill living creatures, or steal, or lie, or drink alcohol. Be celibate, refraining from sex, and don't eat at night, the wrong time.

Not wearing garlands or applying perfumes, you should sleep on a low bed, or a mat on the ground. This is the eight-factored sabbath, they say, explained by the Buddha, who has gone to suffering's end.

The moon and sun are both fair to see, radiating as far as they revolve. Those shining ones in the sky light up the quarters, dispelling the darkness as they traverse the heavens.

All of the wealth that's found in this realm—pearls, gems, fine beryl too, rose-gold or pure gold, or natural gold dug up by marmots—

they're not worth a sixteenth part of the mind developed with love, as starlight cannot rival the moon.

So an ethical woman or man, who has observed the eight-factored sabbath, having made merit whose outcome is happiness, blameless, they go to a heavenly place."

AN 8.46

AN 8.46
Anuruddha and the Agreeable Deities
Anuruddhasutta

At one time the Buddha was staying near Kosambī, in Ghosita's Monastery.

Now at that time Venerable Anuruddha had gone into retreat for the day's meditation. Then several deities of the Lovable Host went up to Venerable Anuruddha, bowed, stood to one side, and said to him:

"Honorable Anuruddha, we are the deities called 'Lovable'. We wield authority and control over three things. We can turn any color we want on the spot. We can get any voice that we want on the spot. We can get any pleasure that we want on the spot. We are the deities called 'Lovable'. We wield authority and control over these three things."

Then Venerable Anuruddha thought, "If only these deities would all turn blue, of blue color, clad in blue, adorned with blue!" Then those deities, knowing Anuruddha's thought, all turned blue.

Then Venerable Anuruddha thought, "If only these deities would all turn yellow …"

"If only these gods would all turn red …"

"If only these gods would all turn white …" Then those deities, knowing Anuruddha's thought, all turned white.

Then one of those deities sang, one danced, and one snapped her fingers. Suppose there was a quintet made up of skilled musicians who had practiced well and kept excellent rhythm. They'd sound graceful, tantalizing, sensuous, lovely, and intoxicating. In the same way the performance by those deities sounded graceful, tantalizing, sensuous, lovely, and intoxicating. But Venerable Anuruddha averted his senses.

Then those deities, thinking "Mister Anuruddha isn't enjoying this," vanished right there. Then in the late afternoon, Anuruddha came out of retreat and went to the Buddha, bowed, sat down to one side, and told him what had happened, adding:

"How many qualities do females have so that—when their body breaks up, after death—they are reborn in company with the Gods of the Lovable Host?"

"Anuruddha, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight?

Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed

after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

She's deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods.

She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband, who's always eager to work hard, always looking after her, and bringing whatever she wants.

And a good woman never scolds her husband with jealous words. Being astute, she reveres those respected by her husband.

She gets up early, works tirelessly, and manages the domestic help. She's lovable to her husband, and preserves his wealth.

A lady who fulfills these duties according to her husband's desire, is reborn among the gods called 'Lovable'."

AN 8.47

AN 8.47
With Visākhā on the Lovable Gods
Dutiyavisākhāsutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight? Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely. …

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband, who's always eager to work hard, always looking after her, and bringing whatever she wants.

And a good woman never scolds her husband with jealous words. Being astute, she reveres those respected by her husband.

She gets up early, works tirelessly, and manages the domestic help. She's lovable to her husband, and preserves his wealth.

A lady who fulfills these duties according to her husband's desire, is reborn among the gods called 'Lovable'."

AN 8.48

AN 8.48
With Nakula's Mother on the Lovable Gods
Nakulamātāsutta

At one time the Buddha was staying in the land of the Bhaggas at Crocodile Hill, in the deer park at Bhesakaḷā's Wood. Then the housewife Nakula's mother went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Nakula's mother, when they have eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host. What eight?

Take the case of a female whose mother and father give her to a husband wanting what's best for her, out of kindness and compassion. She would get up before him and go to bed after him, and be obliging, behaving nicely and speaking politely.

She honors, respects, esteems, and venerates those her husband respects, such as mother and father, and ascetics and brahmins. And when they arrive she serves them with a seat and water.

She's deft and tireless in her husband's household duties, such as knitting and sewing. She understands how to go about things in order to complete and organize the work.

She knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods.

She ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it.

She's a lay follower who has gone for refuge to the Buddha, his teaching, and the Saṅgha.

She's ethical. She doesn't kill living creatures, steal, commit sexual misconduct, lie, or use alcoholic drinks that cause negligence.

She's generous. She lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.

When they have these eight qualities females—when their body breaks up, after death—are reborn in company with the Gods of the Lovable Host.

She'd never look down on her husband, who's always eager to work hard, always looking after her, and bringing whatever she wants.

And a good woman never scolds her husband with jealous words. Being astute, she reveres those respected by her husband.

She gets up early, works tirelessly, and manages the domestic help. She's lovable to her husband, and preserves his wealth.

A lady who fulfills these duties according to her husband's desire, is reborn among the gods called 'Lovable'."

AN 8.49

AN 8.49
Winning in This Life (1st)
Paṭhamaidhalokikasutta

At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then Visākhā, Migāra's mother, went up to the Buddha, bowed, and sat down to one side. The Buddha said to her:

"Visākhā, a female who has four qualities is practicing to win in this life, and she succeeds at it. What four? It's when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

And how is a female well-organized at work? It's when she's deft and tireless in doing domestic duties for her husband, such as knitting and sewing. She understands how to go about things in order to complete and organize the work. That's how a female is well-organized at work.

And how does a female manage the domestic help? It's when she knows what work her husband's domestic bondservants, servants, and workers have completed, and what they've left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods. That's how a female manages the domestic help.

And how does a female act lovingly toward her husband? It's when a female would not transgress in any way that her husband would not consider lovable, even for the sake of her own life. That's how a female acts lovingly toward her husband.

And how does a female preserve his earnings? It's when she ensures that any income her husband earns is guarded and protected, whether money, grain, silver, or gold. She doesn't overspend, steal, waste, or lose it. That's how a female preserves his earnings.

A female who has these four qualities is practicing to win in this life, and she succeeds at it.

A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It's when a female is accomplished in faith, ethics, generosity, and wisdom.

And how is a female accomplished in faith? It's when a female has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' That's how a female is accomplished in faith.

And how is a female accomplished in ethics? It's when a female doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. That's how a female is accomplished in ethics.

And how is a female accomplished in generosity? It's when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That's how a female is accomplished in generosity.

And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

She's organized at work, and manages the domestic help. She's lovable to her husband, and preserves his wealth.

Faithful, accomplished in ethics, bountiful, rid of stinginess, she always purifies the path to well-being in lives to come.

And so, a lady in whom these eight qualities are found is known as virtuous, firm in principle, and truthful.

Accomplished in sixteen respects, complete with the eight factors, a virtuous laywoman such as she is reborn in the realm of the Lovable Gods."

AN 8.50

AN 8.50
Winning in This Life (2nd)
Dutiyaidhalokikasutta

“Mendicants, a female who has four qualities is practicing to win in this life, and she succeeds at it. What four?

It’s when a female is well-organized at work, manages the domestic help, acts lovingly toward her husband, and preserves his earnings.

And how is a female well-organized at work? It’s when she’s skilled and tireless in doing domestic duties for her husband … That’s how a female is well-organized at work.

And how does a female manage the domestic help? It’s when she knows what work her husband’s domestic bondservants, servants, and workers have completed, and what they’ve left incomplete. She knows who is sick, and who is fit or unwell. She distributes to each a fair portion of fresh and cooked foods. That’s how a female manages the domestic help.

And how does a female act lovingly toward her husband? It’s when a female would not transgress in any way that her husband would not consider lovable, even for the sake of her own life. That’s how a female acts lovingly toward her husband.

And how does a female preserve his earnings? It’s when she tries to guard and protect any income her husband earns … That’s how a female preserves his earnings.

A female who has these four qualities is practicing to win in this life, and she succeeds at it.

A female who has four qualities is practicing to win in the next life, and she succeeds at it. What four? It’s when a female is accomplished in faith, ethics, generosity, and wisdom.

And how is a female accomplished in faith? It’s when a female has faith in the Realized One’s awakening … That’s how a female is accomplished in faith.

And how is a female accomplished in ethics? It’s when a female doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. That’s how a female is accomplished in ethics.

And how is a female accomplished in generosity? It’s when she lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. That’s how a female is accomplished in generosity.

And how is a female accomplished in wisdom? It's when a female is wise. She has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That's how a female is accomplished in wisdom.

A female who has these four qualities is practicing to win in the next life, and she succeeds at it.

She's organized at work, and manages the domestic help. She's lovable to her husband, and preserves his wealth.

Faithful, accomplished in ethics, being bountiful and rid of stinginess. She always purifies the path to well-being in lives to come.

And so, a lady in whom these eight qualities are found is known as virtuous, firm in principle, and truthful.

Accomplished in sixteen respects, complete with the eight factors, a virtuous laywoman such as she is reborn in the realm of the Lovable Gods."

AN 8.51

AN 8.51
With Gotamī
Gotamīsutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

"Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Gotamī. Don't endorse the going forth for females from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

For a second time …

For a third time, Mahāpajāpatī Gotamī said to the Buddha:

"Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

"Enough, Gotamī. Don't endorse the going forth for females from the lay life to homelessness in the teaching and training proclaimed by the Realized One."

Then Mahāpajāpatī Gotamī thought, "The Buddha does not permit females to go forth." Miserable and sad, weeping, with a tearful face, she bowed, and respectfully circled the Buddha, keeping him on her right, before leaving.

When the Buddha had stayed in Kapilavatthu as long as he pleased, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpatī Gotamī had her hair shaved, and dressed in ocher robes. Together with several Sakyan ladies she set out for Vesālī. Traveling stage by stage, she arrived at Vesālī and went to the Great Wood, the hall with the peaked roof. Then Mahāpajāpatī Gotamī stood crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face.

Venerable Ānanda saw her standing there, and said to her, "Gotamī, why do you stand crying outside the gate, your feet swollen, your limbs covered with dust, miserable and sad, with tearful face?"

"Honorable Ānanda, it's because the Buddha does not permit females to go forth in the teaching and training proclaimed by the Realized One."

“Well then, Gotamī, wait here just a moment, while I ask the Buddha to grant the going forth for females.”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, Mahāpajāpatī Gotamī is standing crying outside the gate, her feet swollen, her limbs covered with dust, miserable and sad, with tearful face. She says that it’s because the Buddha does not permit females to go forth. Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Enough, Ānanda. Don’t endorse the going forth for females from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

For a second time …

For a third time, Ānanda said to the Buddha:

“Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Enough, Ānanda. Don’t endorse the going forth for females from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

Then Venerable Ānanda thought, “The Buddha does not permit females to go forth. Why don’t I try another approach?”

Then Venerable Ānanda said to the Buddha, “Sir, is a female able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth?”

“She is able, Ānanda.”

“If a female is able to realize the fruits of stream-entry, once-return, non-return, and perfection once she has gone forth. Sir, Mahāpajāpatī has been very helpful to the Buddha. She is his aunt who raised him, nurtured him, and gave him her milk. When the Buddha’s birth mother passed away, she nurtured him at her own breast. Sir, please let females gain the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One.”

“Ānanda, if Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination.

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun should not commence the rainy season residence in a monastery without monks. This principle should be honored, respected, esteemed, and venerated, and not

transgressed so long as life lasts.

Each fortnight the nuns should expect two things from the community of monks: the date of the sabbath, and visiting for advice. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

After completing the rainy season residence the nuns should invite admonition from the communities of both monks and nuns in regard to anything that was seen, heard, or suspected. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun who has committed a grave offense should undergo penance in the communities of both monks and nuns for a fortnight. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A trainee nun who has trained in the six rules for two years should seek ordination from the communities of both monks and nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

A nun should not abuse or insult a monk in any way. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts.

If Mahāpajāpatī Gotamī accepts these eight principles of respect, that will be her ordination."

Then Ānanda, having learned these eight principles of respect from the Buddha himself, went to Mahāpajāpatī Gotamī and said:

"Gotamī, if you accept eight principles of respect, that will be your ordination.

A nun, even if she has been ordained for a hundred years, should bow down to a monk who was ordained that very day. She should rise up for him, greet him with joined palms, and observe proper etiquette toward him. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. …

From this day forth it is forbidden for nuns to criticize monks, but it is not forbidden for monks to criticize nuns. This principle should be honored, respected, esteemed, and venerated, and not transgressed so long as life lasts. If you accept these eight principles of respect, that will be your ordination."

"Ānanda, suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. After getting a garland of lotuses, jasmine, or liana flowers, they would take them in both hands and place them on the crown of the head. In the same way, sir, I accept these eight principles of respect as not to be transgressed so long as life lasts."

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, Mahāpajāpatī Gotamī has accepted the eight principles of respect as not to be transgressed so long as life lasts.”

“Ānanda, if females had not gained the going forth from the lay life to homelessness in the teaching and training proclaimed by the Realized One, the spiritual life would have lasted long. The true teaching would have remained for a thousand years. But since they have gained the going forth, now the spiritual life will not last long. The true teaching will remain only five hundred years.

It’s like those families with many women and few men. They’re easy prey for bandits and thieves. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

It’s like a field full of rice. Once the disease called ‘white bones’ attacks, it doesn’t last long. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

It’s like a field full of sugar cane. Once the disease called ‘red rot’ attacks, it doesn’t last long. In the same way, the spiritual life does not last long in a teaching and training where females gain the going forth.

As a man might build a dyke around a large lake as a precaution against the water overflowing, in the same way as a precaution I’ve prescribed the eight principles of respect as not to be transgressed so long as life lasts.”

AN 8.52

AN 8.52
An Adviser for Nuns
Ovādasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, how many qualities should a monk have to be deemed an adviser for nuns?”

“Ānanda, a monk with eight qualities may be deemed an adviser for nuns. What eight?

Firstly, a monk is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.

They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning.

They’re able to educate, encourage, fire up, and inspire the community of nuns.

They’re likable and agreeable to most of the nuns.

They have never previously sexually harassed any woman wearing the ocher robe who has gone forth in the Buddha’s name.

They have been ordained for twenty years or more.

A monk with these eight qualities may be deemed an adviser for nuns.”

AN 8.53

AN 8.53
Brief Advice to Gotamī
Saṁkhittasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāpajāpatī Gotamī went up to the Buddha, bowed, stood to one side, and said to him:

“Sir, may the Buddha please teach me Dhamma in brief. When I’ve heard it, I’ll live alone, withdrawn, diligent, keen, and resolute.”

“Gotamī, you might know that certain things lead to passion, not dispassion; to yoking, not to unyoking; to accumulation, not dispersal; to more desires, not fewer; to lack of contentment, not contentment; to crowding, not seclusion; to laziness, not energy; to being burdensome, not being unburdensome. Categorically, you should remember these things as not the teaching, not the training, and not the Teacher’s instructions.

You might know that certain things lead to dispassion, not passion; to unyoking, not to yoking; to dispersal, not accumulation; to fewer desires, not more; to contentment, not lack of contentment; to seclusion, not crowding; to energy, not laziness; to being unburdensome, not being burdensome. Categorically, you should remember these things as the teaching, the training, and the Teacher’s instructions.”

AN 8.54

AN 8.54
With Dīghajāṇu
Dīghajāṇusutta

At one time the Buddha was staying in the land of the Koliyans, where they have a town named Kakkarapatta. Then Dīghajāṇu the Koliyan went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, we are laypeople who enjoy sensual pleasures and living at home with our children. We use sandalwood imported from Kāsi, we wear garlands, perfumes, and makeup, and we accept gold and money. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Byagghapajja, these four things lead to the welfare and happiness of a gentleman in this life. What four?

Accomplishment in initiative, protection, good friendship, and balanced finances. And what is accomplishment in initiative? It’s when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a

fig-eater!' If a gentleman has a large income but a spartan life, people will say: 'This gentleman is starving themselves to death!' But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, 'In this way my income will exceed my expenditure, not the reverse.' This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don't provide enough rain. You'd expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You'd expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It's when a gentleman has faith in the Realized One's awakening: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' This is called accomplishment in faith.

And what is accomplishment in ethics? It's when a gentleman doesn't kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It's when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It's when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

They’re enterprising in the workplace, diligent in managing things, they balance their finances, and preserve their wealth.

Faithful, accomplished in ethics, bountiful, rid of stinginess, they always purify the path to well-being in lives to come.

And so these eight qualities of a faithful householder are declared by the one who is truly named to lead to happiness in both spheres,

welfare and benefit in this life, and happiness in the future lives. This is how, for a householder, merit grows by generosity.”

AN 8.55

AN 8.55
With Ujjaya
Ujjayasutta

Then Ujjaya the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, we wish to travel abroad. May the Buddha please teach us the Dhamma in a way that leads to our welfare and happiness in this life and in future lives.”

“Brahmin, these four things lead to the welfare and happiness of a gentleman in this life. What four? Accomplishment in initiative, protection, good friendship, and balanced finances.

And what is accomplishment in initiative? A gentleman may earn a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’ If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’ But a gentleman, knowing his income and

expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

There are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the drains and close off the inlets, and the heavens don’t provide enough rain. You’d expect that large reservoir to dwindle, not expand. In the same way, there are four drains on wealth that has been gathered in this way. Womanizing, drinking, gambling, and having bad friends, companions, and associates.

There are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates. Suppose there was a large reservoir with four inlets and four drains. And someone was to open up the inlets and close off the drains, and the heavens provide plenty of rain. You’d expect that large reservoir to expand, not dwindle. In the same way, there are four inlets for wealth that has been gathered in this way. Not womanizing, drinking, or gambling, and having good friends, companions, and associates.

These are the four things that lead to the welfare and happiness of a gentleman in this life.

These four things lead to the welfare and happiness of a gentleman in future lives. What four? Accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in faith? It’s when a gentleman has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

And what is accomplishment in ethics? It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It’s when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the four things that lead to the welfare and happiness of a gentleman in future lives.

They’re enterprising in the workplace, diligent in managing things, they balance their finances, and preserve their wealth.

Faithful, accomplished in ethics, bountiful, rid of stinginess, they always purify the path to well-being in lives to come.

And so these eight qualities of a faithful householder are declared by the one who is truly named to lead to happiness in both spheres,

welfare and benefit in this life, and happiness in the next. This is how, for a householder, merit grows by generosity.”

AN 8.56

AN 8.56
Danger
Bhayasutta

“Mendicants, ‘danger’ is a term for sensual pleasures. ‘Suffering’, ‘disease’, ‘boil’, ‘dart’, ‘snare’, ‘bog’, and ‘womb’ are terms for sensual pleasures. And why is ‘danger’ a term for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from dangers in the present life or in lives to come. That is why ‘danger’ is a term for sensual pleasures. And why are ‘suffering’, ‘disease’, ‘boil’, ‘dart’, ‘snare’, ‘bog’, and ‘womb’ terms for sensual pleasures? Someone who is besotted by sensual greed and shackled by lustful desire is not freed from wombs in the present life or in lives to come. That is why ‘womb’ is a term for sensual pleasures.

Danger, suffering, and disease, boil, dart, and snare, and bogs and wombs both. These describe the sensual pleasures to which ordinary people are attached.

Swamped by things that seem pleasant, you go to another womb. But when a mendicant is keen, and doesn’t forget awareness,

in this way they transcend this grueling swamp. They watch this population flounder, fallen into rebirth and old age.”

AN 8.57

AN 8.57
Worthy of Offerings Dedicated to the Gods (1st)
Paṭhamaāhuneyyasutta

“Mendicants, a mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What eight?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They have good friends, companions, and associates.

They have right view, possessing right perspective.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They recollect many kinds of past lives, with features and details.

With clairvoyance that is purified and surpasses the human, they see how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 8.58

AN 8.58
Worthy of Offerings Dedicated to the Gods (2nd)
Dutiyaāhuneyyasutta

“A mendicant with eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What eight?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s totally full and pure. They are very learned in such teachings, remembering them, reciting them, mentally scrutinizing them, and comprehending them theoretically.

They live with energy roused up. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities.

They live in the wilderness, in remote lodgings.

They prevail over desire and discontent, and live having mastered desire and discontent whenever they arose.

They prevail over fear and dread, and live having mastered fear and dread whenever they arose.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these eight qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 8.59

AN 8.59
Eight People (1st)
Paṭhamapuggalasutta

“Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Four practicing the path, and four established in the fruit. This is the upright Saṅgha, with wisdom, ethics, and immersion.

For humans, those merit-seeking creatures, who sponsor sacrifices, making worldly merit, what is given to the Saṅgha is very fruitful.”

AN 8.60

AN 8.60
Eight People (2nd)
Dutiyapuggalasutta

“Mendicants, these eight people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What eight? The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. These are the eight people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.

Four practicing the path, and four established in the fruit. This is the exalted Saṅgha, the eight people among sentient beings.

For humans, those merit-seeking creatures, who sponsor sacrifices, making worldly merit, what’s given here is very fruitful.”

AN 8.61

AN 8.61
Desire
Icchāsutta

“Mendicants, there are eight kinds of people found in the world. What eight?

First, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don’t come to them, they sorrow and lament. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. And material possessions don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions don’t come to them, they sorrow and lament. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. But material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don’t come to them. But they don’t sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and

make an effort to get them. But when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. But they don’t become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don’t become intoxicated and negligent. They haven’t fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. And material possessions don’t come to them. But they don’t sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions don’t come to them, they don’t sorrow and lament. They haven’t fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. But material possessions do come to them. But they don’t become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. And when possessions come to them, they don’t become intoxicated and negligent. They haven’t fallen from the true teaching.

These are the eight people found in the world.”

AN 8.62

AN 8.62
Good Enough
Alaṁsutta

“Mendicants, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. But they’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. But they don’t examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. But they’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express

the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others.

A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. But they don’t examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don’t readily memorize the teachings they’ve heard. But they examine the meaning of teachings they have memorized. Understanding the meaning and the teaching, they practice accordingly. They’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don’t readily memorize the teachings they’ve heard. Nor do they examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. But they’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves.”

AN 8.63

AN 8.63
A Teaching in Brief
Saṁkhittasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, may the Buddha please teach me Dhamma in brief. When I've heard it, I'll live alone, withdrawn, diligent, keen, and resolute."

"This is exactly how some foolish people ask me for something. But when the teaching has been explained they think only of following me around."

"Sir, may the Buddha please teach me Dhamma in brief! May the Holy One teach me the Dhamma in brief! Hopefully I can understand the meaning of what the Buddha says! Hopefully I can be an heir of the Buddha's teaching!"

"Well then, mendicant, you should train like this: 'My mind will be steady and well settled internally. And bad, unskillful qualities that have arisen will not occupy my mind.' That's how you should train.

When your mind is steady and well settled internally, and bad, unskillful qualities that have arisen don't occupy your mind, then you should train like this: 'I will develop the heart's release by love. I'll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: 'I will develop the heart's release by compassion …' … 'I will develop the heart's release by rejoicing …' … 'I will develop the heart's release by equanimity. I'll cultivate it, make it my vehicle and my basis, keep it up, consolidate it, and properly implement it.' That's how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: ‘I’ll meditate observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, you should train like this: ‘I’ll meditate on an aspect of feelings …’ … ‘I’ll meditate on an aspect of the mind …’ … ‘I’ll meditate on an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world.’ That’s how you should train.

When this immersion is well developed and cultivated in this way, you should develop it while placing the mind and keeping it connected. You should develop it without placing the mind, but just keeping it connected. You should develop it without placing the mind or keeping it connected. You should develop it with rapture. You should develop it without rapture. You should develop it with pleasure. You should develop it with equanimity.

When this immersion is well developed and cultivated in this way, wherever you walk, you’ll walk comfortably. Wherever you stand, you’ll stand comfortably. Wherever you sit, you’ll sit comfortably. Wherever you lie down, you’ll lie down comfortably.”

When that mendicant had been given this advice by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

Then that mendicant, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme culmination of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness.

He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” And that mendicant became one of the perfected.

AN 8.64

AN 8.64
At Gayā Head
Gayāsīsasutta

At one time the Buddha was staying near Gayā on Gayā Head. There the Buddha addressed the mendicants:

“Mendicants, before my awakening—when I was still not awake but intent on awakening—I perceived light but did not see forms.

Then it occurred to me, ‘What if I were to both perceive light and see forms? Then my knowledge and vision would become even more purified.’

So after some time, living alone, withdrawn, diligent, keen, and resolute, I perceived light and saw visions. But I didn’t associate with those deities, converse, or engage in discussion.

Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion? Then my knowledge and vision would become even more purified.’

So after some time … I perceived light and saw visions. And I associated with those deities, conversed, and engaged in discussion. But I didn’t know which orders of gods those deities came from.

Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from? Then my knowledge and vision would become even more purified.’

So after some time … I perceived light and saw visions. And I associated with those deities … And I found out which orders of gods those deities came from. But I didn’t know what deeds caused those deities to be reborn there after passing away from here.

So after some time … I found out what deeds caused those deities to be reborn there after passing away from here. But I didn’t know what deeds caused those deities to have such food and such an experience of pleasure and pain.

So after some time … I found out what deeds caused those deities to have such food and such an experience of pleasure and pain. But I didn’t know that these deities have a life-span of such a length.

So after some time … I found out that these deities have a life-span of such a length. But I didn’t know whether or not I had previously lived together with those deities.

Then it occurred to me, ‘What if I were to perceive light and see forms; and associate with those deities, converse, and engage in discussion; and find out which orders of gods those deities come from; and what deeds caused those deities to be reborn there after passing away from here; and what deeds caused those deities to have such food and such an experience of pleasure and pain; and that these deities have a life-span of such a length; and whether or not I have previously lived together with those deities? Then my knowledge and vision would become even more purified.’

So after some time … I found out whether or not I have previously lived together with those deities.

As long as my knowledge and vision about the deities was not fully purified from these eight perspectives, I didn’t announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when my knowledge and vision about the deities was fully purified from these eight perspectives, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans. Knowledge and vision arose in me: ‘My freedom is unshakable; this is my last rebirth; now there’ll be no more future lives.’”

AN 8.65

AN 8.65
Dimensions of Mastery
Abhibhāyatanasutta

“Mendicants, there are these eight dimensions of mastery. What eight?

Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery.

These are the eight dimensions of mastery.”

AN 8.66

AN 8.66
Liberations
Vimokkhasutta

“Mendicants, there are these eight liberations. What eight? Having physical form, they see forms. This is the first liberation.

Not perceiving form internally, they see forms externally. This is the second liberation.

They’re focused only on beauty. This is the third liberation.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space. This is the fourth liberation.

Going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness. This is the fifth liberation.

Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. This is the sixth liberation.

Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. This is the seventh liberation.

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. This is the eighth liberation.

These are the eight liberations.”

AN 8.67

AN 8.67
Ignoble Expressions
Anariyavohārasutta

“Mendicants, there are these eight ignoble expressions. What eight? Saying you’ve seen, heard, thought, or known something, but you haven’t. And saying you haven’t seen, heard, thought, or known something, and you have. These are the eight ignoble expressions.”

AN 8.68

AN 8.68
Noble Expressions
Ariyavohārasutta

“Mendicants, there are these eight noble expressions. What eight? Saying you haven’t seen, heard, thought, or known something, and you haven’t. And saying you’ve seen, heard, thought, or known something, and you have. These are the eight noble expressions.”

AN 8.69

AN 8.69
Assemblies
Parisāsutta

“Mendicants, there are these eight assemblies. What eight? The assemblies of aristocrats, brahmins, householders, and ascetics. An assembly of the gods under the Four Great Kings. An assembly of the gods under the Thirty-Three. An assembly of Māras. An assembly of Brahmās.

I recall having approached an assembly of hundreds of aristocrats. There I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn’t know: ‘Who is this that speaks? Is it a god or a human?’ And when my Dhamma talk was finished I vanished. But when I vanished they didn’t know: ‘Who was that who vanished? Was it a god or a human?’

I recall having approached an assembly of hundreds of brahmins … householders … ascetics … the gods under the Four Great Kings … the gods under the Thirty-Three … Māras … Brahmās. There too I used to sit with them, converse, and engage in discussion. And my appearance and voice became just like theirs. I educated, encouraged, fired up, and inspired them with a Dhamma talk. But when I spoke they didn’t know: ‘Who is this that speaks? Is it a god or a human?’ And when my Dhamma talk was finished I vanished. But when I vanished they didn’t know: ‘Who was that who vanished? Was it a god or a human?’ These are the eight assemblies.”

AN 8.70

AN 8.70
Earthquakes
Bhūmicālasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha.

Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. When he was seated he said to Venerable Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

For a second time …

And for a third time, the Buddha said to him:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha said to Venerable Ānanda, "Go now, Ānanda, at your convenience."

"Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked said to the Buddha:

"Sir, may the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings; not until they practice appropriately, living in line with the teaching; not until they've learned their tradition, and explain, teach, assert, establish, clarify, analyze, and reveal; not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.' Today you do have such monk disciples.

May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …' …

'Wicked One, I shall not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …' …

'Wicked One, I shall not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …' … Today you do have such laywoman disciples.

Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement:

'Wicked One, I shall not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.' Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.

Sir, may the Blessed One now become fully extinguished! May the Holy One become fully extinguished! Now is the time for the Buddha to become fully extinguished."

“Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished.”

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky. Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Comparing the incomparable with the creation of prolonged life, the sage surrendered the life force. Happy inside, serene, he shattered self-creation like a suit of armor.”

Then Venerable Ānanda thought, “That was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, that was a really big earthquake! That was really a very big earthquake; awe-inspiring and hair-raising, and thunder cracked the sky! What’s the cause, what’s the reason for a great earthquake?”

“Ānanda, there are these eight causes and reasons for a great earthquake. What eight?

This great earth is grounded on water, the water is grounded on air, and the air stands in space. At a time when a great wind blows, it stirs the water, and the water stirs the earth. This is the first cause and reason for a great earthquake.

Furthermore, there is an ascetic or brahmin with psychic power who has achieved mastery of the mind, or a god who is mighty and powerful. They’ve developed a limited perception of earth and a limitless perception of water. They make the earth shake and rock and tremble. This is the second cause and reason for a great earthquake.

Furthermore, when the being intent on awakening passes away from the host of Joyful Gods, he’s conceived in his mother’s belly, mindful and aware. Then the earth shakes and rocks and trembles. This is the third cause and reason for a great earthquake.

Furthermore, when the being intent on awakening comes out of his mother’s belly mindful and aware, the earth shakes and rocks and trembles. This is the fourth cause and reason for a great earthquake.

Furthermore, when the Realized One realizes the supreme perfect awakening, the earth shakes and rocks and trembles. This is the fifth cause and reason for a great earthquake.

Furthermore, when the Realized One rolls forth the supreme Wheel of Dhamma, the earth shakes and rocks and trembles. This is the sixth cause and reason for a great earthquake.

Furthermore, when the Realized One, mindful and aware, surrenders the life force, the earth shakes and rocks and trembles. This is the seventh cause and reason for a great

earthquake.

Furthermore, when the Realized One becomes fully extinguished in the element of extinguishment with nothing left over, the earth shakes and rocks and trembles. This is the eighth cause and reason for a great earthquake.

These are the eight causes and reasons for a great earthquake.”

AN 8.71

AN 8.71
Inspiring All Around (1st)
Paṭhamasaddhāsutta

“Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but not learned. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned?’ When the mendicant is faithful, ethical, and learned, they’re complete in that respect.

A mendicant is faithful, ethical, and learned, but not a Dhamma speaker. … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they don’t get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty … they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

When they’re faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they’re complete in that respect. A mendicant who has these eight qualities is inspiring all around, and is complete in every respect.”

AN 8.72

AN 8.72
Inspiring All Around (2nd)
Dutiyasaddhāsutta

“A mendicant is faithful, but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but not learned. … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they don’t have direct meditative experience of the peaceful liberations that are formless, transcending form … they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements?’

When they’re faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, one who gets the formless liberations, and one who lives having realized the ending of defilements, they’re complete in that respect. A mendicant who has these eight qualities is inspiring all around, and is complete in every respect.”

AN 8.73

AN 8.73
Mindfulness of Death (1st)
Paṭhamamaraṇassatisutta

At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death. But do you develop mindfulness of death?”

When he said this, one of the mendicants said to the Buddha, “Sir, I develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live for another day and night, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live for another day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live for half a day, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat a single almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to eat half an almsmeal, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow four or five mouthfuls, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to chew and swallow a single mouthful, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

Another mendicant said to the Buddha, “Sir, I too develop mindfulness of death.”

“But mendicant, how do you develop it?”

“In this case, sir, I think: ‘Oh, if I’d only live as long as it takes to breathe out after breathing in, or to breathe in after breathing out, I’d focus on the Buddha’s instructions and I could really achieve a lot.’ That’s how I develop mindfulness of death.”

When this was said, the Buddha said to those mendicants:

“The mendicants who develop mindfulness of death by wishing to live for a day and night … or to live for a day … or to live for half a day … or to live as long as it takes to eat a meal of almsfood … or to live as long as it takes to eat half a meal of almsfood … or to live as long as it takes to chew and swallow four or five mouthfuls … These are called mendicants who live negligently. They slackly develop mindfulness of death for the ending of defilements.

But the mendicants who develop mindfulness of death by wishing to live as long as it takes to chew and swallow a single mouthful … or to live as long as it takes to breathe out after breathing in, or to breathe in after breathing out … These are called mendicants who live diligently. They keenly develop mindfulness of death for the ending of defilements.

So you should train like this: ‘We will live diligently. We will keenly develop mindfulness of death for the ending of defilements.’ That’s how you should train.”

AN 8.74

AN 8.74
Mindfulness of Death (2nd)
Dutiyamaraṇassatisutta

At one time the Buddha was staying at Ñātika in the brick house. There the Buddha addressed the mendicants: “Mendicants, when mindfulness of death is developed and cultivated it’s very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death.

And how is mindfulness of death developed and cultivated to be very fruitful and beneficial, to culminate in freedom from death and end in freedom from death? As day passes by and night draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to my progress.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die tonight?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities.

Or else, as night passes by and day draws close, a mendicant reflects: ‘I might die of many causes. A snake might bite me, or a scorpion or centipede might sting me. And if I died from that it would be an obstacle to my progress. Or I might stumble off a cliff, or get food poisoning, or suffer a disturbance of bile, phlegm, or piercing winds. Or I might be attacked by humans or non-humans. And if I died from that it would be an obstacle to my progress.’ That mendicant should reflect: ‘Are there any bad, unskillful qualities that I haven’t given up, which might be an obstacle to my progress if I die today?’

Suppose that, upon checking, a mendicant knows that there are such bad, unskillful qualities. Then in order to give them up they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness.

Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows that there are no such bad, unskillful qualities. Then that mendicant should meditate with rapture and joy, training day and night in skillful qualities. Mindfulness of death, when developed and cultivated in this way, is very fruitful and beneficial. It culminates in freedom from death and ends in freedom from death."

AN 8.75

AN 8.75
Accomplishments (1st)
Paṭhamasampadāsutta

“Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom. These are the eight accomplishments.

They’re enterprising in the workplace, diligent in managing things, they balance their finances, and preserve their wealth.

Faithful, accomplished in ethics, bountiful, rid of stinginess, they always purify the path to well-being in lives to come.

And so these eight qualities of a faithful householder are declared by the one who is truly named to lead to happiness in both spheres,

welfare and benefit in this life, and happiness in lives to come. This is how, for a householder, merit grows by generosity.”

AN 8.76

AN 8.76
Accomplishments (2nd)
Dutiyasampadāsutta

“Mendicants, there are these eight accomplishments. What eight? Accomplishment in initiative, protection, good friendship, and balanced finances. And accomplishment in faith, ethics, generosity, and wisdom.

And what is accomplishment in initiative? It’s when a gentleman earns a living by means such as farming, trade, raising cattle, archery, government service, or one of the professions. He understands how to go about these things in order to complete and organize the work. This is called accomplishment in initiative.

And what is accomplishment in protection? It’s when a gentleman owns legitimate wealth that he has earned by his own efforts and initiative, built up with his own hands, gathered by the sweat of the brow. He ensures it is guarded and protected, thinking: ‘How can I prevent my wealth from being taken by rulers or bandits, consumed by fire, swept away by flood, or taken by unloved heirs?’ This is called accomplishment in protection.

And what is accomplishment in good friendship? It’s when a gentleman resides in a town or village. And in that place there are householders or their children who may be young or old, but are mature in conduct, accomplished in faith, ethics, generosity, and wisdom. He associates with them, converses and engages in discussion. And he emulates the same kind of accomplishment in faith, ethics, generosity, and wisdom. This is called accomplishment in good friendship.

And what is accomplishment in balanced finances? It’s when a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ It’s like an appraiser or their apprentice who, holding up the scales, knows that it’s low by this much or high by this much. In the same way, a gentleman, knowing his income and expenditure, balances his finances, being neither too extravagant nor too frugal. He thinks, ‘In this way my income will exceed my expenditure, not the reverse.’ If a gentleman has little income but an opulent life, people will say: ‘This gentleman eats their wealth like a fig-eater!’ If a gentleman has a large income but a spartan life, people will say: ‘This gentleman is starving themselves to death!’ But a gentleman, knowing his income and expenditure, leads a balanced life, neither too extravagant nor too frugal, thinking, ‘In this way my income will exceed my expenditure, not the reverse.’ This is called accomplishment in balanced finances.

And what is accomplishment in faith? It’s when a gentleman has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha … teacher of gods and humans, awakened, blessed.’ This is called accomplishment in faith.

And what is accomplishment in ethics? It’s when a gentleman doesn’t kill living creatures, steal, commit sexual misconduct, lie, or consume alcoholic drinks that cause negligence. This is called accomplishment in ethics.

And what is accomplishment in generosity? It’s when a gentleman lives at home rid of the stain of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share. This is called accomplishment in generosity.

And what is accomplishment in wisdom? It’s when a gentleman is wise. He has the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is called accomplishment in wisdom.

These are the eight accomplishments.

They’re enterprising in the workplace, diligent in managing things, they balance their finances, and preserve their wealth.

Faithful, accomplished in ethics, bountiful, rid of stinginess, they always purify the path to well-being in lives to come.

And so these eight qualities of a faithful householder are declared by the one who is truly named to lead to happiness in both spheres,

welfare and benefit in this life, and happiness in the next. This is how, for a householder, merit grows by generosity.”

AN 8.77

AN 8.77
Desires
Icchāsutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, these eight people are found in the world. What eight?

First, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don’t come to them, they sorrow and lament. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. And when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. And material possessions don’t come to them. And so they sorrow and wail and lament, beating their breast and falling into confusion because they don’t get those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. But when possessions don’t come to them, they sorrow and lament. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don’t try hard, strive, and make an effort to get them. But material possessions do come to them. And so they become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don’t try hard, strive, and make an effort to get them. But when possessions come to them, they become intoxicated and negligent. They’ve fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. But material possessions don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They try hard, strive, and make an effort to get them. And material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They try hard, strive, and make an effort to get them. But when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. And material possessions don't come to them. But they don't sorrow and wail and lament, beating their breast and falling into confusion because they don't get those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions don't come to them, they don't sorrow and lament. They haven't fallen from the true teaching.

Next, when a mendicant stays secluded, living independently, a desire arises for material possessions. They don't try hard, strive, and make an effort to get them. But material possessions do come to them. But they don't become indulgent and fall into negligence regarding those material possessions. This is called a mendicant who lives desiring material possessions. They don't try hard, strive, and make an effort to get them. And when possessions come to them, they don't become intoxicated and negligent. They haven't fallen from the true teaching.

These eight people are found in the world."

AN 8.78

AN 8.78
Good Enough
Alaṁsutta

There Sāriputta addressed the mendicants: “Reverends, a mendicant with six qualities is good enough for themselves and others. What six? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these six qualities is good enough for themselves and others.

A mendicant with five qualities is good enough for themselves and others. What five? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these five qualities is good enough for themselves and others.

A mendicant with four qualities is good enough for themselves but not for others. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for themselves but not for others.

A mendicant with four qualities is good enough for others but not for themselves. What four? A mendicant is quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. But they don’t examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these four qualities is good enough for others but not for themselves.

A mendicant with three qualities is good enough for themselves but not for others. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly.

They’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for themselves but not for others.

A mendicant with three qualities is good enough for others but not for themselves. What three? A mendicant is not quick-witted when it comes to skillful teachings. They readily memorize the teachings they’ve heard. But they don’t examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these three qualities is good enough for others but not for themselves.

A mendicant with two qualities is good enough for themselves but not for others. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don’t readily memorize the teachings they’ve heard. They examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they practice accordingly. They’re not a good speaker. Their voice isn’t polished, clear, articulate, and doesn’t express the meaning. They don’t educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for themselves but not for others.

A mendicant with two qualities is good enough for others but not for themselves. What two? A mendicant is not quick-witted when it comes to skillful teachings. And they don’t readily memorize the teachings they’ve heard. Nor do they examine the meaning of teachings they’ve memorized. Understanding the meaning and the teaching, they don’t practice accordingly. They’re a good speaker. Their voice is polished, clear, articulate, and expresses the meaning. They educate, encourage, fire up, and inspire their spiritual companions. A mendicant with these two qualities is good enough for others but not for themselves.”

AN 8.79

AN 8.79
Decline
Parihānasutta

“These eight things lead to the decline of a mendicant trainee. What eight? They relish work, talk, sleep, and company. They don’t guard the sense doors and they eat too much. They relish closeness and proliferation. These eight things lead to the decline of a mendicant trainee.

These eight things don’t lead to the decline of a mendicant trainee. What eight? They don’t relish work, talk, and sleep. They guard the sense doors, and they don’t eat too much. They don’t relish closeness and proliferation. These eight things don’t lead to the decline of a mendicant trainee.”

AN 8.80

AN 8.80
Grounds for Laziness and Arousing Energy
Kusītārambhavatthusutta

“Mendicants, there are eight grounds for laziness. What eight?

Firstly, a mendicant has some work to do. They think: ‘I have some work to do. But while doing it my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for laziness.

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. But while working my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the second ground for laziness.

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. But while walking my body will get tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the third ground for laziness.

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. But while walking my body got tired. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the fourth ground for laziness.

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is tired and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the fifth ground for laziness.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is heavy, unfit for work, like I’ve just eaten a load of beans. I’d better have a lie down.’ They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the sixth ground for laziness.

Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. Lying down would be good for me. I’d better have a lie down.’ They lie down, and don’t rouse energy for achieving the unachieved, attaining the unattained, and realizing the unrealized. This is the seventh ground for laziness.

Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. My body is weak and unfit for work. I’d better have a lie down.’ They lie down, and don’t rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for laziness. These are the eight grounds for laziness.

There are eight grounds for arousing energy. What eight? Firstly, a mendicant has some work to do. They think: ‘I have some work to do. While working it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the first ground for arousing energy.

Furthermore, a mendicant has done some work. They think: ‘I’ve done some work. While I was working I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse up energy … This is the second ground for arousing energy.

Furthermore, a mendicant has to go on a journey. They think: ‘I have to go on a journey. While walking it’s not easy to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy …’ … This is the third ground for arousing energy.

Furthermore, a mendicant has gone on a journey. They think: ‘I’ve gone on a journey. While I was walking I wasn’t able to focus on the instructions of the Buddhas. I’d better preemptively rouse up energy …’ … This is the fourth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, but they didn’t get to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, but I didn’t get to fill up on as much food as I like, rough or fine. My body is light and fit for work. I’d better preemptively rouse up energy …’ … This is the fifth ground for arousing energy.

Furthermore, a mendicant has wandered for alms, and they got to fill up on as much food as they like, rough or fine. They think: ‘I’ve wandered for alms, and I got to fill up on as much food as I like, rough or fine. My body is strong and fit for work. I’d better preemptively rouse up energy …’ … This is the sixth ground for arousing energy.

Furthermore, a mendicant feels a little sick. They think: ‘I feel a little sick. It’s possible this illness will worsen. I’d better preemptively rouse up energy …’ … This is the seventh ground for arousing energy.

Furthermore, a mendicant has recently recovered from illness. They think: ‘I’ve recently recovered from illness. It’s possible the illness will come back. I’d better preemptively rouse up energy for attaining the unattained, achieving the unachieved, and realizing the unrealized.’ They rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. This is the eighth ground for arousing energy.

These are the eight grounds for arousing energy.”

AN 8.81

AN 8.81
Mindfulness and Situational Awareness
Satisampajaññasutta

“Mendicants, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence, one who lacks conscience and prudence has destroyed a vital condition for sense restraint. When there is no sense restraint, one who lacks sense restraint has destroyed a vital condition for ethical conduct. When there is no ethical conduct, one who lacks ethics has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, when there is no mindfulness and situational awareness, one who lacks mindfulness and situational awareness has destroyed a vital condition for conscience and prudence. When there is no conscience and prudence … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

When there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for conscience and prudence. When there is conscience and prudence, a person who has fulfilled conscience and prudence has fulfilled a vital condition for sense restraint. When there is sense restraint, one who has sense restraint has fulfilled a vital condition for ethical conduct. When there is ethical conduct, one who has fulfilled ethical conduct has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, when there is mindfulness and situational awareness, one who has fulfilled mindfulness and situational awareness has fulfilled a vital condition for

conscience and prudence. When there is conscience and prudence … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 8.82

AN 8.82
With Puṇṇiya
Puṇṇiyasutta

Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”

“Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach. When a mendicant has faith and approaches, but doesn’t pay homage … they pay homage, but don’t ask questions … they ask questions, but don’t actively listen … they actively listen, but don’t remember the teaching they’ve heard … they remember the teaching they’ve heard, but don’t reflect on the meaning of the teachings they’ve remembered … they reflect on the meaning of the teachings they’ve remembered, but, having understood the meaning and the teaching, they don’t practice accordingly. The Realized One doesn’t feel inspired to teach.

But when a mendicant has faith, approaches, pays homage, asks questions, actively listens, remembers the teachings, reflects on the meaning, and practices accordingly, the Realized One feels inspired to teach. When someone has these eight qualities, the Realized One feels totally inspired to teach.”

AN 8.83

AN 8.83
Rooted
Mūlakasutta

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ How would you answer them?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, I will teach it. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core.’ When questioned by wanderers of other religions, that’s how you should answer them.”

AN 8.84

AN 8.84
A Master Thief
Corasutta

“Mendicants, a master thief with eight factors is soon executed, and doesn’t have long to live. What eight? He attacks unprovoked. He steals everything without exception. He kills a woman. He rapes a girl. He robs a monk. He robs the royal treasury. He works close to home. He’s not skilled at hiding his booty. A master thief with these eight factors is soon executed, and doesn’t have long to live.

A master thief with eight factors is not soon executed, and lives long. What eight? He doesn’t attack unprovoked. He doesn’t steal everything without exception. He doesn’t kill a woman. He doesn’t rape a girl. He doesn’t rob a monk. He doesn’t rob the royal treasury. He doesn’t work close to home. He’s skilled at hiding his booty. A master thief with these eight factors is not soon executed, and lives long.”

AN 8.85

AN 8.85
Terms for the Realized One
Samaṇasutta

“‘Ascetic’ is a term for the Realized One, the perfected one, the fully awakened Buddha. ‘Brahmin’, ‘Knowledge Master’, ‘Healer’, ‘Unstained’, ‘Immaculate’, ‘Knower’, and ‘Freed’ are terms for the Realized One, the perfected one, the fully awakened Buddha.

The supreme should be attained by an ascetic, a brahmin who has lived the life; it should be attained by a knowledge master, a healer.

The supreme should be attained by the unstained, stainless and pure; it should be attained by a knower, who is free.

I am victorious in battle! Released, I release others from their chains. I am a dragon completely tamed, an adept, I am extinguished.”

AN 8.86

AN 8.86
With Nāgita
Yasasutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a village of the Kosalan brahmins named Icchānaṅgala. He stayed in a forest near Icchānaṅgala. The brahmins and householders of Icchānaṅgala heard:

“It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Icchānaṅgala. He is staying in a forest near Icchānaṅgala. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ … It’s good to see such perfected ones.”

Then, when the night had passed, they took abundant fresh and cooked foods and went to the forest near Icchānaṅgala, where they stood outside the gates making a dreadful racket.

Now, at that time Venerable Nāgita was the Buddha’s attendant. Then the Buddha said to Nāgita, “Nāgita, who’s making that dreadful racket? You’d think it was fishermen hauling in a catch!”

“Sir, it’s these brahmins and householders of Icchānaṅgala. They’ve brought abundant fresh and cooked foods, and they’re standing outside the gates wanting to offer it specially to the Buddha and the mendicant Saṅgha.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.”

“Sir, may the Blessed One please relent now! May the Holy One relent! Now is the time for the Buddha to relent. Wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. It’s like when it rains heavily and the water flows downhill. In the same way, wherever the Buddha now goes, the brahmins and householders will incline the same way, as will the people of town and country. Why is that? Because of the Buddha’s ethics and wisdom.”

“Nāgita, may I never become famous. May fame not come to me. There are those who can’t get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. Let them enjoy the filthy, lazy pleasure of possessions, honor, and popularity.

Even some of the deities can't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. When you all come together to enjoy each other's company, I think: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they come together to enjoy each other's company.'

Take mendicants I see poking each other with their fingers, giggling and playing together. I think to myself: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they're poking each other with their fingers, giggling and playing together.'

Take mendicants I see eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing. I think to myself: 'These venerables mustn't get the bliss of renunciation, the bliss of seclusion, the bliss of peace, the bliss of awakening when they want, without trouble or difficulty like I can. That must be because they eat as much as they like until their bellies are full, then indulge in the pleasures of sleeping, lying down, and drowsing.'

Take a mendicant living within a village who I see sitting immersed in samādhi. I think to myself: 'Now a monastery worker, a novice, or a fellow practitioner will make this venerable fall from immersion.' So I'm not pleased that that mendicant is living within a village.

Take a mendicant in the wilderness who I see sitting nodding in meditation. I think to myself: 'Now this venerable, having dispelled that sleepiness and weariness, will focus just on the unified perception of wilderness.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting without being immersed in samādhi. I think to myself: 'Now if this venerable's mind is not immersed in samādhi they will immerse it; or if it is immersed in samādhi, they will preserve it.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant in the wilderness who I see sitting immersed in samādhi. I think to myself: 'Now this venerable will free the unfreed mind or preserve the freed mind.' So I'm pleased that that mendicant is living in the wilderness.

Take a mendicant who I see living within a village receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Enjoying possessions, honor, and popularity they neglect retreat, and they neglect remote lodgings in the wilderness and the forest. They come down to villages, towns and capital cities and make their homes there. So I'm not pleased that that mendicant is living within a village.

Take a mendicant who I see in the wilderness receiving robes, almsfood, lodgings, and medicines and supplies for the sick. Fending off possessions, honor, and popularity they don't neglect retreat, and they don't neglect remote lodgings in the wilderness and the forest. So I'm pleased that that mendicant is living in the wilderness.

Nāgita, when I’m walking along a road and I don’t see anyone ahead or behind I feel relaxed, even if I need to urinate or defecate.”

AN 8.87

AN 8.87
Turning the Bowl Upside Down
Pattanikujjanasutta

“Mendicants, the Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on eight grounds. What eight? They try to prevent the mendicants from getting material possessions. They try to harm mendicants. They try to drive mendicants from a monastery. They insult and abuse mendicants. They divide mendicants against each other. They criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upside down for a lay follower on these eight grounds.

The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on eight grounds. What eight? They don’t try to prevent the mendicants from getting material possessions. They don’t try to harm mendicants. They don’t try to drive mendicants from a monastery. They don’t insult and abuse mendicants. They don’t divide mendicants against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha. The Saṅgha may, if it wishes, turn the bowl upright for a lay follower on these eight grounds.”

AN 8.88

AN 8.88
A Proclamation of No Confidence
Appasādapavedanīyasutta

“Mendicants, the lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has eight qualities. What eight? They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They’re seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of no confidence in a mendicant who has these eight qualities.

The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has eight qualities. What eight? They don’t try to prevent the lay people from getting material possessions. They don’t try to harm lay people. They don’t insult and abuse lay people. They don’t divide lay people against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha. They’re not seen at an inappropriate place for collecting alms. The lay followers may, if they wish, make a proclamation of confidence in a mendicant who has these eight qualities.”

AN 8.89

AN 8.89
Reconciliation
Paṭisāraṇīyasutta

“Mendicants, the Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They try to prevent the lay people from getting material possessions. They try to harm lay people. They insult and abuse lay people. They divide lay people against each other. They criticize the Buddha, the teaching, and the Saṅgha. They don’t keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, perform an act requiring that a mendicant who has eight qualities should pursue reconciliation.

The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation. What eight? They don’t try to prevent the lay people from getting material possessions. They don’t try to harm lay people. They don’t insult and abuse lay people. They don’t divide lay people against each other. They don’t criticize the Buddha, the teaching, and the Saṅgha. They keep a legitimate promise made to a lay person. The Saṅgha may, if it wishes, revoke the act requiring that a mendicant who has eight qualities should pursue reconciliation.”

AN 8.90

AN 8.90
Proper Behavior in a Case of Aggravated Misconduct
Sammāvattanasutta

“Mendicants, a mendicant who has been convicted of aggravated misconduct must behave themselves properly in eight respects. They must not perform an ordination, give dependence, or be attended by a novice. They must not consent to being appointed as adviser for nuns, and if they are appointed they should not give such advice. They must not consent to any Saṅgha appointment. They must not be put in an isolated place. They must not resolve others from any offense similar to that which they have transgressed. A mendicant who has been convicted of aggravated misconduct must behave themselves properly in these eight respects.”

AN 8.91-117

AN 8.91–117
Untitled Discourses With Various Laywomen on the Sabbath
Sāmaññavagga

And then the lay woman Bojjhā … Sirīmā … Padumā … Sutanā … Manujā … Uttarā … Muttā … Khemā … Somā … Rucī … Cundī … Bimbī … Sumanā … Mallikā … Tissā … Tissamātā … Soṇā … Soṇā's mother … Kāṇā … Kāṇamātā … Uttarā Nanda's mother … Visākhā Migāra's mother … the lay woman Khujjuttarā … the lay woman Sāmāvatī … Suppavāsā the Koliyan … the lay woman Suppiyā … the housewife Nakula's mother …

AN 8.118

AN 8.118
Untitled Discourse on Greed (1st)

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“For insight into greed, eight things should be developed. What eight? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, and right immersion. For insight into greed, these eight things should be developed.”

AN 8.119

AN 8.119
Untitled Discourse on Greed (2nd)

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“For insight into greed, eight things should be developed. What eight? Perceiving form internally, they see forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ Perceiving form internally, they see forms externally, limitless, both pretty and ugly. … Not perceiving form internally, they see forms externally, limited, both pretty and ugly. … Not perceiving form internally, they see forms externally, limitless, both pretty and ugly. … Not perceiving form internally, they see forms externally, blue, with blue color and blue appearance. … yellow … red … Not perceiving form internally, they see forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ For insight into greed, these eight things should be developed.”

AN 8.120

AN 8.120
Untitled Discourse on Greed (3rd)

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“For insight into greed, eight things should be developed. What eight? Having physical form, they see forms … not perceiving form internally, they see forms externally … they’re focused only on beauty … going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they enter and remain in the dimension of infinite space … going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, they enter and remain in the dimension of infinite consciousness … going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness … going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception … going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling … For insight into greed, these eight things should be developed.”

AN 8.121-147

AN 8.121–147
Untitled Discourses on Greed

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“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these eight things should be developed.”

AN 8.148-627

AN 8.148–627
Untitled Discourses on Hate, Etc.

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"Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence these eight things should be developed."

The Book of the Eights is finished.

AN 9.1

AN 9.1
Awakening
Sambodhisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants:

"Mendicants, if wanderers of other religions were to ask: 'Reverends, what is the vital condition for the development of the awakening factors?' How would you answer them?"

"Our teachings are rooted in the Buddha. … The mendicants will listen and remember it."

"Well then, mendicants, listen and apply your mind well, I will speak."

"Yes, sir," they replied. The Buddha said this:

"Mendicants, if wanderers of other religions were to ask: 'Reverends, what is the vital condition for the development of the awakening factors?' You should answer them:

'It's when a mendicant has good friends, companions, and associates. This is the first vital condition for the development of the awakening factors.

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. This is the second vital condition for the development of the awakening factors.

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third vital condition for the development of the awakening factors.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth vital condition for the development of the awakening factors.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth vital condition for the development of the awakening factors.'

A mendicant with good friends, companions, and associates can expect to be ethical …

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

A mendicant with good friends, companions, and associates can expect to live with energy roused up …

A mendicant with good friends, companions, and associates can expect to be wise …

But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

AN 9.2

AN 9.2
Supported
Nissayasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of being ‘supported’. How is a mendicant who is supported defined?”

“Mendicant, if a mendicant supported by faith gives up the unskillful and develops the skillful, the unskillful is actually given up by them.

If a mendicant supported by conscience …

If a mendicant supported by prudence …

If a mendicant supported by energy …

If a mendicant supported by wisdom gives up the unskillful and develops the skillful, the unskillful is actually given up by them. What’s been given up is completely given up when it has been given up by seeing with noble wisdom.

But then, a mendicant grounded on these five things should rely on four things. What four? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That’s how a mendicant is supported.”

AN 9.3

AN 9.3
With Meghiya
Meghiyasutta

At one time the Buddha was staying near Cālikā, on the Cālikā mountain.

Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms."

"Please, Meghiya, go at your convenience."

Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā river. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove.

It occurred to him, "Oh, this mango grove is lovely and delightful! This is good enough for striving for a gentleman wanting to strive. If the Buddha allows me, I'll come back to this mango grove to meditate."

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding, "If the Buddha allows me, I'll go back to that mango grove to meditate."

"We're alone, Meghiya. Wait until another mendicant comes."

For a second time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."

"We're alone, Meghiya. Wait until another mendicant comes."

For a third time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate."

"Meghiya, since you speak of striving in meditation, what can I say? Please, Meghiya, go at your convenience."

Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day's meditation. But while Meghiya was meditating in

that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

Then he thought, “Oh, how incredible, how amazing! I’ve gone forth from the lay life to homelessness out of faith, but I’m still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts.”

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened.

“Meghiya, when the heart’s release is not ripe, five things help it ripen. What five?

Firstly, a mendicant has good friends, companions, and associates. This is the first thing …

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the second thing …

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart, when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is the third thing …

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart’s release is not ripe, helps it ripen.

A mendicant with good friends, companions, and associates can expect to be ethical …

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

A mendicant with good friends, companions, and associates can expect to be energetic …

A mendicant with good friends, companions, and associates can expect to be wise …

But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

AN 9.4

AN 9.4
With Nandaka
Nandakasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time Venerable Nandaka was educating, encouraging, firing up, and inspiring the mendicants in the assembly hall with a Dhamma talk. Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He stood outside the door waiting for the talk to end. When he knew the talk had ended he cleared his throat and knocked with the latch. The mendicants opened the door for the Buddha, and he entered the assembly hall, where he sat on the seat spread out.

He said to Nandaka, "Nandaka, that was a long exposition of the teaching you gave to the mendicants. My back was aching while I stood outside the door waiting for the talk to end."

When he said this, Nandaka felt embarrassed and said to the Buddha, "Sir, we didn't know that the Buddha was standing outside the door. If we'd known, I wouldn't have said so much."

Then the Buddha, knowing that Nandaka was embarrassed, said to him, "Good, good, Nandaka! It's appropriate for gentlemen like you, who have gone forth in faith from the lay life to homelessness, to sit together for a Dhamma talk. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence.

Nandaka, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I become faithful and ethical?' When a mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but does not get internal serenity of heart. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I become faithful and ethical and get internal serenity of heart?' When a mendicant is faithful and ethical and gets internal serenity of heart, they're complete in that respect.

A mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect. In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect, and should fulfill it, thinking, 'How can I

become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?'

When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect."

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Then soon after the Buddha left, Venerable Nandaka said to the mendicants, "Just now, reverends, the Buddha explained a spiritual practice that's entirely full and pure in four statements, before getting up from his seat and entering his dwelling:

'Nandaka, a mendicant is faithful but not ethical. So they're incomplete in that respect, and should fulfill it, thinking, "How can I become faithful and ethical?" When a mendicant is faithful and ethical, they're complete in that respect.

A mendicant is faithful and ethical, but does not get internal serenity of heart. …

They get internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect. Suppose, Nandaka, there was a four-footed animal that was lame and disabled. It would be incomplete in that respect. In the same way, a mendicant is faithful, ethical, and gets internal serenity of heart, but they don't get the higher wisdom of discernment of principles. So they're incomplete in that respect, and should fulfill it, thinking: "How can I become faithful and ethical and get internal serenity of heart and get the higher wisdom of discernment of principles?" When a mendicant is faithful and ethical and gets internal serenity of heart and gets the higher wisdom of discernment of principles, they're complete in that respect.'

Reverends, there are these five benefits of listening to the teachings at the right time and discussing the teachings at the right time. What five?

Firstly, a mendicant teaches the mendicants the Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that's entirely full and pure. Whenever they do this, they become liked and approved by the Teacher, respected and admired. This is the first benefit …

Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, they feel inspired by the meaning and the teaching in that Dhamma. This is the second benefit …

Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, they see the meaning of a deep saying in that Dhamma with penetrating wisdom. This is the third benefit …

Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, their spiritual companions esteem them more highly, thinking, 'For sure this venerable has attained or will attain.' This is the fourth benefit …

Furthermore, a mendicant teaches the mendicants the Dhamma … Whenever they do this, there may be trainee mendicants present, who haven't achieved their heart's desire, but live aspiring to the supreme sanctuary from the yoke. Hearing that teaching, they rouse energy for attaining the unattained, achieving the unachieved, and realizing the unrealized. There may be perfected mendicants present, who have ended the defilements, completed the spiritual journey, done what had to be done, laid down the burden, achieved their own goal, utterly ended the fetters of rebirth, and are rightly freed through enlightenment. Hearing that teaching, they simply live happily in the present life. This is the fifth benefit …

These are the five benefits of listening to the teachings at the right time and discussing the teachings at the right time."

AN 9.5

AN 9.5
Powers
Balasutta

“Mendicants, there are these four powers. What four? The powers of wisdom, energy, blamelessness, and inclusiveness.

And what is the power of wisdom? One has clearly seen and clearly contemplated with wisdom those qualities that are skillful and considered to be skillful; those that are unskillful … blameworthy … blameless … dark … bright … to be cultivated … not to be cultivated … not worthy of the noble ones … worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of wisdom.

And what is the power of energy? One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to give up those qualities that are unskillful and considered to be unskillful; those that are blameworthy … dark … not to be cultivated … not worthy of the noble ones and considered to be not worthy of the noble ones. One generates enthusiasm, tries, makes an effort, exerts the mind, and strives to gain those qualities that are skillful and considered to be skillful; those that are blameless … bright … to be cultivated … worthy of the noble ones and considered to be worthy of the noble ones. This is called the power of energy.

And what is the power of blamelessness? It’s when a noble disciple has blameless conduct by way of body, speech, and mind. This is called the power of blamelessness.

And what is the power of inclusiveness? There are these four ways of being inclusive. Giving, kindly words, taking care, and equality. The best of gifts is the gift of the teaching. The best sort of kindly speech is to teach the Dhamma again and again to someone who is engaged and who actively listens. The best way of taking care is to encourage, settle, and ground the unfaithful in faith, the unethical in ethics, the stingy in generosity, and the ignorant in wisdom. The best kind of equality is the equality of a stream-enterer with another stream-enterer, a once-returner with another once-returner, a non-returner with another non-returner, and a perfected one with another perfected one. This is called the power of inclusiveness. These are the four powers.

A noble disciple who has these four powers has got past five fears. What five? Fear regarding livelihood, disrepute, feeling insecure in an assembly, death, and bad rebirth.

Then that noble disciple reflects: ‘I have no fear regarding livelihood. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might fear for their livelihood. A lazy person might fear for their livelihood. A person who does blameworthy things by way of body, speech, and mind might fear for their livelihood. A person who does not include others might fear for their

livelihood. I have no fear of disrepute … I have no fear about feeling insecure in an assembly … I have no fear of death … I have no fear of a bad rebirth. Why would I be afraid of that? I have these four powers: the powers of wisdom, energy, blamelessness, and inclusiveness. A witless person might be afraid of a bad rebirth. A lazy person might be afraid of a bad rebirth. A person who does blameworthy things by way of body, speech, and mind might be afraid of a bad rebirth. A person who does not include others might be afraid of a bad rebirth.'

A noble disciple who has these four powers has got past these five fears."

AN 9.6

AN 9.6
Association
Sevanāsutta

There Sāriputta addressed the mendicants:

“Reverends, you should distinguish two kinds of people: those you should associate with, and those you shouldn’t associate with. You should distinguish two kinds of robes: those you should wear, and those you shouldn’t wear. You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn’t eat. You should distinguish two kinds of lodging: those you should frequent, and those you shouldn’t frequent. You should distinguish two kinds of market town: those you should frequent, and those you shouldn’t frequent. You should distinguish two kinds of country: those you should frequent, and those you shouldn’t frequent.

You should distinguish two kinds of people: those you should associate with, and those you shouldn’t associate with.’ That’s what I said, but why did I say it? Well, should you know of a person: ‘When I associate with this person, unskillful qualities grow, and skillful qualities decline. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.’ In this case you should leave that person at that very time of the day or night, without asking. You shouldn’t follow them.

Whereas, should you know of a person: ‘When I associate with this person, unskillful qualities grow, and skillful qualities decline. But the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. However, the goal of the ascetic life for which I went forth from the lay life to homelessness is not being fully developed.’ In this case you should leave that person after reflecting, without asking. You shouldn’t follow them.

Well, should you know of a person: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are hard to come by. But the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person after appraisal. You shouldn’t leave them.

Whereas, should you know of a person: ‘When I associate with this person, unskillful qualities decline, and skillful qualities grow. And the necessities of life that a renunciate requires—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. And the goal of the ascetic life for which I went forth from the lay life to homelessness is being fully developed.’ In this case you should follow that person. You

shouldn't leave them, even if they send you away. 'You should distinguish two kinds of people: those you should associate with, and those you shouldn't associate with.' That's what I said, and this is why I said it.

'You should distinguish two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, but why did I say it? Well, should you know of a robe: 'When I wear this robe, unskillful qualities grow, and skillful qualities decline.' You should not wear that kind of robe. Whereas, should you know of a robe: 'When I wear this robe, unskillful qualities decline, and skillful qualities grow.' You should wear that kind of robe. 'You should distinguish two kinds of robes: those you should wear, and those you shouldn't wear.' That's what I said, and this is why I said it.

'You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, but why did I say it? Well, should you know of almsfood: 'When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.' You should not eat that kind of almsfood. Whereas, should you know of almsfood: 'When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.' You should eat that kind of almsfood. 'You should distinguish two kinds of almsfood: that which you should eat, and that which you shouldn't eat.' That's what I said, and this is why I said it.

'You should distinguish two kinds of lodging: those you should frequent, and those you shouldn't frequent.' That's what I said, but why did I say it? Well, should you know of a lodging: 'When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of lodging. Whereas, should you know of a lodging: 'When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.' You should frequent that kind of lodging. 'You should distinguish two kinds of lodging: those you should frequent, and those you shouldn't frequent.' That's what I said, and this is why I said it.

'You should distinguish two kinds of market town: those you should frequent, and those you shouldn't frequent.' That's what I said, but why did I say it? Well, should you know of a market town: 'When I frequent this market town, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of village or town. Whereas, should you know of a market town: 'When I frequent this market town, unskillful qualities decline, and skillful qualities grow.' You should frequent that kind of village or town. 'You should distinguish two kinds of market town: those you should frequent, and those you shouldn't frequent.' That's what I said, and this is why I said it.

'You should distinguish two kinds of country: those you should frequent, and those you shouldn't frequent.' That's what I said, but why did I say it? Well, should you know of a country: 'When I frequent this country, unskillful qualities grow, and skillful qualities decline.' You should not frequent that kind of country. Whereas, should you know of a country: 'When I frequent this country, unskillful qualities decline, and skillful qualities grow.' You should frequent that kind of country. 'You should distinguish two kinds of country: those you should frequent, and those you shouldn't frequent.' That's what I said, and this is why I said it."

AN 9.7

AN 9.7
With Sutavā the Wanderer
Sutavāsutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the wanderer Sutavā went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Sir, one time the Buddha was staying right here in Rājagaha, the Mountainfold. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

"Indeed, Sutavā, you properly heard, learned, applied the mind, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person. And they can't make decisions prejudiced by favoritism, hostility, stupidity, or cowardice.' In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

AN 9.8

AN 9.8
With the Wanderer Sajjha
Sajjhasutta

At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the wanderer Sajjha went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

"Sir, one time the Buddha was staying right here in Rājagaha, the Mountainfold. There I heard and learned this in the presence of the Buddha: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in five respects. A mendicant with defilements ended can't deliberately take the life of a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they did as a lay person.' I trust I properly heard, learned, applied the mind, and remembered that from the Buddha?"

"Indeed, Sajjha, you properly heard, learned, applied the mind, and remembered that. In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in nine respects. A mendicant with defilements ended can't deliberately kill a living creature, take something with the intention to steal, have sex, tell a deliberate lie, or store up goods for their own enjoyment like they used to as a lay person. And they can't abandon the Buddha, the teaching, the Saṅgha, or the training.' In the past, as today, I say this: 'A mendicant who is perfected—with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment—can't transgress in these nine respects.'"

AN 9.9

AN 9.9
Persons
Puggalasutta

“Mendicants, these nine people are found in the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And the ordinary person. These are the nine people found in the world.”

AN 9.10

AN 9.10
Worthy of Offerings Dedicated to the Gods
Āhuneyyasutta

“Mendicants, these nine people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What nine? The perfected one and the one practicing for perfection. The non-returner and the one practicing to realize the fruit of non-return. The once-returner and the one practicing to realize the fruit of once-return. The stream-enterer and the one practicing to realize the fruit of stream-entry. And a member of the spiritual family. These are the nine people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 9.11

AN 9.11
Sāriputta's Lion's Roar
Sīhanādasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Sāriputta went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, I have completed the rainy season residence at Sāvatthī. I wish to depart to wander the countryside."

"Please, Sāriputta, go at your convenience." Then Sāriputta got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

And then, not long after Sāriputta had left, a certain monk said to the Buddha, "Sir, Venerable Sāriputta attacked me and left without saying sorry."

So the Buddha addressed one of the monks, "Please, monk, in my name tell Sāriputta that the teacher summons him."

"Yes, sir," that monk replied. He went to Sāriputta and said to him, "Reverend Sāriputta, the teacher summons you."

"Yes, reverend," Sāriputta replied.

Now at that time the venerables Mahāmoggallāna and Ānanda took a key and went from dwelling to dwelling, saying: "Come forth, venerables! Come forth, venerables! Now Venerable Sāriputta will roar his lion's roar in the presence of the Buddha!"

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Sāriputta, one of your spiritual companions has made this complaint: 'Venerable Sāriputta attacked me and left without saying sorry.'"

"Sir, someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose they were to toss both clean and unclean things on the earth, like feces, urine, spit, pus, and blood. The earth isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the earth, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose they were to wash both clean and unclean things in water, like feces, urine, spit, pus, and blood. The water isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like water, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose a fire were to burn both clean and unclean things, like feces, urine, spit, pus, and blood. The fire isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like fire, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose the wind was to blow on both clean and unclean things, like feces, urine, spit, pus, and blood. The wind isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like the wind, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose a rag was to wipe up both clean and unclean things, like feces, urine, spit, pus, and blood. The rag isn't horrified, repelled, and disgusted because of this. In the same way, I live with a heart like a rag, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose a boy or girl of a corpse-worker tribe, holding a pot and clad in rags, were to enter a town or village. They'd enter with a humble mind. In the same way, I live with a heart like a boy or girl of a corpse-worker tribe, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose there was a bull with his horns cut, gentle, well tamed and well trained. He'd wander from street to street and square to square without hurting anyone with his feet or horns. In the same way, I live with a heart like a bull with horns cut, abundant, expansive, limitless, free of enmity and ill will. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose there was a woman or man who was young, youthful, and fond of adornments, and had bathed their head. If the carcass of a snake or a dog or a human were hung around their neck, they'd be horrified, repelled, and disgusted. In the same way, I'm horrified, repelled, and disgusted by this rotten body. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry.

Suppose someone was to carry around a bowl of fat that was leaking and oozing from holes and cracks. In the same way, I carry around this body that's leaking and oozing from holes and cracks. Someone who had not established mindfulness of the body might well attack one of their spiritual companions and leave without saying sorry."

Then that monk rose from his seat, placed his robe over one shoulder, bowed with his head at the Buddha's feet, and said, "I have made a mistake, sir. It was foolish, stupid, and unskillful of me to speak ill of Venerable Sāriputta with an incorrect, hollow, false, untruthful claim. Please, sir, accept my mistake for what it is, so I will restrain myself in future."

"Indeed, monk, you made a mistake. It was foolish, stupid, and unskillful of you to act in that way. But since you have recognized your mistake for what it is, and have dealt with it properly, I accept it. For it is growth in the training of the Noble One to recognize a mistake for what it is, deal with it properly, and commit to restraint in the future."

Then the Buddha said to Venerable Sāriputta, "Sāriputta, forgive that silly man before his head explodes into seven pieces right here."

"I will pardon that venerable if he asks me: 'May the venerable please pardon me too.'"

AN 9.12

AN 9.12
With Something Left Over
Saupādisesasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Sāriputta robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't I visit the monastery of the wanderers of other religions?" Then he went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side.

Now at that time while those wanderers of other religions were sitting together this discussion came up among them:

"Reverends, no-one who dies with something left over is exempt from hell, the animal realm, or the ghost realm. They're not exempt from places of loss, bad places, the underworld."

Sāriputta neither approved nor dismissed that statement of the wanderers of other religions. He got up from his seat, thinking, "I will learn the meaning of this statement from the Buddha himself."

Then Sāriputta wandered for alms in Sāvatthī. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Sāriputta, these foolish, incompetent wanderers following other religions: who are they to know whether someone has something left over or not?

There are these nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld. What nine?

There's a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they're extinguished between one life and the next. This is the first person …

Furthermore, there's a person who has fulfilled ethics and immersion, but has limited wisdom. With the ending of the five lower fetters they're extinguished upon landing. This is the second person …

With the ending of the five lower fetters they're extinguished without extra effort. This is the third person …

With the ending of the five lower fetters they're extinguished with extra effort. This is the fourth person …

With the ending of the five lower fetters they head upstream, going to the Akaniṭṭha realm. This is the fifth person …

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, and the weakening of greed, hate, and delusion, they're a once-returner. They come back to this world once only, then make an end of suffering. This is the sixth person …

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they're a one-seeder. They will be reborn just one time in a human existence, then make an end of suffering. This is the seventh person …

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they go from family to family. They will transmigrate between two or three families and then make an end of suffering. This is the eighth person …

Furthermore, there's a person who has fulfilled ethics, but has limited immersion and wisdom. With the ending of three fetters, they have at most seven rebirths. They will transmigrate at most seven times among gods and humans and then make an end of suffering. This is the ninth person …

These foolish, incompetent wanderers following other religions: who are they to know whether someone has something left over or not? These are the nine people who, dying with something left over, are exempt from hell, the animal realm, and the ghost realm. They're exempt from places of loss, bad places, the underworld.

Up until now, Sāriputta, I have not felt the need to give this exposition of the teaching to the monks, nuns, laymen, and laywomen. Why is that? For I didn't want those who heard it to introduce negligence. However, I have spoken it in order to answer your question."

AN 9.13

AN 9.13
With Koṭṭhita
Koṭṭhikasutta

Then Venerable Mahākoṭṭhita went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Reverend Sāriputta, is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in this life be experienced by me in lives to come’?”

“Certainly not, reverend.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced in lives to come be experienced by me in this life’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as pleasant be experienced by me as painful’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced as painful be experienced by me as pleasant’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when ripe be experienced by me when unripe’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced when unripe be experienced by me when ripe’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a lot be experienced by me a little’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced a little be experienced by me a lot’?”

“Certainly not.”

“Is the spiritual life lived under the Buddha for this purpose: ‘May deeds to be experienced by me be not experienced’?”

“Certainly not.”

“Then is the spiritual life lived under the Buddha for this purpose: ‘May deeds not to be experienced be experienced’?”

“Certainly not.”

“Reverend Sāriputta, when you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in this life are experienced in lives to come, you said, ‘Certainly not’.

When you were asked whether the spiritual life was lived under the Buddha so that deeds to be experienced in lives to come are experienced in this life …

deeds to be experienced as pleasant are experienced as painful …

deeds to be experienced as painful are experienced as pleasant …

deeds to be experienced when ripe are experienced when unripe …

deeds to be experienced when unripe are experienced when ripe …

deeds to be experienced a lot are experienced a little …

deeds to be experienced a little are experienced a lot …

deeds to be experienced are not experienced …

When you were asked whether the spiritual life was lived under the Buddha so that deeds not to be experienced are experienced, you said, ‘Certainly not.’ Then what exactly is the purpose of leading the spiritual life under the Buddha?”

“Reverend, the spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend that which is unknown, unseen, unattained, unrealized, and uncomprehended.”

“But what is the unknown, unseen, unattained, unrealized, and uncomprehended?”

“‘This is suffering.’ … ‘This is the origin of suffering.’ … ‘This is the cessation of suffering.’ … ‘This is the practice that leads to the cessation of suffering.’ … This is the unknown, unseen, unattained, unrealized, and uncomprehended. The spiritual life is lived under the Buddha to know, see, attain, realize, and comprehend this.”

AN 9.14

AN 9.14
With Samiddhi
Samiddhisutta

Then Venerable Samiddhi went up to Venerable Sāriputta, bowed, and sat to one side. Venerable Sāriputta said to him:

“Samiddhi, based on what do thoughts arise in a person?”

“Based on name and form, sir.”

“Where do they become diversified?”

“In the elements.”

“What is their origin?”

“Contact is their origin.”

“What is their meeting place?”

“Feeling is their meeting place.”

“What is their chief?”

“Immersion is their chief.”

“What is their ruler?”

“Mindfulness is their ruler.”

“What is their overseer?”

“Wisdom is their overseer.”

“What is their core?”

“Freedom is their core.”

“What is their culmination?”

“They culminate in freedom from death.”

“Samiddhi, when you were asked what is the basis on which thoughts arise in a person, you answered ‘name and form’. When you were asked … what is their culmination, you

answered ‘freedom from death’. Good, good, Samiddhi! It’s good that you answered each question. But don’t get conceited because of that.”

AN 9.15

AN 9.15
The Simile of the Boil
Gaṇḍasutta

“Mendicants, suppose there was a boil that was many years old. And that boil had nine orifices that were continually open wounds. Whatever oozed out of them would be filthy, stinking, and disgusting. Whatever leaked out them would be filthy, stinking, and disgusting.

‘Boil’ is a term for this body made up of the four primary elements, produced by mother and father, built up from rice and porridge, liable to impermanence, to wearing away and erosion, to breaking up and destruction. And that boil has nine orifices that are continually open wounds. Whatever oozes out of them is filthy, stinking, and disgusting. Whatever leaks out of them is filthy, stinking, and disgusting. So, mendicants, have no illusion about this body.”

AN 9.16

AN 9.16
Perceptions
Saññāsutta

“Mendicants, these nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. These nine perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 9.17

AN 9.17
Families
Kulasutta

“Mendicants, visiting a family with nine factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile. What nine? They don’t politely rise, bow, or offer a seat. They hide what they have. Even when they have much they give little. Even when they have refined things they give coarse things. They give carelessly, not carefully. They don’t sit nearby to listen to the teachings. When you’re speaking, they don’t listen well. Visiting a family with these nine factors is not worthwhile, or if you’ve already arrived, sitting down is not worthwhile.

Visiting a family with nine factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile. What nine? They politely rise, bow, and offer a seat. They don’t hide what they have. When they have much they give much. When they have refined things they give refined things. They give carefully, not carelessly. They sit nearby to listen to the teachings. When you’re speaking, they listen well. Visiting a family with these nine factors is worthwhile, or if you’ve already arrived, sitting down is worthwhile.”

AN 9.18

AN 9.18
The Sabbath with Nine Factors
Navaṅguposathasutta

“Mendicants, the observance of the sabbath with its nine factors is very fruitful and beneficial and splendid and bountiful. And how should it be observed?

It’s when a noble disciple reflects: ‘As long as they live, the perfected ones give up killing living creatures, renouncing the rod and the sword. They are scrupulous and kind, and live full of compassion for all living beings. I, too, for this day and night will give up killing living creatures, renouncing the rod and the sword. I’ll be scrupulous and kind, and live full of compassion for all living beings. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its first factor. …

‘As long as they live, the perfected ones give up high and luxurious beds. They sleep in a low place, either a small bed or a straw mat. I, too, for this day and night will give up high and luxurious beds. I’ll sleep in a low place, either a small bed or a straw mat. I will observe the sabbath by doing as the perfected ones do in this respect.’ This is its eighth factor.

They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. This is its ninth factor.

The observance of the sabbath with its nine factors in this way is very fruitful and beneficial and splendid and bountiful.”

AN 9.19

AN 9.19
A Deity
Devatāsutta

“Mendicants, tonight, several glorious deities, lighting up the entire Jeta’s Grove, came to me, bowed, stood to one side, and said to me: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, but we didn’t bow. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them and bowed, but we didn’t offer a seat. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose for them, bowed, and offered a seat, but we didn’t share as best we could. …’

‘… we didn’t sit nearby to listen to the teachings. …’

‘… we didn’t actively listen to the teachings. …’

‘… we didn’t memorize the teachings. …’

‘… we didn’t examine the meaning of teachings we’d memorized. …’

‘… having understood the meaning and the teaching, we didn’t practice accordingly. And so, having not fulfilled our duty, full of remorse and regret, we were reborn in a lesser realm.’

Then several other deities came to me and said: ‘Sir, formerly when we were human beings, renunciates came to our homes. We politely rose, bowed, and offered them a seat. We shared as best we could. We sat nearby to listen to the teachings, lent an ear, memorized them, and examined their meaning. Understanding the teaching and the meaning we practiced accordingly. And so, having fulfilled our duty, free of remorse and regret, we were reborn in a superior realm.’

Here, mendicants, are these roots of trees, and here are these empty huts. Practice absorption, mendicants! Don’t be negligent! Don’t regret it later, like those former deities.”

AN 9.20

AN 9.20
About Velāma
Velāmasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Householder, I wonder whether your family gives gifts?"

"It does, sir. But only coarse gruel with pickles."

"Householder, someone might give a gift that's either coarse or fine. But they give it carelessly, thoughtlessly, not with their own hand. They give the dregs, and they give without consideration for consequences. Then wherever the result of any such gift manifests, their mind doesn't incline toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers don't want to listen to them. They don't actively listen or try to understand. Why is that? Because that is the result of deeds done carelessly.

Someone might give a gift that's either coarse or fine. And they give it carefully, thoughtfully, with their own hand. They don't give the dregs, and they give with consideration for consequences. Then wherever the result of any such gift manifests, their mind inclines toward enjoyment of nice food, clothes, vehicles, or the five refined kinds of sensual stimulation. And their children, wives, bondservants, servants, and workers want to listen. They actively listen and try to understand. Why is that? Because that is the result of deeds done carefully.

Once upon a time, householder, there was a brahmin named Velāma. He gave the following gift, a great offering. 84,000 gold bowls filled with silver. 84,000 silver bowls filled with gold. 84,000 bronze bowls filled with gold coins. 84,000 elephants with gold adornments and banners, covered with gold netting. 84,000 chariots upholstered with the hide of lions, tigers, and leopards, and cream rugs, with gold adornments and banners, covered with gold netting. 84,000 milk cows with silken reins and bronze pails. 84,000 maidens bedecked with jeweled earrings. 84,000 couches spread with woolen covers—shag-piled, pure white, or embroidered with flowers—and spread with a fine deer hide, with canopies above and red pillows at both ends. 8,400,000,000 fine cloths of linen, cotton, silk, and wool. And who can say how much food, drink, snacks, meals, refreshments, and beverages? It seemed like an overflowing river.

Householder, you might think: 'Surely the brahmin Velāma must have been someone else at that time?' But you should not see it like this. I myself was the brahmin Velāma at that time. I gave that gift, a great offering. But at that event there was no-one worthy of a religious donation, and no-one to purify the religious donation.

It would be more fruitful to feed one person accomplished in view than that great offering of Velāma.

It would be more fruitful to feed one once-returner than a hundred persons accomplished in view.

It would be more fruitful to feed one non-returner than a hundred once-returners.

It would be more fruitful to feed one perfected one than a hundred non-returners.

It would be more fruitful to feed one independent Buddha than a hundred perfected ones.

It would be more fruitful to feed one Realized One, a perfected one, a fully awakened Buddha than a hundred independent Buddhas.

It would be more fruitful to feed the mendicant Saṅgha headed by the Buddha than to feed one Realized One, a perfected one, a fully awakened Buddha.

It would be more fruitful to build a dwelling especially for the Saṅgha of the four quarters than to feed the mendicant Saṅgha headed by the Buddha.

It would be more fruitful to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart than to build a dwelling for the Saṅgha of the four quarters.

It would be more fruitful to undertake the training rules—not to kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence—than to go for refuge to the Buddha, the teaching, and the Saṅgha with a confident heart.

It would be more fruitful to develop a heart of love—even just as long as it takes to pull a cow's udder—than to undertake the training rules.

It would be more fruitful to develop the perception of impermanence—even for as long as a finger-snap—than to do all of these things, including developing a heart of love for as long as it takes to pull a cow's udder."

AN 9.21

AN 9.21
In Three Particulars
Tiṭhānasutta

“The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in three particulars. What three? They’re selfless and not possessive. They have a fixed life span. They have a distinctive nature. The humans of Uttarakuru surpass the Gods of the Thirty-Three and the humans of India in these three particulars.

The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in three particulars. What three? Divine life span, beauty, and happiness. The Gods of the Thirty-Three surpass the humans of Uttarakuru and India in these three particulars.

The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in three particulars. What three? Bravery, mindfulness, and the spiritual life is lived here. The humans of India surpass the humans of Uttarakuru and the Gods of the Thirty-Three in these three particulars.”

AN 9.22

AN 9.22
A Wild Colt
Assakhaḷuṅkasutta

“Mendicants, I will teach you about three wild colts and three wild people; three excellent horses and three excellent people; and three fine thoroughbred horses and three fine thoroughbred people. Listen and apply your mind well, I will speak.

And what are the three wild colts? One wild colt is fast, but not beautiful or well proportioned. Another wild colt is fast and beautiful, but not well proportioned. While another wild colt is fast, beautiful, and well proportioned. These are the three wild colts.

And what are the three wild people? One wild person is fast, but not beautiful or well proportioned. Another wild person is fast and beautiful, but not well proportioned. While another wild person is fast, beautiful, and well proportioned.

And how is a wild person fast, but not beautiful or well proportioned? It’s when a mendicant truly understands: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. But when asked a question about the teaching or training, they falter without answering. This is how they’re not beautiful, I say. And they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how a wild person is fast, but not beautiful or well proportioned.

And how is a wild person fast and beautiful, but not well proportioned? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. But they don’t receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re not well proportioned, I say. This is how a wild person is fast and beautiful, but not well proportioned.

And how is a wild person fast, beautiful, and well proportioned? They truly understand: ‘This is suffering’ … ‘This is the origin of suffering’ … ‘This is the cessation of suffering’ … ‘This is the practice that leads to the cessation of suffering’. This is how they’re fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they’re beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they’re well proportioned, I say. This is how a wild person is fast, beautiful, and well proportioned. These are the three wild people.

And what are the three excellent horses? One excellent horse … is fast, beautiful, and well proportioned. These are the three excellent horses.

What are the three excellent people? One excellent person … is fast, beautiful, and well proportioned.

And how is an excellent person … fast, beautiful, and well proportioned? It's when a mendicant, with the ending of the five lower fetters, is reborn spontaneously. They're extinguished there, and are not liable to return from that world. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how an excellent person fast, beautiful, and well proportioned. These are the three excellent people.

And what are the three fine thoroughbred horses? One fine thoroughbred horse … is fast, beautiful, and well proportioned. These are the three fine thoroughbred horses.

And what are the three fine thoroughbred people? One fine thoroughbred person … is fast, beautiful, and well proportioned.

And how is a fine thoroughbred person … fast, beautiful, and well proportioned? It's a mendicant who realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. This is how they're fast, I say. When asked a question about the teaching or training, they answer without faltering. This is how they're beautiful, I say. They receive robes, almsfood, lodgings, and medicines and supplies for the sick. This is how they're well proportioned, I say. This is how a fine thoroughbred person is fast, beautiful, and well proportioned. These are the three fine thoroughbred people."

AN 9.23

AN 9.23
Rooted in Craving
Taṇhāmūlakasutta

“Mendicants, I will teach you about nine things rooted in craving. And what are the nine things rooted in craving? Craving is a cause of seeking. Seeking is a cause of gaining material possessions. Gaining material possessions is a cause of evaluation. Evaluation is a cause of desire and lust. Desire and lust is a cause of attachment. Attachment is a cause of ownership. Ownership is a cause of stinginess. Stinginess is a cause of safeguarding. Owing to safeguarding, many bad, unskillful things come to be: taking up the rod and the sword, quarrels, arguments, and fights, accusations, divisive speech, and lies. These are the nine things rooted in craving.”

AN 9.24

AN 9.24
Abodes of Sentient Beings
Sattāvāsasutta

“Mendicants, there are nine abodes of sentient beings. What nine?

There are sentient beings that are diverse in body and diverse in perception, such as human beings, some gods, and some beings in the underworld. This is the first abode of sentient beings.

There are sentient beings that are diverse in body and unified in perception, such as the gods reborn in Brahmā’s Host through the first absorption. This is the second abode of sentient beings.

There are sentient beings that are unified in body and diverse in perception, such as the gods of streaming radiance. This is the third abode of sentient beings.

There are sentient beings that are unified in body and unified in perception, such as the gods replete with glory. This is the fourth abode of sentient beings.

There are sentient beings that are non-percipient and do not experience anything, such as the gods who are non-percipient beings. This is the fifth abode of sentient beings.

There are sentient beings that have gone totally beyond perceptions of form. With the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, they have been reborn in the dimension of infinite space. This is the sixth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite space. Aware that ‘consciousness is infinite’, they have been reborn in the dimension of infinite consciousness. This is the seventh abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of infinite consciousness. Aware that ‘there is nothing at all’, they have been reborn in the dimension of nothingness. This is the eighth abode of sentient beings.

There are sentient beings that have gone totally beyond the dimension of nothingness. They have been reborn in the dimension of neither perception nor non-perception. This is the ninth abode of sentient beings.

These are the nine abodes of sentient beings.”

AN 9.25

AN 9.25
Consolidated by Wisdom
Paññāsutta

“Mendicants, when a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’

And how is a mendicant’s mind well consolidated with wisdom? The mind is well consolidated with wisdom when they know: ‘My mind is without greed.’ … ‘My mind is without hate.’ … ‘My mind is without delusion.’ … ‘My mind is not liable to become greedy.’ … ‘My mind is not liable to become hateful.’ … ‘My mind is not liable to become deluded.’ … ‘My mind is not liable to return to rebirth in the sensual realm.’ … ‘My mind is not liable to return to rebirth in the realm of luminous form.’ … ‘My mind is not liable to return to rebirth in the formless realm.’ When a mendicant’s mind has been well consolidated with wisdom it’s appropriate for them to say: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’”

AN 9.26

AN 9.26
The Simile of the Stone Pillar
Silāyūpasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

There Venerable Candikāputta addressed the mendicants, "Reverends, Devadatta teaches the mendicants like this: 'When a mendicant's mind is solidified by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'"

When he said this, Venerable Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'"

For a second time …

And for a third time Venerable Candikāputta addressed the mendicants …

And for a third time, Sāriputta said to him, "Reverend Candikāputta, Devadatta does not teach the mendicants like that. He teaches like this: 'When a mendicant's mind is well consolidated by heart, it's appropriate for them to say: "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'

And how is a mendicant's mind well consolidated by heart? The mind is well consolidated by heart when they know: 'My mind is without greed.' … 'My mind is without hate.' … 'My mind is without delusion.' … 'My mind is not liable to become greedy.' … 'My mind is not liable to become hateful.' … 'My mind is not liable to become deluded.' … 'My mind is not liable to return to rebirth in the sensual realm.' … 'My mind is not liable to return to rebirth in the realm of luminous form.' … 'My mind is not liable to return to rebirth in the formless realm.'

When a mendicant's mind is rightly freed like this, even if compelling sights come into the range of vision they don't occupy their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

Suppose there was a stone pillar, sixteen feet long. Eight feet were buried underground, and eight above ground. And violent storms were to blow up out of the east, the west, the north, and the south. They couldn't make it tremor and tremble and quake. Why is that?

It’s because that stone pillar is firmly embedded, with deep foundations. In the same way, when a mendicant’s mind is rightly freed like this, even if compelling sights come into the range of vision they don’t occupy their mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.

If even compelling sounds … smells … tastes … touches … and ideas come into the range of the mind they don’t occupy the mind. The mind remains unaffected. It is steady, imperturbable, observing disappearance.”

AN 9.27

AN 9.27
Dangers and Threats (1st)
Paṭhamaverasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Householder, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals …

Anyone who commits sexual misconduct …

Anyone who lies …

Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn't experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence.

These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It's when a noble disciple has experiential confidence in the Buddha: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.'

They have experiential confidence in the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.'

They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’

And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

AN 9.28

AN 9.28
Dangers and Threats (2nd)
Dutiyaverasutta

“Mendicants, when a noble disciple has quelled five dangers and threats, and has the four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals … commits sexual misconduct … lies … Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? When a noble disciple has experiential confidence in the Buddha … the teaching … the Saṅgha … And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

When a noble disciple has quelled these five dangers and threats, and has these four factors of stream-entry, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’”

AN 9.29

AN 9.29
Grounds for Resentment
Āghātavatthusutta

“Mendicants, there are nine grounds for resentment. What nine? Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong to someone I love’ … ‘They are doing wrong to someone I love’ … ‘They will do wrong to someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment. These are the nine grounds for resentment.”

AN 9.30

AN 9.30
Getting Rid of Resentment
Āghātapaṭivinayasutta

“Mendicants, there are these nine methods to get rid of resentment. What nine? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me …’ … ‘They will harm me …’ … ‘They harmed someone I love …’ … ‘They are harming someone I love …’ ‘They will harm someone I love …’ … ‘They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. These are the nine methods to get rid of resentment.”

AN 9.31

AN 9.31
Progressive Cessations
Anupubbanirodhasutta

“Mendicants, there are these nine progressive cessations. What nine?

For someone who has attained the first absorption, sensual perceptions have ceased.

For someone who has attained the second absorption, the placing of the mind and keeping it connected have ceased.

For someone who has attained the third absorption, rapture has ceased.

For someone who has attained the fourth absorption, breathing has ceased.

For someone who has attained the dimension of infinite space, the perception of form has ceased.

For someone who has attained the dimension of infinite consciousness, the perception of the dimension of infinite space has ceased.

For someone who has attained the dimension of nothingness, the perception of the dimension of infinite consciousness has ceased.

For someone who has attained the dimension of neither perception nor non-perception, the perception of the dimension of nothingness has ceased.

For someone who has attained the cessation of perception and feeling, perception and feeling have ceased.

These are the nine progressive cessations.”

AN 9.32

AN 9.32
Progressive Meditations
Anupubbavihārasutta

“Mendicants, there are these nine progressive meditations. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. These are the nine progressive meditations.”

AN 9.33

AN 9.33
The Nine Progressive Meditative Attainments
Anupubbavihārasamāpattisutta

“Mendicants, I will teach you the nine progressive meditative attainments … And what are the nine progressive meditative attainments?

Where sensual pleasures cease, and those who have thoroughly ended sensual pleasures meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where sensual pleasures cease’, they should be told: ‘Reverend, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. That’s where sensual pleasures cease.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Where the placing of the mind and keeping it connected cease, and those who have thoroughly ended the placing of the mind and keeping it connected meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where the placing of the mind and keeping it connected cease’, they should be told: ‘It’s when a mendicant, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. That’s where the placing of the mind and keeping it connected cease.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Where rapture ceases, and those who have thoroughly ended rapture meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where rapture ceases’, they should be told: ‘It’s when a mendicant, with the fading away of rapture, enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss”. That’s where rapture ceases.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

Where bliss with equanimity ceases, and those who have thoroughly ended bliss with equanimity meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where bliss with equanimity ceases’, they should be told: ‘It’s when a mendicant, giving up

pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's where bliss with equanimity ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where perceptions of form ceases, and those who have thoroughly ended perceptions of form meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where perceptions of form ceases', they should be told: 'It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enters and remains in the dimension of infinite space. That's where perceptions of form cease.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of infinite space ceases, and those who have thoroughly ended the perception of the dimension of infinite space meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of infinite space ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enters and remains in the dimension of infinite consciousness. That's where the perception of the dimension of infinite space ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of infinite consciousness ceases, and those who have thoroughly ended the perception of the dimension of infinite consciousness meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of infinite consciousness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enters and remains in the dimension of nothingness. That's where the perception of the dimension of infinite consciousness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of nothingness ceases, and those who have thoroughly ended the perception of the dimension of nothingness meditate, I say: 'Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.' If someone should say, 'I do not know or see where the perception of the dimension of nothingness ceases', they should be told: 'It's when a mendicant, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. That's where the perception of the dimension of nothingness ceases.' Clearly someone who is not devious or deceitful would approve and agree with that statement. They'd say 'Good!' and bowing down, they'd pay homage with joined palms.

Where the perception of the dimension of neither perception nor non-perception ceases, and those who have thoroughly ended the perception of the dimension of neither perception nor non-perception meditate, I say: ‘Clearly those venerables are desireless, extinguished, crossed over, and gone beyond in that respect.’ If someone should say, ‘I do not know or see where the perception of the dimension of neither perception nor non-perception ceases’, they should be told: ‘It’s when a mendicant, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. That’s where the perception of the dimension of neither perception nor non-perception ceases.’ Clearly someone who is not devious or deceitful would approve and agree with that statement. They’d say ‘Good!’ and bowing down, they’d pay homage with joined palms.

These are the nine progressive meditative attainments.”

AN 9.34

AN 9.34
Extinguishment is Bliss
Nibbānasukhasutta

At one time Venerable Sāriputta was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

There he addressed the mendicants: "Reverends, extinguishment is bliss! Extinguishment is bliss!"

When he said this, Venerable Udāyī said to him, "But Reverend Sāriputta, what's blissful about it, since nothing is felt?"

"The fact that nothing is felt is precisely what's blissful about it.

Reverend, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation. The pleasure and happiness that arise from these five kinds of sensual stimulation is called sensual pleasure.

First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. While a mendicant is in such a meditation, should perceptions accompanied by sensual pleasures beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by sensual pleasures beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That's the way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption. While a mendicant is in such a meditation, should perceptions accompanied by placing of the mind and keeping it connected beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by placing of the mind and keeping it connected beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, with the fading away of rapture, enters and remains in the third absorption. While a mendicant is in such a meditation, should perceptions accompanied by rapture beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In

the same way, should perceptions accompanied by rapture beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, giving up pleasure and pain, and ending former happiness and sadness, enters and remains in the fourth absorption. While a mendicant is in such a meditation, should perceptions accompanied by bliss with equanimity beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by bliss with equanimity beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. While a mendicant is in such a meditation, should perceptions accompanied by form beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by form beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. While a mendicant is in such a meditation, should perceptions accompanied by the dimension of infinite space beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by the dimension of infinite space beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. While a mendicant is in such a meditation, should perceptions accompanied by the dimension of infinite consciousness beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by the dimension of infinite consciousness beset them due to loss of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. While a mendicant is in such a meditation, should perceptions accompanied by the dimension of nothingness beset them due to loss of focus, that's an affliction for them. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, should perceptions accompanied by the dimension of nothingness beset them due to loss

of focus, that's an affliction for them. And affliction has been called suffering by the Buddha. That too is a way to understand how extinguishment is bliss.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end.

That too is a way to understand how extinguishment is bliss."

AN 9.35

AN 9.35
The Simile of the Cow
Gāvīupamāsutta

“Mendicants, suppose there was a mountain cow who was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains. She might think, ‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’ She’d take a step with a fore-hoof; but before it was properly set down, she’d lift up a hind-hoof. She wouldn’t go somewhere she’d never been before, or eat grass and drink water that she’d never tried before. And she’d never return safely to the place she had started from. Why is that? Because that mountain cow was foolish, incompetent, unskillful, and lacked common sense when roaming on rugged mountains.

In the same way, some foolish, incompetent, unskillful mendicant, lacking common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. But they don’t cultivate, develop, and make much of that foundation; they don’t ensure it is properly stabilized.

They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.’ But they’re not able to enter and remain in the second absorption. They think, ‘Why don’t I, quite secluded from sensual pleasures, secluded from unskillful qualities, enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected.’ But they’re not able to enter and remain in the first absorption. This is called a mendicant who has slipped and fallen from both sides. They’re like the mountain cow who was foolish, incompetent, unskillful, and lacking in common sense when roaming on rugged mountains.

Suppose there was a mountain cow who was astute, competent, skillful, and used common sense when roaming on rugged mountains. She might think, ‘Why don’t I go somewhere I’ve never been before? I could eat grass and drink water that I’ve never tried before.’ She’d take a step with a fore-hoof; and after it was properly set down, she’d lift up a hind-hoof. She’d go somewhere she’d never been before, and eat grass and drink water that she’d never tried before. And she’d return safely to the place she had started from. Why is that? Because that mountain cow was astute, competent, skillful, and used common sense when roaming on rugged mountains. In the same way, some astute, competent, skillful mendicant, using common sense, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, as the placing of the mind and keeping it connected are stilled, enter and remain in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected.’ Without charging at the second absorption, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, “Equanimous and mindful, one meditates in bliss.”’ Without charging at the third absorption, with the fading away of rapture, they enter and remain in the third absorption. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness.’ Without charging at the fourth absorption, with the giving up of pleasure and pain, and the ending of former happiness and sadness, they enter and remain in the fourth absorption. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that “space is infinite”, enter and remain in the dimension of infinite space.’ Without charging at the dimension of infinite space, with the fading away of rapture, they enter and remain in the dimension of infinite space. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of infinite space, aware that “consciousness is infinite”, enter and remain in the dimension of infinite consciousness.’ Without charging at the dimension of infinite consciousness, they enter and remain in the dimension of infinite consciousness. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of infinite consciousness, aware that “there is nothing at all”, enter and remain in the dimension of nothingness.’ Without charging at the dimension of nothingness, they enter and remain in the dimension of nothingness. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception.’ Without charging at the dimension of neither perception nor non-perception, they enter and remain in the dimension of neither perception nor non-perception. They cultivate, develop, and make much of that foundation, ensuring that it’s properly stabilized.

They think, ‘Why don’t I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling.’ Without

charging at the cessation of perception and feeling, they enter and remain in the cessation of perception and feeling.

When a mendicant enters and emerges from all these attainments, their mind becomes pliable and workable. With a pliable and workable mind, their immersion becomes limitless and well developed. They become capable of realizing anything that can be realized by insight to which they extend the mind, in each and every case.

They might wish: 'May I wield the many kinds of psychic power: multiplying myself and becoming one again … controlling my body as far as the Brahmā realm.' They are capable of realizing it, in each and every case.

They might wish: 'With clairaudience that is purified and superhuman, may I hear both kinds of sounds, human and divine, whether near or far.' They are capable of realizing it, in each and every case.

They might wish: 'May I understand the minds of other beings and individuals, having comprehended them with my mind. May I understand mind with greed as "mind with greed", and mind without greed as "mind without greed"; mind with hate as "mind with hate", and mind without hate as "mind without hate"; mind with delusion as "mind with delusion", and mind without delusion as "mind without delusion"; constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … and unfreed mind as "unfreed mind".' They are capable of realizing it, in each and every case.

They might wish: 'May I recollect many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: "There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here." May I recollect my many past lives, with features and details.' They're capable of realizing it, in each and every case.

They might wish: 'With clairvoyance that is purified and superhuman, may I see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place—and understand how sentient beings are reborn according to their deeds.' They're capable of realizing it, in each and every case.

They might wish: 'May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.' They're capable of realizing it, in each and every case."

AN 9.36

AN 9.36
Depending on Absorption
Jhānasutta

“Mendicants, I say that the first absorption is a basis for ending the defilements. The second absorption is also a basis for ending the defilements. The third absorption is also a basis for ending the defilements. The fourth absorption is also a basis for ending the defilements. The dimension of infinite space is also a basis for ending the defilements. The dimension of infinite consciousness is also a basis for ending the defilements. The dimension of nothingness is also a basis for ending the defilements. The dimension of neither perception nor non-perception is also a basis for ending the defilements. The cessation of perception and feeling is also a basis for ending the defilements.

‘The first absorption is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way a noble disciple, quite secluded from sensual pleasures, enters and remains in the first absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. ‘The first absorption is a basis for ending the defilements.’ That’s what I said, and this is why I said it.

‘The second absorption is also a basis for ending the defilements.’ …

‘The third absorption is also a basis for ending the defilements.’ …

‘The fourth absorption is also a basis for ending the defilements.’ …

‘The dimension of infinite space is also a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who enters and remains in the dimension of infinite space. … ‘The dimension of infinite space is a basis for ending the defilements.’ That’s what I said, and this is why I said it.

‘The dimension of infinite consciousness is a basis for ending the defilements.’ …

‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, but why did I say it? Take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world.

It’s like an archer or their apprentice who first practices on a straw man or a clay model. At a later time they become a long-distance shooter, a marksman, who shatters large objects. In the same way, take a mendicant who, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self. They turn their mind away from those things, and apply it to freedom from death: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ Abiding in that they attain the ending of

defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. ‘The dimension of nothingness is a basis for ending the defilements.’ That’s what I said, and this is why I said it.

And so, mendicants, penetration to enlightenment extends as far as attainments with perception. But the two dimensions that depend on these—the dimension of neither perception nor non-perception, and the cessation of perception and feeling—are properly explained by mendicants who are skilled in these attainments and skilled in emerging from them, after they’ve entered them and emerged from them.”

AN 9.37

AN 9.37
By Ānanda
Ānandasutta

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Ānanda said this:

"It's incredible, reverends, it's amazing! How this Blessed One who knows and sees, the perfected one, the fully awakened Buddha, has found an opportunity amid confinement. It's in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to discover the system, and to realize extinguishment.

The eye itself is actually present, and so are those sights. Yet one will not experience that sense-field. The ear itself is actually present, and so are those sounds. Yet one will not experience that sense-field. The nose itself is actually present, and so are those smells. Yet one will not experience that sense-field. The tongue itself is actually present, and so are those tastes. Yet one will not experience that sense-field. The body itself is actually present, and so are those touches. Yet one will not experience that sense-field."

When he said this, Venerable Udāyī said to Venerable Ānanda:

"Reverend Ānanda, is one who doesn't experience that sense-field actually percipient or not?"

"Reverend, one who doesn't experience that sense-field is actually percipient, not non-percipient."

"But what does one who doesn't experience that sense-field perceive?"

"It's when a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. One who doesn't experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. One who doesn't experience that sense-field perceives in this way.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', enters and remains in the dimension of nothingness. One who doesn't experience that sense-field perceives in this way.

Reverend, one time I was staying near Sāketa in the deer park in Añjana Wood. Then the nun Jaṭilagāhikā came up to me, bowed, stood to one side, and said to me: ‘Honorable Ānanda, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious. What did the Buddha say was the fruit of this immersion?’

When she said this, I said to her: ‘Sister, regarding the immersion that does not lean forward or pull back, and is not held in place by forceful suppression. Being free, it’s stable. Being stable, it’s content. Being content, one is not anxious. The Buddha said that the fruit of this immersion is enlightenment.’ One who doesn’t experience that sense-field perceives in this way, too.”

AN 9.38

AN 9.38
Brahmin Cosmologists
Lokāyatikasutta

Then two brahmin cosmologists went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to the Buddha:

“Mister Gotama, Pūraṇa Kassapa claims to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He says: ‘With infinite knowledge I know and see that the cosmos is infinite.’ And the Jain ascetic of the Ñātika clan also claims to be all-knowing and all-seeing, to know and see everything without exception, thus: ‘Knowledge and vision are constantly and continually present to me, while walking, standing, sleeping, and waking.’ He says: ‘With infinite knowledge I know and see that the cosmos is finite.’ These two claim to speak from knowledge, but they directly contradict each other. Which one of them speaks the truth, and which falsehood?”

“Enough, brahmins, let that be. I will teach you the Dhamma. Listen and apply your mind well, I will speak.”

“Yes sir,” those brahmins replied. The Buddha said this:

“Suppose there were four men standing in the four quarters. Each of them was extremely fast, with an extremely mighty stride. They’re as fast as a light arrow easily shot across the shadow of a palm tree by a well-trained expert archer with a strong bow. Their stride was such that it spanned from the eastern ocean to the western ocean. Then the man standing in the east would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Then the man standing in the west … Then the man standing in the north … Then the man standing in the south would say: ‘I will reach the end of the world by traveling.’ Though he’d travel for his whole lifespan of a hundred years—pausing only to eat and drink, go to the toilet, and sleep to dispel weariness—he’d die along the way, never reaching the end of the world. Why is that? I say it’s not possible to know or see or reach the end of the world by running like this. But I also say there’s no making an end of suffering without reaching the end of the world.

These five kinds of sensual stimulation are called the world in the training of the Noble One. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable,

pleasant, sensual, and arousing. These five kinds of sensual stimulation are called the world in the training of the Noble One.

Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness. … the dimension of nothingness … the dimension of neither perception nor non-perception. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. Others say of them: 'They're included in the world, and haven't yet left the world.' And I also say this: 'They're included in the world, and haven't yet left the world.'

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. This is called a mendicant who, having gone to the end of the world, meditates at the end of the world. And they've crossed over clinging to the world."

AN 9.39

AN 9.39
The War Between the Gods and the Titans
Devāsurasaṅgāmasutta

“Once upon a time, mendicants, a battle was fought between the gods and the titans. In that battle the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.

Then the gods thought, ‘The titans are still in pursuit. Why don’t we engage them in battle a second time?’ And so a second battle was fought between the gods and the titans. And for a second time the titans won and the gods lost. Defeated, the gods fled north with the titans in pursuit.

Then the gods thought, ‘The titans are still in pursuit. Why don’t we engage them in battle a third time?’ And so a third battle was fought between the gods and the titans. And for a third time the titans won and the gods lost. Defeated and terrified, the gods fled right into the castle of the gods.

When they had entered their castle, they thought, ‘Now we’re in a secure location and the titans can’t do anything to us.’ The titans also thought, ‘Now the gods are in a secure location and we can’t do anything to them.’

Once upon a time, a battle was fought between the gods and the titans. In that battle the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit.

Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a second time?’ And so a second battle was fought between the gods and the titans. And for a second time the gods won and the titans lost. Defeated, the titans fled south with the gods in pursuit.

Then the titans thought, ‘The gods are still in pursuit. Why don’t we engage them in battle a third time?’ And so a third battle was fought between the gods and the titans. And for a third time the gods won and the titans lost. Defeated and terrified, the titans fled right into the citadel of the titans.

When they had entered their citadel, they thought, ‘Now we’re in a secure location and the gods can’t do anything to us.’ And the gods also thought, ‘Now the titans are in a secure location and we can’t do anything to them.’

In the same way, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. At such a time the mendicant thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’

And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’

When, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption … third absorption … fourth absorption. At such a time the mendicant thinks, ‘Now I’m in a secure location and Māra can’t do anything to me.’ And Māra the Wicked also thinks, ‘Now the mendicant is in a secure location and we can’t do anything to them.’

A mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see.

A mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. … Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. … Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. …

Going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. At such a time they are called a mendicant who has blinded Māra, put out his eyes without a trace, and gone where the Wicked One cannot see. And they’ve crossed over clinging to the world.”

AN 9.40

AN 9.40
The Simile of the Bull Elephant in the Forest
Nāgasutta

“Mendicants, when a wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—got there first and trampled the grass, the wild bull elephant is horrified, repelled, and disgusted by that. When the wild bull elephant is engrossed in the pasture, but other elephants—males, females, younglings, or cubs—eat the broken branches that he has dragged down, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has plunged into the pool, but other elephants—males, females, younglings, or cubs—got there first and stirred up the water with their trunks, the wild bull elephant is horrified, repelled, and disgusted by that. When a wild bull elephant has come out of the pool and the female elephants bump into him, the wild bull elephant is horrified, repelled, and disgusted by that.

At that time the wild bull elephant thinks: ‘These days I live crowded by other males, females, younglings, and cubs. I eat the grass they’ve trampled, and they eat the broken branches I’ve dragged down. I drink muddy water, and after my bath the female elephants bump into me. Why don’t I live alone, withdrawn from the herd?’ After some time he lives alone, withdrawn from the herd, and he eats untrampled grass, and other elephants don’t eat the broken branches he has dragged down. He doesn’t drink muddy water, and the female elephants don’t bump into him after his bath.

At that time the wild bull elephant thinks: ‘Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they’d trampled, and they ate the broken branches I’d dragged down. I drank muddy water, and after my bath the female elephants bumped into me. Now I live alone, and I’m free of all these things.’ He breaks off a branch and scratches his body, happily relieving his itches.

In the same way, when a mendicant lives crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and by monastics of other religions and their disciples, they think: ‘These days I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. Why don’t I live alone, withdrawn from the group?’ They frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, set their body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind free of dullness and

drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt, they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt. They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They happily relieve their itches. As the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. They happily relieve their itches.

Going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', they enter and remain in the dimension of infinite space. They happily relieve their itches. Going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', they enter and remain in the dimension of infinite consciousness. … Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. … Going totally beyond the dimension of nothingness, they enter and remain in the dimension of neither perception nor non-perception. … Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They happily relieve their itches."

AN 9.41

AN 9.41
With the Householder Tapussa
Tapussasutta

At one time the Buddha was staying in the land of the Mallas, near the Mallian town named Uruvelakappa.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Uruvelakappa for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda, "Ānanda, you stay right here, while I plunge deep into the Great Wood for the day's meditation."

"Yes, sir," Ānanda replied. Then the Buddha plunged deep into the Great Wood and sat at the root of a tree for the day's meditation.

The householder Tapussa went up to Venerable Ānanda, bowed, sat down to one side, and said to him:

"Honorable Ānanda, we are laypeople who enjoy sensual pleasures. We like sensual pleasures, we love them and take joy in them. But renunciation seems like an abyss. I have heard that in this teaching and training there are very young mendicants whose minds are secure in renunciation; they're confident, settled, and decided about it. They see it as peaceful. Renunciation is the dividing line between the multitude and the mendicants in this teaching and training."

"Householder, we should see the Buddha about this matter. Come, let's go to the Buddha and inform him about this. As he answers, so we'll remember it."

"Yes, sir," replied Tapussa. Then Ānanda together with Tapussa went to the Buddha, bowed, and sat down to one side. Ānanda told him what had happened.

"That's so true, Ānanda! That's so true! Before my awakening—when I was still unawakened but intent on awakening—I too thought, 'Renunciation is good! Seclusion is good!' But my mind wasn't secure in renunciation; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in renunciation, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of sensual pleasures, and so I haven't cultivated that. I haven't realized the benefits of renunciation, and so I haven't developed that. That's why my mind isn't secure in renunciation, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of sensual pleasures, I were to cultivate that. And suppose that, realizing the benefits of renunciation, I were to develop that. It's possible that my mind would become secure in renunciation; it would be

confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of sensual pleasures and cultivated that, and I realized the benefits of renunciation and developed that. Then my mind became secure in renunciation; it was confident, settled, and decided about it. I saw it as peaceful. And so, quite secluded from sensual pleasures, secluded from unskillful qualities, I entered and remained in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. While I was in that meditation, perceptions accompanied by sensual pleasures beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by sensual pleasures beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, as the placing of the mind and keeping it connected are stilled … enter and remain in the second absorption?' But my mind wasn't secure in not placing the mind; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in not placing the mind, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of placing the mind, and so I haven't cultivated that. I haven't realized the benefits of not placing the mind, and so I haven't developed that. That's why my mind isn't secure in not placing the mind, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of placing the mind, I were to cultivate that. And suppose that, realizing the benefits of not placing the mind, I were to develop that. It's possible that my mind would be secure in not placing the mind; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of placing the mind and cultivated that, and I realized the benefits of not placing the mind and developed that. Then my mind was secure in not placing the mind; it was confident, settled, and decided about it. I saw it as peaceful. And so, as the placing of the mind and keeping it connected were stilled … I entered and remained in the second absorption. While I was in that meditation, perceptions accompanied by placing the mind beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by placing the mind and keeping it connected beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, with the fading away of rapture, enter and remain in the third absorption, where I will meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, "Equanimous and mindful, one meditates in bliss"?' But my mind wasn't secure in freedom from rapture; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in freedom from rapture, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of rapture, and so I haven't cultivated that. I haven't realized the benefits of freedom from rapture, and so I haven't developed that. That's why my mind isn't secure in freedom from rapture, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of rapture, I were to cultivate that. And suppose that, realizing the benefits of freedom from rapture, I were to develop that. It's possible that my mind would be secure in being free

from rapture; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of rapture and cultivated that, and I realized the benefits of freedom from rapture and developed that. Then my mind became secure in freedom from rapture; it was confident, settled, and decided about it. I saw it as peaceful. And so, with the fading away of rapture … I entered and remained in the third absorption. While I was in that meditation, perceptions accompanied by rapture beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by rapture beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, with the giving up of pleasure and pain, and the ending of former happiness and sadness, enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness?' But my mind wasn't secure in being without pleasure and pain; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in being without pleasure and pain, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of bliss with equanimity, and so I haven't cultivated that. I haven't realized the benefits of being without pleasure and pain, and so I haven't developed that. That's why my mind isn't secure in being without pleasure and pain, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of bliss with equanimity, I were to cultivate that. And suppose that, realizing the benefits of being without pleasure and pain, I were to develop that. It's possible that my mind would be secure in being without pleasure and pain; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of bliss with equanimity and cultivated that, and I realized the benefits of being without pleasure and pain and developed that. Then my mind was secure in being without pleasure and pain; it was confident, settled, and decided about it. I saw it as peaceful. And so, giving up pleasure and pain … I entered and remained in the fourth absorption. While I was in that meditation, perceptions accompanied by bliss with equanimity beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by bliss with equanimity beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that "space is infinite", enter and remain in the dimension of infinite space?' But my mind wasn't secure in the dimension of infinite space; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in the dimension of infinite space, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of forms, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite space, and so I haven't developed that. That's why my mind isn't secure in the dimension of infinite space, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of forms, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite space, I were to develop that. It's possible that my mind would become secure in the

dimension of infinite space; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of forms and cultivated that, and I realized the benefits of the dimension of infinite space and developed that. Then my mind became secure in the dimension of infinite space; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', I entered and remained in the dimension of infinite space. While I was in that meditation, perceptions accompanied by forms beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by forms beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of infinite space, aware that "consciousness is infinite", enter and remain in the dimension of infinite consciousness?' But my mind wasn't secure in the dimension of infinite consciousness; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in the dimension of infinite consciousness, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of infinite space, and so I haven't cultivated that. I haven't realized the benefits of the dimension of infinite consciousness, and so I haven't developed that. That's why my mind isn't secure in the dimension of infinite consciousness, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of infinite space, I were to cultivate that. And suppose that, realizing the benefits of the dimension of infinite consciousness, I were to develop that. It's possible that my mind would become secure in the dimension of infinite consciousness; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite space and cultivated that, and I realized the benefits of the dimension of infinite consciousness and developed that. Then my mind became secure in the dimension of infinite consciousness; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', I entered and remained in the dimension of infinite consciousness. While I was in that meditation, perceptions accompanied by the dimension of infinite space beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by the dimension of infinite space beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of infinite consciousness, aware that "there is nothing at all", enter and remain in the dimension of nothingness?' But my mind wasn't secure in the dimension of nothingness; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in the dimension of nothingness, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of infinite consciousness, and so I haven't cultivated that. I haven't realized the benefits of the dimension of nothingness, and so I haven't developed that. That's why my mind isn't secure in the dimension of

nothingness, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of infinite consciousness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of nothingness, I were to develop that. It's possible that my mind would become secure in the dimension of nothingness; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of infinite consciousness and cultivated that, and I realized the benefits of the dimension of nothingness and developed that. Then my mind became secure in the dimension of nothingness; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', I entered and remained in the dimension of nothingness. While I was in that meditation, perceptions accompanied by the dimension of infinite consciousness beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by the dimension of infinite consciousness beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of nothingness, enter and remain in the dimension of neither perception nor non-perception?' But my mind wasn't secure in the dimension of neither perception nor non-perception; it wasn't confident, settled, and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in the dimension of neither perception nor non-perception, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of nothingness, and so I haven't cultivated that. I haven't realized the benefits of the dimension of neither perception nor non-perception, and so I haven't developed that. That's why my mind isn't secure in the dimension of neither perception nor non-perception, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of nothingness, I were to cultivate that. And suppose that, realizing the benefits of the dimension of neither perception nor non-perception, I were to develop that. It's possible that my mind would become secure in the dimension of neither perception nor non-perception; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of nothingness and cultivated that, and I realized the benefits of the dimension of neither perception nor non-perception and developed that. Then my mind became secure in the dimension of neither perception nor non-perception; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of nothingness, I entered and remained in the dimension of neither perception nor non-perception. While I was in that meditation, perceptions accompanied by the dimension of nothingness beset me due to loss of focus, and that was an affliction for me. Suppose a happy person were to experience pain; that would be an affliction for them. In the same way, when perceptions accompanied by the dimension of nothingness beset me due to loss of focus, that was an affliction for me.

Then I thought, 'Why don't I, going totally beyond the dimension of neither perception nor non-perception, enter and remain in the cessation of perception and feeling?' But my mind wasn't secure in the cessation of perception and feeling; it wasn't confident, settled,

and decided about it. I didn't see it as peaceful. Then I thought, 'What is the cause, what is the reason why my mind isn't secure in the cessation of perception and feeling, and not confident, settled, and decided about it? Why don't I see it as peaceful?' Then I thought, 'I haven't seen the drawbacks of the dimension of neither perception nor non-perception, and so I haven't cultivated that. I haven't realized the benefits of the cessation of perception and feeling, and so I haven't developed that. That's why my mind isn't secure in the cessation of perception and feeling, and not confident, settled, and decided about it. And it's why I don't see it as peaceful.' Then I thought, 'Suppose that, seeing the drawbacks of the dimension of neither perception nor non-perception, I were to cultivate that. And suppose that, realizing the benefits of the cessation of perception and feeling, I were to develop that. It's possible that my mind would become secure in the cessation of perception and feeling; it would be confident, settled, and decided about it. And I would see it as peaceful.' And so, after some time, I saw the drawbacks of the dimension of neither perception nor non-perception and cultivated that, and I realized the benefits of the cessation of perception and feeling and developed that. Then my mind became secure in the cessation of perception and feeling; it was confident, settled, and decided about it. I saw it as peaceful. And so, going totally beyond the dimension of neither perception nor non-perception, I entered and remained in the cessation of perception and feeling. And, having seen with wisdom, my defilements were ended.

As long as I hadn't entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and reverse order, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"

AN 9.42

AN 9.42
Cramped
Sambādhasutta

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. Then Venerable Udāyī went up to Venerable Ānanda and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Ānanda, "Reverend, this was said by the god Pañcālacaṇḍa:

'The opportunity amid confinement was discovered by the Buddha of vast intelligence, who woke up to absorption, the sage, the solitary bull.'

But what is confinement, and what is the opportunity amid confinement that the Buddha spoke of?"

"Reverend, these five kinds of sensual stimulation are called 'confinement' by the Buddha. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation that are called 'confinement' by the Buddha.

Now, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever placing of the mind and keeping it connected has not ceased is the confinement there.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled … enters and remains in the second absorption. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever rapture has not ceased is the confinement there.

Furthermore, take a mendicant who, with the fading away of rapture … enters and remains in the third absorption. To this extent the Buddha spoke of creating an opening amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever bliss with equanimity has not ceased is the confinement there.

Furthermore, take a mendicant who, giving up pleasure and pain … enters and remains in the fourth absorption. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of form has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite space has not ceased is the confinement there.

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that ‘consciousness is infinite’, enters and remains in the dimension of infinite consciousness. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of infinite consciousness has not ceased is the confinement there.

Furthermore, a mendicant, going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, enters and remains in the dimension of nothingness. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of the dimension of nothingness has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. To this extent the Buddha spoke of an opportunity amid confinement in a qualified sense. But it is still confined. Confined by what? Whatever perception of neither perception nor non-perception has not ceased is the confinement there.

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of an opportunity amid confinement in a definitive sense.”

AN 9.43

AN 9.43
A Direct Witness
Kāyasakkhīsutta

“Reverend, they speak of a person called ‘direct witness’. What is the direct witness that the Buddha spoke of?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense.

Furthermore, take a mendicant who, as the placing of the mind and keeping it connected are stilled, enters and remains in the second absorption … third absorption … fourth absorption. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the personal witness in a qualified sense.

Furthermore, take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that ‘space is infinite’, enters and remains in the dimension of infinite space. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a qualified sense. Furthermore, take a mendicant who enters and remains in the dimension of infinite consciousness … the dimension of nothingness … the dimension of neither perception nor non-perception …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. To this extent the Buddha spoke of the direct witness in a definitive sense.”

AN 9.44

AN 9.44
Freed by Wisdom
Paññāvimuttasutta

“Reverend, they speak of a person called ‘freed by wisdom’. What is the one freed by wisdom that the Buddha spoke of?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. And they understand that with wisdom. To this extent the Buddha spoke of the one freed by wisdom in a definitive sense.”

AN 9.45

AN 9.45
Freed Both Ways
Ubhatobhāgavimuttasutta

“Reverend, they speak of a person called ‘freed both ways’. What is the one freed both ways that the Buddha spoke of?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. They meditate directly experiencing that dimension in every way. And they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. They meditate directly experiencing that dimension in every way. And they understand that with wisdom. To this extent the Buddha spoke of the one freed both ways in a definitive sense.”

AN 9.46

AN 9.46
In This Very Life
Sandiṭṭhikadhammasutta

“Reverend, they speak of ‘a teaching apparent in the present life’. In what way did the Buddha speak of a teaching apparent in the present life?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of the teaching apparent in the present life in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of the teaching apparent in the present life in a definitive sense.”

AN 9.47

AN 9.47
Extinguishment Is Apparent in This Very Life
Sandiṭṭhikanibbānasutta

“Reverend, they say that ‘extinguishment is apparent in the present life’. In what way did the Buddha say extinguishment is apparent in the present life?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha said that extinguishment is apparent in the present life in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha said that extinguishment is apparent in the present life in a definitive sense.”

AN 9.48

AN 9.48
Extinguishment
Nibbānasutta

“Reverend, they speak of ‘extinguishment’. …”

AN 9.49

AN 9.49
Final Extinguishment
Parinibbānasutta

“Reverend, they speak of ‘final extinguishment’. …”

AN 9.50

AN 9.50
Extinguishment in a Certain Respect
Tadaṅganibbānasutta

“Reverend, they speak of ‘extinguishment in a certain respect’. …”

AN 9.51

AN 9.51
Extinguishment in the Present Life
Diṭṭhadhammanibbānasutta

“Reverend, they speak of ‘extinguishment in the present life’. In what way did the Buddha speak of extinguishment in the present life?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of extinguishment in the present life in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of extinguishment in the present life in a definitive sense.”

AN 9.52

AN 9.52
A Safe Place
Khemasutta

“Reverend, they speak of ‘a safe place’. In what way did the Buddha speak of a safe place?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of a safe place in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of a safe place in a definitive sense.”

AN 9.53

AN 9.53
Reaching a Safe Place
Khemappattasutta

“Reverend, they speak of ‘reaching a safe place’. …”

AN 9.54

AN 9.54
Freedom From Death
Amatasutta

“Reverend, they speak of ‘freedom from death’. …”

AN 9.55

AN 9.55
Reaching Freedom From Death
Amatappattasutta

“Reverend, they speak of ‘reaching freedom from death’. …”

AN 9.56

AN 9.56
A Place Without Fear
Abhayasutta

“Reverend, they speak of ‘a place without fear’. …”

AN 9.57

AN 9.57
Reaching a Place Without Fear
Abhayappattasutta

“Reverend, they speak of ‘reaching a place without fear’. …”

AN 9.58

AN 9.58
Tranquility
Passaddhisutta

“Reverend, they speak of ‘tranquility’. …”

AN 9.59

AN 9.59
Progressive Tranquility
Anupubbapassaddhisutta

“Reverend, they speak of ‘progressive tranquility’. …”

AN 9.60

AN 9.60
Cessation
Nirodhasutta

“Reverend, they speak of ‘cessation’. …”

AN 9.61

AN 9.61
Progressive Cessation
Anupubbanirodhasutta

“Reverend, they speak of ‘progressive cessation’. What is the progressive cessation that the Buddha spoke of?”

“First, take a mendicant who, quite secluded from sensual pleasures … enters and remains in the first absorption. To this extent the Buddha spoke of progressive cessation in a qualified sense. …

Furthermore, take a mendicant who, going totally beyond the dimension of neither perception nor non-perception, enters and remains in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. To this extent the Buddha spoke of progressive cessation in a definitive sense.”

AN 9.62

AN 9.62
Requirements for Perfection
Abhabbasutta

“Mendicants, without giving up nine things you can’t realize perfection. What nine? Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, and stinginess. Without giving up these nine things you can’t realize perfection.

After giving up nine things you can realize perfection. What nine? Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, and stinginess. After giving up these nine things you can realize the fruit of perfection.”

AN 9.63

AN 9.63
Weaknesses in Training and Mindfulness Meditation
Sikkhādubbalyasutta

“Mendicants, there are these five weaknesses when you’re training. What five? Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you’re training.

To give up these five weaknesses in your training you should develop the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up those five weaknesses in your training you should develop these four kinds of mindfulness meditation.”

AN 9.64

AN 9.64
Hindrances
Nīvaraṇasutta

“Mendicants, there are these five hindrances. What five? Sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. These are the five hindrances.

To give up these five hindrances you should develop the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up those five hindrances you should develop these four kinds of mindfulness meditation.”

AN 9.65

AN 9.65
Kinds of Sensual Stimulation
Kāmaguṇasutta

“Mendicants, there are these five kinds of sensual stimulation. What five? Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing. Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. These are the five kinds of sensual stimulation.

To give up these five kinds of sensual stimulation you should develop the four kinds of mindfulness meditation. …”

AN 9.66

AN 9.66
Grasping Aggregates
Upādānakkhandhasutta

“Mendicants, there are these five grasping aggregates. What five? The grasping aggregates of form, feeling, perception, choices, and consciousness. These are the five grasping aggregates.

To give up these five grasping aggregates you should develop the four kinds of mindfulness meditation. …”

AN 9.67

AN 9.67
Lower Fetters
Orambhāgiyasutta

“Mendicants, there are five lower fetters. What five? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

To give up these five lower fetters you should develop the four kinds of mindfulness meditation. …”

AN 9.68

AN 9.68
Places of Rebirth
Gatisutta

“Mendicants, there are five destinations. What five? Hell, the animal realm, the ghost realm, humanity, and the gods. These are the five destinations.

To give up these five destinations you should develop the four kinds of mindfulness meditation. …”

AN 9.69

AN 9.69
Stinginess
Macchariyasutta

“Mendicants, there are these five kinds of stinginess. What five? Stinginess with dwellings, families, material possessions, praise, and the teaching. These are the five kinds of stinginess.

To give up these five kinds of stinginess you should develop the four kinds of mindfulness meditation. …”

AN 9.70

AN 9.70
Higher Fetters
Uddhambhāgiyasutta

“Mendicants, there are five higher fetters. What five? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters.

To give up these five higher fetters you should develop the four kinds of mindfulness meditation. …”

AN 9.71

AN 9.71
Emotional Barrenness
Cetokhilasutta

“Mendicants, there are five kinds of emotional barrenness. What five? Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness.

Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness.

To give up these five kinds of emotional barrenness you should develop the four kinds of mindfulness meditation. …”

AN 9.72

AN 9.72
Emotional Shackles
Cetasovinibandhasutta

“Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle.

Furthermore, a mendicant isn’t free of greed for the body … They’re not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing … They lead the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle. These are the five emotional shackles.

To give up these five emotional shackles you should develop the four kinds of mindfulness meditation. What four? It’s when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … They meditate observing an aspect of the mind … They meditate observing an aspect of principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. To give up these five emotional shackles you should develop these four kinds of mindfulness meditation.”

AN 9.73

AN 9.73
Weaknesses in Training and Effort
Sikkhasutta

“Mendicants, there are these five weaknesses when you’re training. What five? Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you’re training.

To give up these five weaknesses in your training you should develop the four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that bad, unskillful qualities that have arisen are given up. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities arise. They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five weaknesses in your training you should develop these four right efforts.”

AN 9.74-81

AN 9.74–81
Hindrances, Etc.
Nīvaraṇasuttādi

(Tell in full as in the chapter on mindfulness meditation.)

AN 9.82

AN 9.82
Emotional Shackles
Cetasovinibandhasutta

“Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. … These are the five emotional shackles.

To give up these five emotional shackles you should develop the four right efforts. What four? It’s when a mendicant generates enthusiasm, tries, makes an effort, exerts the mind, and strives so that bad, unskillful qualities don’t arise. … so that unskillful qualities are given up … so that skillful qualities arise … They generate enthusiasm, try, make an effort, exert the mind, and strive so that skillful qualities that have arisen remain, are not lost, but increase, mature, and are completed by development. To give up these five emotional shackles you should develop these four right efforts.”

AN 9.83

AN 9.83
Weaknesses in Training and the Bases of Psychic Power
Sikkhasutta

“Mendicants, there are these five weaknesses when you’re training. What five? Killing living creatures, stealing, sexual misconduct, lying, and using alcoholic drinks that cause negligence. These are the five weaknesses when you’re training.

To give up these five weaknesses in your training you should develop the four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five weaknesses in your training you should develop these four bases of psychic power.”

AN 9.84-91

AN 9.84–91
Hindrances, Etc.
Nīvaraṇasuttādi

(Tell in full as in the chapter on mindfulness meditation.)

AN 9.92

AN 9.92
Emotional Shackles
Cetasovinibandhasutta

“Mendicants, there are these five emotional shackles. What five? Firstly, a mendicant isn’t free of greed for sensual pleasures. … These are the five emotional shackles.

To give up these five emotional shackles you should develop the four bases of psychic power. What four? It’s when a mendicant develops the basis of psychic power that has immersion due to enthusiasm, and active effort. They develop the basis of psychic power that has immersion due to energy, and active effort. They develop the basis of psychic power that has immersion due to mental development, and active effort. They develop the basis of psychic power that has immersion due to inquiry, and active effort. To give up these five emotional shackles you should develop these four bases of psychic power.”

AN 9.93

AN 9.93
Untitled Discourse on Greed (1st)

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“For insight into greed, nine things should be developed. What nine? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, not-self in suffering, giving up, and fading away. For insight into greed, these nine things should be developed.”

AN 9.94

AN 9.94
Untitled Discourse on Greed (2nd)

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“For insight into greed, nine things should be developed. What nine? The first absorption, the second absorption, the third absorption, the fourth absorption, the dimension of infinite space, the dimension of infinite consciousness, the dimension of nothingness, the dimension of neither perception nor non-perception, and the cessation of perception and feeling. For insight into greed, these nine things should be developed.”

AN 9.95-112

AN 9.95–112
Untitled Discourses on Greed

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“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of greed … these nine things should be developed.”

AN 9.113-432

AN 9.113–432
Untitled Discourses on Hate, Etc.

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“For insight into hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … ceasing … giving away … letting go of negligence … these nine things should be developed.”

The Book of the Nines is finished.

AN 10.1

AN 10.1
What's the Purpose?
Kimatthiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the purpose and benefit of skillful ethics?"

"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"But what is the purpose and benefit of having no regrets?"

"Joy is the purpose and benefit of having no regrets."

"But what is the purpose and benefit of joy?"

"Rapture …"

"But what is the purpose and benefit of rapture?"

"Tranquility …"

"But what is the purpose and benefit of tranquility?"

"Bliss …"

"But what is the purpose and benefit of bliss?"

"Immersion …"

"But what is the purpose and benefit of immersion?"

"Truly knowing and seeing …"

"But what is the purpose and benefit of truly knowing and seeing?"

"Disillusionment and dispassion …"

"But what is the purpose and benefit of disillusionment and dispassion?"

"Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion.

So, Ānanda, the purpose and benefit of skillful ethics is not having regrets. Joy is the purpose and benefit of not having regrets. Rapture is the purpose and benefit of joy. Tranquility is the purpose and benefit of rapture. Bliss is the purpose and benefit of tranquility. Immersion is the purpose and benefit of bliss. Truly knowing and seeing is the purpose and benefit of immersion. Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing. Knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion. So, Ānanda, skillful ethics progressively lead up to the highest."

AN 10.2

AN 10.2
Making a Wish
Cetanākaraṇīyasutta

“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets. When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets. When you feel joy you need not make a wish: ‘May I experience rapture!’ It’s only natural that rapture arises when you’re joyful. When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture. When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil. When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to be immersed in samādhi when you feel bliss. When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi. When you truly know and see you need not make a wish: ‘May I become disillusioned and dispassionate!’ It’s only natural to become disillusioned and dispassionate when you truly know and see. When you’re disillusioned and dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’ It’s only natural to realize the knowledge and vision of freedom when you’re disillusioned and dispassionate.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of disillusionment and dispassion. Disillusionment and dispassion is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics. And so, mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

AN 10.3

AN 10.3
Vital Conditions (1st)
Paṭhamaupanisasutta

“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a

vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 10.4

AN 10.4
Vital Conditions (2nd)
Dutiyaupanisasutta

There Venerable Sāriputta addressed the mendicants … “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom. Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness. In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom. Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness. In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.”

AN 10.5

AN 10.5
Vital Conditions (3rd)
Tatiyaupanisasutta

There Venerable Ānanda addressed the mendicants … “Reverends, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment and dispassion. When there is no disillusionment and dispassion, one who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … One who lacks disillusionment and dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment and dispassion. When there is disillusionment and dispassion, one who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … One who has fulfilled disillusionment and dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 10.6

AN 10.6
Immersion
Samādhisutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

“But how could this be, sir?”

“Ānanda, it’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

AN 10.7

AN 10.7
Sāriputta
Sāriputtasutta

Then Venerable Ānanda went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

“Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And they wouldn’t perceive this world in this world, or the other world in the other world. And yet they would still perceive.”

“It could be, Reverend Ānanda.”

“But how could this be?”

“Reverend Ānanda, one time I was staying right here at Sāvatthī in the Dark Forest. There I gained a state of immersion like this. I didn’t perceive earth in earth, water in water, fire in fire, or air in air. And I didn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. And I didn’t perceive this world in this world, or the other world in the other world. And yet I still perceived.”

“But at that time what did Reverend Sāriputta perceive?”

“One perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.’ Suppose there was a burning pile of twigs. One flame would arise and another would cease. In the same way, one perception arose in me and another perception ceased: ‘The cessation of continued existence is extinguishment. The cessation of continued existence is extinguishment.’ At that time I perceived that the cessation of continued existence is extinguishment.”

AN 10.8

AN 10.8
Inspiring All Around: the Absorptions
Jhānasutta

“Mendicants, a mendicant is faithful but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but not learned. … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they’re not an expert in the monastic law … they don’t stay in the wilderness, in remote lodgings … they don’t get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty … they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements?’

When they’re faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the four absorptions when they want, and one who lives having realized the ending of defilements, they’re complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

AN 10.9

AN 10.9
Inspiring All Around: the Peaceful Liberations
Santavimokkhasutta

“A mendicant is faithful, but not ethical. … they’re not learned. … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they’re not an expert in the training … they don’t stay in the wilderness, in remote lodgings … they don’t have direct meditative experience of the peaceful liberations that are formless, transcending form … they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements?’

When they’re faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the monastic law, one who lives in the wilderness, in remote lodgings, one who gets the formless liberations, and one who lives having realized the ending of defilements, they’re complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

AN 10.10

AN 10.10
Inspiring All Around: the Three Knowledges
Vijjāsutta

“A mendicant is faithful, but not ethical. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful and ethical?’ When the mendicant is faithful and ethical, they’re complete in that respect.

A mendicant is faithful and ethical, but not learned … they’re not a Dhamma speaker … they don’t frequent assemblies … they don’t teach Dhamma to the assembly with assurance … they’re not an expert in the monastic law … they don’t recollect their many kinds of past lives … they don’t, with clairvoyance that is purified and superhuman, see sentient beings passing away and being reborn … they don’t realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. So they’re incomplete in that respect, and should fulfill it, thinking: ‘How can I become faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements?’

When they are faithful, ethical, and learned, a Dhamma speaker, one who frequents assemblies, one who teaches Dhamma to the assembly with assurance, an expert in the training, one who recollects their many kinds of past lives, one who with clairvoyance that surpasses the human sees sentient beings passing away and being reborn, and one who lives having realized the ending of defilements, they’re complete in that respect. A mendicant who has these ten qualities is inspiring all around, and is complete in every respect.”

AN 10.11

AN 10.11
Lodgings
Senāsanasutta

“Mendicants, a mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.

And how does a mendicant have five factors? It’s when a noble disciple has faith in the Realized One’s awakening: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They are rarely ill or unwell. Their stomach digests well, being neither too hot nor too cold, but just right, and fit for meditation. They’re not devious or deceitful. They reveal themselves honestly to the Teacher or sensible spiritual companions. They live with energy roused up for giving up unskillful qualities and embracing skillful qualities. They’re strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. They’re wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. That’s how a mendicant has five factors.

And how does a lodging have five factors? It’s when a lodging is neither too far nor too near, but convenient for coming and going. It’s not bothered by people by day, and at night it’s quiet and still. There’s little disturbance from flies, mosquitoes, wind, sun, and reptiles. While staying in that lodging the necessities of life—robes, almsfood, lodgings, and medicines and supplies for the sick—are easy to come by. And in that lodging there are several senior mendicants who are very learned, inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines. From time to time they go up to those mendicants and ask them questions: ‘Why, sir, does it say this? What does that mean?’ Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That’s how a lodging has five factors. A mendicant with five factors, using and frequenting lodgings with five factors, will soon realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements.”

AN 10.12

AN 10.12
Five Factors
Pañcaṅgasutta

“Mendicants, in this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

And how has a mendicant given up five factors? It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That’s how a mendicant has given up five factors.

And how does a mendicant have five factors? It’s when a mendicant has the entire spectrum of an adept’s ethics, immersion, wisdom, freedom, and knowledge and vision of freedom. That’s how a mendicant has five factors.

In this teaching and training a mendicant who has given up five factors and possesses five factors is called consummate, accomplished, a supreme person.

Sensual desire, ill will, dullness and drowsiness, restlessness, and doubt are not found in a mendicant at all.

One like this is accomplished in an adept’s ethics, an adept’s immersion, and freedom and knowledge.

Possessing these five factors, and rid of five factors, in this teaching and training they’re called ‘consummate’.”

AN 10.13

AN 10.13
Fetters
Saṁyojanasutta

“Mendicants, there are ten fetters. What ten? The five lower fetters and the five higher fetters. What are the five lower fetters? Substantialist view, doubt, misapprehension of precepts and observances, sensual desire, and ill will. These are the five lower fetters.

What are the five higher fetters? Desire for rebirth in the realm of luminous form, desire for rebirth in the formless realm, conceit, restlessness, and ignorance. These are the five higher fetters. These are the ten fetters.”

AN 10.14

AN 10.14
Emotional Barrenness
Cetokhilasutta

“Mendicants, a monk or nun who has not given up five kinds of emotional barrenness and has not cut off five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

What are the five kinds of emotional barrenness they haven’t given up?

Firstly, a mendicant has doubts about the Teacher. They’re uncertain, undecided, and lacking confidence. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they haven’t given up.

Furthermore, a mendicant has doubts about the teaching … the Saṅgha … the training … A mendicant is angry and upset with their spiritual companions, resentful and closed off. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they haven’t given up. These are the five kinds of emotional barrenness they haven’t given up.

What are the five emotional shackles they haven’t cut off? Firstly, a mendicant isn’t free of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the first emotional shackle they haven’t cut off.

Furthermore, a mendicant isn’t free of greed for the body … They’re not free of greed for form … They eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing … They lead the spiritual life wishing to be reborn in one of the orders of gods: ‘By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!’ This being so, their mind doesn’t incline toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they haven’t cut off. These are the five emotional shackles they haven’t cut off.

A monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, monk or nun who has not given up these five kinds of emotional barrenness and has not cut off these five emotional shackles can expect decline, not growth, in skillful qualities, whether by day or by night.

A monk or nun who has given up five kinds of emotional barrenness and has cut off five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

What are the five kinds of emotional barrenness they've given up? Firstly, a mendicant has no doubts about the Teacher. They're not uncertain, undecided, or lacking confidence. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first kind of emotional barrenness they've given up.

Furthermore, a mendicant has no doubts about the teaching … the Saṅgha … the training … A mendicant is not angry and upset with their spiritual companions, not resentful or closed off. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth kind of emotional barrenness they've given up. These are the five kinds of emotional barrenness they've given up.

What are the five emotional shackles they've cut off? Firstly, a mendicant is rid of greed, desire, fondness, thirst, passion, and craving for sensual pleasures. This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the first emotional shackle they've cut off.

Furthermore, a mendicant is rid of greed for the body … They're rid of greed for form … They don't eat as much as they like until their belly is full, then indulge in the pleasures of sleeping, lying down, and drowsing … They don't lead the spiritual life wishing to be reborn in one of the orders of gods: 'By this precept or observance or fervent austerity or spiritual life, may I become one of the gods!' This being so, their mind inclines toward keenness, commitment, persistence, and striving. This is the fifth emotional shackle they've cut off. These are the five emotional shackles they've cut off.

A monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night.

It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, a monk or nun who has given up these five kinds of emotional barrenness and has cut off these five emotional shackles can expect growth, not decline, in skillful qualities, whether by day or by night."

AN 10.15

AN 10.15
Diligence
Appamādasutta

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

The footprints of all creatures that walk can fit inside an elephant’s footprint, so an elephant’s footprint is said to be the biggest of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

The rafters of a bungalow all lean to the peak, slope to the peak, and meet at the peak, so the peak is said to be the topmost of them all. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.

Of all kinds of fragrant root, spikenard is said to be the best. In the same way …

Of all kinds of fragrant heartwood, red sandalwood is said to be the best. In the same way …

Of all kinds of fragrant flower, jasmine is said to be the best. In the same way …

All lesser kings are vassals of a wheel-turning monarch, so the wheel-turning monarch is said to be the foremost of them all. In the same way …

The radiance of all the stars is not worth a sixteenth part of the moon’s radiance, so the moon’s radiance is said to be the best of them all. In the same way …

After the rainy season the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way …

All the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—flow, slant, slope, and incline towards the ocean, and the ocean is said to be the greatest of them. In the same way, all skillful qualities are rooted in diligence and meet at diligence, and diligence is said to be the best of them.”

AN 10.16

AN 10.16
Worthy of Offerings Dedicated to the Gods
Āhuneyyasutta

“Mendicants, these ten people are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world. What ten? A Realized One, a perfected one, a fully awakened Buddha; an independent Buddha; one freed both ways; one freed by wisdom; a direct witness; one attained to view; one freed by faith; a follower by faith; a follower of teachings; a member of the spiritual family. These are the ten people who are worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and are the supreme field of merit for the world.”

AN 10.17

AN 10.17
A Protector (1st)
Paṭhamanāthasutta

“Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This too is a

quality that serves as protector.

You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector.”

AN 10.18

AN 10.18
A Protector (2nd)
Dutiyanāthasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, you should live with a protector, not without one. Living without a protector is suffering. There are ten qualities that serve as protector. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This is a quality that serves as protector.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant has good friends, companions, and associates. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and

organize the work. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. Knowing this, the mendicants—whether senior, middle, or junior—think that mendicant is worth advising and instructing. Being treated with such kindness by the senior, middle, and junior mendicants, that mendicant can expect only growth, not decline. This too is a quality that serves as protector.

You should live with a protector, not without one. Living without a protector is suffering. These are the ten qualities that serve as protector.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

AN 10.19

AN 10.19
Abodes of the Noble Ones (1st)
Paṭhamaariyāvāsasutta

“There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, is endowed with six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has pure intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide.”

AN 10.20

AN 10.20
Abodes of the Noble Ones (2nd)
Dutiyaariyāvāsasutta

At one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants:

“There are these ten abodes of the noble ones in which the noble ones of the past, present, and future abide. What ten? A mendicant has given up five factors, possesses six factors, has a single guard, has four supports, has eliminated idiosyncratic interpretations of the truth, has totally given up searching, has unsullied intentions, has stilled the physical process, and is well freed in mind and well freed by wisdom.

And how has a mendicant given up five factors? It’s when a mendicant has given up sensual desire, ill will, dullness and drowsiness, restlessness and remorse, and doubt. That’s how a mendicant has given up five factors.

And how does a mendicant possess six factors? It’s when a mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware. Hearing a sound with their ears … Smelling an odor with their nose … Tasting a flavor with their tongue …

Feeling a touch with their body … Knowing an idea with their mind, they’re neither happy nor sad. They remain equanimous, mindful and aware. That’s how a mendicant possesses six factors.

And how does a mendicant have a single guard? It’s when a mendicant’s heart is guarded by mindfulness. That’s how a mendicant has a single guard.

And how does a mendicant have four supports? After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That’s how a mendicant has four supports.

And how has a mendicant eliminated idiosyncratic interpretations of the truth? Different ascetics and brahmins have different idiosyncratic interpretations of the truth. For example: the cosmos is eternal, or not eternal, or finite, or infinite; the soul and the body are the same thing, or they are different things; after death, a realized one still exists, or no longer exists, or both still exists and no longer exists, or neither still exists nor no longer exists. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That’s how a mendicant has eliminated idiosyncratic interpretations of the truth.

And how has a mendicant totally given up searching? It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual life. That's how a mendicant has totally given up searching.

And how does a mendicant have unsullied intentions? It's when a mendicant has given up intentions of sensuality, malice, and cruelty. That's how a mendicant has unsullied intentions.

And how has a mendicant stilled the physical process? It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And how is a mendicant well freed in mind? It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And how is a mendicant well freed by wisdom? It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Mendicants, whether in the past, future, or present, all noble ones abide in these same ten abodes of the noble ones. These are the ten abodes of the noble ones in which the noble ones of the past, present, and future abide."

AN 10.21

AN 10.21
The Lion's Roar
Sīhanādasutta

"Mendicants, towards evening the lion, king of beasts, emerges from his den, yawns, looks all around the four quarters, and roars his lion's roar three times. Then he sets out on the hunt. Why is that? 'May I not injure any little creatures on unclear ground.'

'Lion' is a term for the Realized One, the perfected one, the fully awakened Buddha. When the Realized One teaches Dhamma to an assembly, this is his lion's roar.

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and

pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' Thus he recollects his many past lives, with features and details. Since he truly understands this, this is a power of the Realized One. …

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, he sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. …

These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

AN 10.22

AN 10.22
Hypotheses
Adhivuttipadasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, I claim to be assured regarding the teachings that lead to realizing by insight the various different hypotheses. So I am able to teach the Dhamma in appropriate ways to different people. Practicing accordingly, when something exists they'll know it exists. When it doesn't exist they'll know it doesn't exist. When something is inferior they'll know it's inferior. When it's superior they'll know it's superior. When something is not supreme they'll know it's not supreme. When it is supreme they'll know it's supreme. And they will know or see or realize it in whatever way it should be known or seen or realized. This is possible. But this is the unsurpassable knowledge, that is: truly knowing each and every case. And Ānanda, I say that there is no other knowledge better or finer than this.

The Realized One possesses ten powers of a Realized One. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel. What ten? Firstly, the Realized One truly understands the possible as possible, and the impossible as impossible. Since he truly understands this, this is a power of the Realized One. Relying on this he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel.

Furthermore, the Realized One truly understands the result of deeds undertaken in the past, future, and present in terms of grounds and causes. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands where all paths of practice lead. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the world with its many and diverse elements. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the diverse convictions of sentient beings. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands the faculties of other sentient beings and other individuals after comprehending them with his mind. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One truly understands corruption, cleansing, and emergence regarding the absorptions, liberations, immersions, and attainments. Since he truly

understands this, this is a power of the Realized One. …

Furthermore, the Realized One recollects many kinds of past lives, with features and details. Since he truly understands this, this is a power of the Realized One. …

Furthermore, with clairvoyance that is purified and superhuman, the Realized One sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. Since he truly understands this, this is a power of the Realized One. …

Furthermore, the Realized One has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. Since he truly understands this, this is a power of the Realized One. …

These are the ten powers of a Realized One that the Realized One possesses. With these he claims the bull's place, roars his lion's roar in the assemblies, and turns the divine wheel."

AN 10.23

AN 10.23
Body
Kāyasutta

“Mendicants, there are things that should be given up by the body, not by speech. There are things that should be given up by speech, not by the body. There are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

And what are the things that should be given up by the body, not by speech? It’s when a mendicant has committed a certain unskillful offense by way of body. After examination, sensible spiritual companions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of body. Please give up that bad bodily conduct and develop good bodily conduct.’ When spoken to by their sensible spiritual companions they give up that bad bodily conduct and develop good bodily conduct. These are the things that should be given up by the body, not by speech.

And what are the things that should be given up by speech, not by the body? It’s when a mendicant has committed a certain unskillful offense by way of speech. After examination, sensible spiritual companions say this to them: ‘Venerable, you’ve committed a certain unskillful offense by way of speech. Please give up that bad verbal conduct and develop good verbal conduct.’ When spoken to by their sensible spiritual companions they give up that bad verbal conduct and develop good verbal conduct. These are the things that should be given up by speech, not by the body.

And what are the things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom? Greed … hate … delusion … anger … hostility … disdain … contempt … and stinginess are things that should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Nasty jealousy should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what is nasty jealousy? It’s when a householder or their child is prospering in money, grain, silver, or gold. And a bondservant or dependent thinks: ‘Oh, may that householder or their child not prosper in money, grain, silver, or gold!’ Or an ascetic or brahmin receives robes, almsfood, lodgings, and medicines and supplies for the sick. And some other ascetic or brahmin thinks: ‘Oh, may that ascetic or brahmin not receive robes, almsfood, lodgings, and medicines and supplies for the sick.’ This is called nasty jealousy.

Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom. And what are corrupt wishes? It’s when a faithless person wishes to be known as faithful. An unethical person wishes to be known as ethical. An unlearned person wishes to be known as learned. A lover of company wishes to be known as

secluded. A lazy person wishes to be known as energetic. An unmindful person wishes to be known as mindful. A person without immersion wishes to be known as having immersion. A witless person wishes to be known as wise. A person who has not ended the defilements wishes to be known as having ended the defilements. These are called corrupt wishes. Corrupt wishes should be given up neither by the body, nor by speech, but by seeing again and again with wisdom.

Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master them and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'"

AN 10.24

AN 10.24
By Mahācunda
Mahācundasutta

At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahācunda said this:

“Reverends, a mendicant who makes a declaration of knowledge says: ‘I know this teaching, I see this teaching.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

A mendicant who makes a declaration of development says: ‘I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

A mendicant who makes a declaration of both knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: ‘This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don’t have the understanding that would eliminate hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.’

Suppose a poor, needy, and penniless person was to declare themselves to be rich, affluent, and wealthy. But when it came time to make a payment they weren’t able to come up with any money, grain, silver, or gold. Then they would know of them: ‘This person declares themselves to be rich, affluent, and wealthy, but they are in fact poor, penniless, and

needy.' Why is that? Because when it came time to make a payment they weren't able to come up with any money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed masters that mendicant and keeps going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes master that mendicant and keep going. You should know of them: 'This venerable does not have the understanding that would eliminate greed, so greed masters them and keeps going. They don't have the understanding that would eliminate hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes, so corrupt wishes master them and keep going.'

A mendicant who makes a declaration of knowledge says: 'I know this teaching, I see this teaching.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of development says: 'I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

A mendicant who makes a declaration of both knowledge and development says: 'I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.' Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don't master that mendicant and keep going. You should know of them: 'This venerable has the understanding that eliminates greed, so greed doesn't master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don't master them and keep going.'

Suppose a rich, affluent, and wealthy person was to declare themselves to be rich, affluent, and wealthy. And whenever it came time to make a payment they were able to come up with the money, grain, silver, or gold. Then they would know of them: 'This person declares themselves to be rich, affluent, and wealthy, and they are in fact rich, affluent, and wealthy.' Why is that? Because when it came time to make a payment they were able to come up with the money, grain, silver, or gold.

In the same way, a mendicant who makes a declaration of knowledge and development says: ‘I know this teaching, I see this teaching. And I am developed in physical endurance, ethics, mind, and wisdom.’ Suppose that greed does not master that mendicant and keep going. Or that hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … or corrupt wishes don’t master that mendicant and keep going. You should know of them: ‘This venerable has the understanding that eliminates greed, so greed doesn’t master them and keep going. They have the understanding that eliminates hate … delusion … anger … hostility … disdain … contempt … stinginess … nasty jealousy … and corrupt wishes, so corrupt wishes don’t master them and keep going.’”

AN 10.25

AN 10.25
Meditation on Universals
Kasiṇasutta

“Mendicants, there are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.”

AN 10.26

AN 10.26
With Kāḷī
Kāḷīsutta

At one time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain.

Then the laywoman Kāḷī of Kurughara went up to Venerable Mahākaccāna, bowed, sat down to one side, and said to him, “Sir, this was said by the Buddha in ‘The Maidens’ Questions’:

‘I’ve reached the goal, peace of heart. Having conquered the army of the likable and pleasant, alone, practicing absorption, I awakened to bliss. That’s why I don’t get too close to people, and no-one gets too close to me.’

How should we see the detailed meaning of the Buddha’s brief statement?”

“Sister, some ascetics and brahmins regard the attainment of the meditation on universal earth to be the ultimate. Thinking ‘this is the goal’, they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal earth was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of what is the path and what is not the path. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of what is the path and what is not the path, he knew that he had reached the goal, peace of heart.

Some ascetics and brahmins regard the attainment of the meditation on universal water to be the ultimate. Thinking ‘this is the goal’, they are reborn. … Some ascetics and brahmins regard the attainment of the meditation on universal fire … universal air … universal blue … universal yellow … universal red … universal white … universal space … universal consciousness to be the ultimate. Thinking ‘this is the goal’, they are reborn. The Buddha directly knew the extent to which the attainment of the meditation on universal consciousness was the ultimate. Directly knowing this he saw the beginning, the drawback, and the escape. And he saw the knowledge and vision of what is the path and what is not the path. Because he saw the beginning, the drawback, and the escape, and he saw the knowledge and vision of what is the path and what is not the path, he knew that he had reached the goal, peace of heart.

So, sister, that’s how to understand the detailed meaning of what the Buddha said in brief in ‘The Maiden’s Questions’:

‘I’ve reached the goal, peace of heart. Having conquered the army of the likable and pleasant, alone, practicing absorption, I awakened to bliss. That’s why I don’t get too close to people, and no-one gets too close to me.’”

AN 10.27

AN 10.27
The Great Questions (1st)
Paṭhamamahāpañhāsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then it occurred to him, "It's too early to wander for alms in Sāvatthī. Why don't we visit the monastery of the wanderers of other religions?"

Then they went to the monastery of the wanderers of other religions and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, they sat down to one side. The wanderers said to them:

"Reverends, the ascetic Gotama teaches his disciples like this: 'Please, mendicants, directly know all things. Meditate having directly known all things.' We too teach our disciples: 'Please, reverends, directly know all things. Live having directly known all things.' What, then, is the difference between the ascetic Gotama's teaching and instruction and ours?"

Those mendicants neither approved nor dismissed that statement of the wanderers of other religions. They got up from their seat, thinking, "We will learn the meaning of this statement from the Buddha himself."

Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what had happened.

"Mendicants, when wanderers of other religions say this, you should say to them: 'One thing: question, passage for recitation, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, passage for recitation, and answer.' Questioned like this, the wanderers of other religions would be stumped, and, in addition, would get frustrated. Why is that? Because they're out of their element. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could provide a satisfying answer to these questions except for the Realized One or his disciple or someone who has heard it from them.

'One thing: question, passage for recitation, and answer.' That's what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing? 'All sentient beings are sustained by food.' Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of

suffering in this very life. ‘One thing: question, passage for recitation, and answer.’ That’s what I said, and this is why I said it.

What two? Name and form. …

What three? Three feelings. …

What four? The four foods. …

What five? The five grasping aggregates. …

What six? The six interior sense fields. …

What seven? The seven planes of consciousness. …

What eight? The eight worldly conditions. …

What nine? The nine abodes of sentient beings. …

‘Ten things: question, passage for recitation, and answer.’ That’s what I said, but why did I say it? Becoming completely disillusioned, dispassionate, and freed regarding ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing unskillful deeds. Becoming completely disillusioned, dispassionate, and freed regarding these ten things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. ‘Ten things: question, passage for recitation, and answer.’ That’s what I said, and this is why I said it.”

AN 10.28

AN 10.28
The Great Questions (2nd)
Dutiyamahāpañhāsutta

At one time the Buddha was staying near Kajaṅgalā in a bamboo grove. Then several lay followers of Kajaṅgalā went to the nun Kajaṅgalikā, bowed, sat down to one side, and said to her:

"Ma'am, this was said by the Buddha in 'The Great Questions': 'One thing: question, passage for recitation, and answer. Two … three … four … five … six … seven … eight … nine … ten things: question, passage for recitation, and answer.' How should we see the detailed meaning of the Buddha's brief statement?"

"Good people, I haven't heard and learned this in the presence of the Buddha or from esteemed mendicants. But as to how it seems to me, listen and apply your mind well, I will speak."

"Yes, ma'am," replied the lay followers. The nun Kajaṅgalikā said this:

"'One thing: question, passage for recitation, and answer.' That's what the Buddha said, but why did he say it? Becoming completely disillusioned, dispassionate, and freed regarding one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. What one thing? 'All sentient beings are sustained by food.' Becoming completely disillusioned, dispassionate, and freed regarding this one thing, seeing its limits and fully comprehending its meaning, a mendicant makes an end of suffering in this very life. 'One thing: question, passage for recitation, and answer.' That's what the Buddha said, and this is why he said it.

What two? Name and form. … What three? Three feelings. …

With a mind well developed in four things—seeing their limits and fully comprehending their meaning—a mendicant makes an end of suffering in this very life. What four? The four kinds of mindfulness meditation. … With a mind well developed in these four things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. …

What five? The five faculties. … What six? The six elements of escape. … What seven? The seven awakening factors. … What eight? The noble eightfold path. …

Becoming completely disillusioned, dispassionate, and freed regarding nine things, seeing their limits and fully comprehending their meaning, a mendicant makes an end of suffering in this very life. What nine? The nine abodes of sentient beings. Becoming completely disillusioned, dispassionate, and freed regarding these nine things, seeing their limits and

fully comprehending their meaning, a mendicant makes an end of suffering in this very life.

‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said, but why did he say it? Becoming well developed in ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. What ten? The ten ways of performing skillful deeds. With a mind well developed in these ten things—seeing their limits and fully fathoming their meaning—a mendicant makes an end of suffering in this very life. ‘Ten things: question, passage for recitation, and answer.’ That’s what the Buddha said, and this is why he said it.

That’s how I understand the detailed meaning of what the Buddha said in brief in ‘The Great Questions’. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

“Yes, ma’am,” replied those lay followers, approving and agreeing with what the nun Kajaṅgalikā said. Then they got up from their seat, bowed, and respectfully circled her, keeping her on their right. Then they went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, householders. The nun Kajaṅgalikā is astute, she has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as the nun Kajaṅgalikā. That is what it means, and that’s how you should remember it.”

AN 10.29

AN 10.29
Kosala (1st)
Paṭhamakosalasutta

“As far as Kāsi and Kosala extend, and as far as the dominion of King Pasenadi of Kosala extends, King Pasenadi is said to be the foremost. But even King Pasenadi decays and perishes.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

A galaxy extends a thousand times as far as the moon and sun revolve and the shining ones light up the quarters. In that galaxy there are a thousand moons, a thousand suns, a thousand Sinerus king of mountains, a thousand Indias, a thousand Western Continents, a thousand Northern Continents, a thousand Eastern Continents, four thousand oceans, four thousand Great Kings, a thousand realms of the Gods of the Four Great Kings, a thousand realms of the Gods of the Thirty-Three, of the Gods of Yama, of the Joyful Gods, of the Gods who Love to Imagine, of the Gods who Control what is Imagined by Others, and a thousand Brahmā realms. As far as the galaxy extends, the Great Brahmā is said to be the foremost. But even the Great Brahmā decays and perishes.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There comes a time when this cosmos contracts. As it contracts, most sentient beings migrate to the realm of streaming radiance. There they are mind-made, feeding on rapture, self-luminous, moving through the sky, steadily glorious, and they remain like that for a very long time. When the cosmos is contracting, the gods of streaming radiance are said to be the foremost. But even the gods of streaming radiance decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these ten universal dimensions of meditation. What ten? Someone perceives the meditation on universal earth above, below, across, undivided and limitless. They perceive the meditation on universal water … the meditation on universal fire … the meditation on universal air … the meditation on universal blue … the meditation on universal yellow … the meditation on universal red … the meditation on universal white … the meditation on universal space … They perceive the meditation on universal consciousness above, below, across, undivided and limitless. These are the ten universal dimensions of meditation.

The best of these ten universal dimensions of meditation is when someone perceives the meditation on universal consciousness above, below, across, undivided and limitless.

Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these eight dimensions of mastery. What eight? Perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the first dimension of mastery.

Perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the second dimension of mastery.

Not perceiving form internally, someone sees forms externally, limited, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the third dimension of mastery.

Not perceiving form internally, someone sees forms externally, limitless, both pretty and ugly. Mastering them, they perceive: ‘I know and see.’ This is the fourth dimension of mastery.

Not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. They’re like a flax flower that’s blue, with blue color and blue appearance. Or a cloth from Varanasi that’s smoothed on both sides, blue, with blue color and blue appearance. In the same way, not perceiving form internally, someone sees forms externally, blue, with blue color and blue appearance. Mastering them, they perceive: ‘I know and see.’ This is the fifth dimension of mastery.

Not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. They’re like a champak flower that’s yellow, with yellow color and yellow appearance. Or a cloth from Varanasi that’s smoothed on both sides, yellow, with yellow color and yellow appearance. In the same way, not perceiving form internally, someone sees forms externally, yellow, with yellow color and yellow appearance. Mastering them, they perceive: ‘I know and see.’ This is the sixth dimension of mastery.

Not perceiving form internally, someone sees forms externally, red, with red color and red appearance. They’re like a scarlet mallow flower that’s red, with red color and red appearance. Or a cloth from Varanasi that’s smoothed on both sides, red, with red color and red appearance. In the same way, not perceiving form internally, someone sees forms externally, red, with red color and red appearance. Mastering them, they perceive: ‘I know and see.’ This is the seventh dimension of mastery.

Not perceiving form internally, someone sees forms externally, white, with white color and white appearance. They’re like the morning star that’s white, with white color and white appearance. Or a cloth from Varanasi that’s smoothed on both sides, white, with white color and white appearance. In the same way, not perceiving form internally, someone sees forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ This is the eighth dimension of mastery. These are the eight dimensions of mastery.

The best of these dimensions of mastery is when someone, not perceiving form internally, sees forms externally, white, with white color and white appearance. Mastering them, they perceive: ‘I know and see.’ Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are four ways of practice. What four?

Painful practice with slow insight,
painful practice with swift insight,
pleasant practice with slow insight, and
pleasant practice with swift insight.

These are the four ways of practice.

The best of these four ways of practice is the pleasant practice with swift insight. Some sentient beings practice like this. But even the sentient beings who practice like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are these four perceptions. What four?

One person perceives the limited.
One person perceives the expansive.
One person perceives the limitless.
One person, aware that ‘there is nothing at all’, perceives the dimension of nothingness.

These are the four perceptions.

The best of these four perceptions is when a person, aware that ‘there is nothing at all’, perceives the dimension of nothingness. Some sentient beings perceive like this. But even the sentient beings who perceive like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

This is the best of the convictions of outsiders, that is: ‘I might not be, and it might not be mine. I will not be, and it will not be mine.’ When someone has such a view, you can expect that they will be repulsed by continued existence, and they will not be repulsed by the cessation of continued existence. Some sentient beings have such a view. But even the sentient beings who have views like this decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are some ascetics and brahmins who advocate the ultimate purity of the spirit. This is the best of the advocates of the ultimate purity of the spirit, that is, when someone, going totally beyond the dimension of nothingness, enters and remains in the dimension of neither perception nor non-perception. They teach Dhamma in order to directly know and realize this. Some sentient beings have such a doctrine. But even the sentient beings who have such a doctrine decay and perish.

Seeing this, a learned noble disciple grows disillusioned with it. Their desire fades away even for the foremost, let alone the inferior.

There are some ascetics and brahmins who advocate ultimate extinguishment in this very life. This is the best of those who advocate extinguishment in this very life, that is, liberation by not grasping after truly understanding the origin, ending, gratification, drawback, and escape of the six fields of contact. Though I state and assert this, certain ascetics and brahmins misrepresent me with the incorrect, hollow, false, untruthful claim: ‘The ascetic Gotama doesn’t advocate the complete understanding of sensual pleasures, forms, or feelings.’ But I do advocate the complete understanding of sensual pleasures, forms, and feelings. And I advocate complete extinguishment by not grasping in this very life, wishless, extinguished, and cooled.”

AN 10.30

AN 10.30
Kosala (2nd)
Dutiyakosalasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time King Pasenadi of Kosala returned from combat after winning a battle and succeeding in his objective. Then King Pasenadi of Kosala went to the monastery. He went by carriage as far as the terrain allowed, then descended and entered the monastery on foot.

At that time several mendicants were walking mindfully in the open air. Then King Pasenadi of Kosala went up to them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see the Buddha."

"Great king, that's his dwelling, with the door closed. Approach it quietly, without hurrying; go onto the porch, clear your throat, and knock with the latch. The Buddha will open the door."

So the king approached the Buddha's dwelling, cleared his throat and knocked, and the Buddha opened the door. Then King Pasenadi entered the Buddha's dwelling. He bowed with his head at the Buddha's feet, caressing them and covering them with kisses, and pronounced his name: "Sir, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

"But great king, for what reason do you demonstrate such utmost devotion for this body, conveying your manifest love?"

"Sir, it's because of my gratitude and thanks for the Buddha that I demonstrate such utmost devotion, conveying my manifest love.

The Buddha is practicing for the welfare and happiness of the people. He has established many people in the noble system, that is, the principles of goodness and skillfulness. This is a reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is ethical, possessing ethical conduct that is mature, noble, and skillful. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha lives in the wilderness, frequenting remote lodgings in the wilderness and the forest. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha gets to take part in talk about self-effacement that helps open the heart, when he wants, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when he wants, without trouble or difficulty. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. He remembers: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so he recollects his many kinds of past lives, with features and details. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, with clairvoyance that is purified and superhuman, the Buddha sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. He understands how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ He understands how sentient beings are reborn according to their deeds. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Furthermore, the Buddha has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with his own insight due to the ending of defilements. This is another reason that I demonstrate such utmost devotion for the Buddha, conveying my manifest love.

Well, now, sir, I must go. I have many duties, and much to do."

"Please, great king, go at your convenience." Then King Pasenadi got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving.

AN 10.31

AN 10.31
With Upāli
Upālisutta

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, for how many reasons did the Realized One lay down training rules for his disciples and recite the monastic code?”

“Upāli, the Realized One laid down training rules for his disciples and recited the monastic code for ten reasons. What ten? For the well-being of the Saṅgha and for the comfort of the Saṅgha. For keeping difficult persons in check and for the comfort of good-hearted mendicants. For restraining defilements that affect the present life and protecting against defilements that affect lives to come. For inspiring confidence in those without it, and increasing confidence in those who have it. For the continuation of the true teaching and the support of the training. The Realized One laid down training rules for his disciples and recited the monastic code for these ten reasons.”

AN 10.32

AN 10.32
Suspending the Recitation of the Monastic Code
Pātimokkhaṭṭhapanāsutta

“Sir, how many grounds are there to suspend the recitation of the monastic code?”

“Upāli, there are ten grounds to suspend the recitation of the monastic code. What ten? A mendicant who has committed an expulsion offense is sitting in the assembly. A discussion about whether someone has committed an expulsion offense is unfinished. A person who is not fully ordained is sitting in the assembly. A discussion about whether someone is fully ordained or not is unfinished. Someone who has resigned the training is sitting in the assembly. A discussion about whether someone has rejected the training or not is unfinished. A eunuch is sitting in the assembly. A discussion about whether someone is a eunuch is unfinished. A raper of nuns is sitting in the assembly. A discussion about whether or not someone is a raper of nuns is unfinished. These are the ten grounds to suspend the recitation of the monastic code.”

AN 10.33

AN 10.33
A Judge
Ubbāhikāsutta

“Sir, how many qualities should a mendicant have to be deemed a judge?”

“Upāli, a mendicant should have ten qualities to be deemed a judge. What ten? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They’re firm and unfaltering in the training. When there are opposing parties, they’re able to persuade, advocate, and convince them, make them see the other side and trust each other. They’re skilled in raising and settling disciplinary issues. They know what a disciplinary issue is. They know how a disciplinary issue originates. They know how a disciplinary issue ceases. They know the practical way leading to the cessation of a disciplinary issue. A mendicant should have these ten qualities to be deemed a judge.”

AN 10.34

AN 10.34
Ordination
Upasampadāsutta

“Sir, how many qualities should a mendicant have to give ordination?”

“Upāli, a mendicant should have ten qualities to give ordination. What ten? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They’re able to care for the sick or get someone else to do so. They’re able to settle dissatisfaction or get someone else to do so. They’re able to dispel remorse when it has come up. They’re able to rationally dissuade someone from misconceptions that come up. They’re able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to give ordination.”

AN 10.35

AN 10.35
Dependence
Nissayasutta

“Sir, how many qualities should a mendicant have to give dependence?”

“Upāli, a mendicant should have ten qualities to give dependence. What ten? It’s when a mendicant is ethical … They’re learned … Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They’re able to care for the sick or get someone else to do so. They’re able to settle dissatisfaction or get someone else to do so. They’re able to dispel remorse when it has come up. They’re able to rationally dissuade someone from misconceptions that come up. They’re able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to give dependence.”

AN 10.36

AN 10.36
A Novice
Sāmaṇerasutta

“Sir, how many qualities should a mendicant have to be attended on by a novice?”

“Upāli, a mendicant should have ten qualities to be attended on by a novice. What ten? It’s when a mendicant is ethical … They’re learned … Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material. They’re able to care for the sick or get someone else to do so. They’re able to settle dissatisfaction or get someone else to do so. They’re able to dispel remorse when it has come up. They’re able to rationally dissuade someone from misconceptions that come up. They’re able to encourage someone in the higher ethics, the higher mind, and the higher wisdom. A mendicant should have these ten qualities to be attended on by a novice.”

AN 10.37

AN 10.37
Schism in the Saṅgha
Saṁghabhedasutta

“Sir, they speak of ‘schism in the Saṅgha’. How is schism in the Saṅgha defined?”

“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined.”

AN 10.38

AN 10.38
Harmony in the Saṅgha
Saṁghasāmaggīsutta

“Sir, they speak of ‘harmony in the Saṅgha’. How is harmony in the Saṅgha defined?”

“Upāli, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined.”

AN 10.39

AN 10.39
With Ānanda (1st)
Paṭhamaānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to the Buddha:

“Sir, they speak of ‘schism in the Saṅgha’. How is schism in the Saṅgha defined?”

“Ānanda, it’s when a mendicant explains what is not the teaching as the teaching … and what was prescribed by the Realized One as not prescribed by the Realized One. On these ten grounds they split off and go their own way. They perform legal acts autonomously and recite the monastic code autonomously. That is how schism in the Saṅgha is defined.”

“But sir, what does someone who has split a harmonious Saṅgha bring upon themselves?”

“They bring upon themselves evil that lasts for an eon.”

“But sir, what is the evil that lasts for an eon?”

“They burn in hell for an eon, Ānanda.

A schismatic remains for the eon in a place of loss, in hell. Taking a stand against the teaching, favoring factions, they ruin their sanctuary. After causing schism in a harmonious Saṅgha, they burn in hell for an eon.”

AN 10.40

AN 10.40
With Ānanda (2nd)
Dutiyaānandasutta

“Sir, they speak of ‘harmony in the Saṅgha’. How is harmony in the Saṅgha defined?”

“Ānanda, it’s when a mendicant explains what is not the teaching as not the teaching, and what is the teaching as the teaching. They explain what is not the training as not the training, and what is the training as the training. They explain what was not spoken and stated by the Realized One as not spoken and stated by the Realized One, and what was spoken and stated by the Realized One as spoken and stated by the Realized One. They explain what was not practiced by the Realized One as not practiced by the Realized One, and what was practiced by the Realized One as practiced by the Realized One. They explain what was not prescribed by the Realized One as not prescribed by the Realized One, and what was prescribed by the Realized One as prescribed by the Realized One. On these ten grounds they don’t split off and go their own way. They don’t perform legal acts autonomously or recite the monastic code autonomously. That is how harmony in the Saṅgha is defined.”

“But sir, what does someone who has created harmony in a schismatic Saṅgha bring upon themselves?”

“They bring divine merit upon themselves.”

“But what is divine merit?”

“They rejoice in heaven for an eon, Ānanda.

A Saṅgha in harmony is happy, as is support for those in harmony. Taking a stand on the teaching, favoring harmony, they ruin no sanctuary. After creating harmony in the Saṅgha, they rejoice in heaven for an eon.”

AN 10.41

AN 10.41
Arguments
Vivādasutta

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason, why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily?”

“Upāli, it’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. This is the cause, this is the reason why arguments, quarrels, and disputes arise in the Saṅgha, and the mendicants don’t live happily.”

AN 10.42

AN 10.42
Roots of Arguments (1st)
Paṭhamavivādamūlasutta

“Sir, how many roots of arguments are there?”

“Upāli, there are ten roots of arguments. What ten? It’s when a mendicant explains what is not the teaching as the teaching, and what is the teaching as not the teaching. They explain what is not the training as the training, and what is the training as not the training. They explain what was not spoken and stated by the Realized One as spoken and stated by the Realized One, and what was spoken and stated by the Realized One as not spoken and stated by the Realized One. They explain what was not practiced by the Realized One as practiced by the Realized One, and what was practiced by the Realized One as not practiced by the Realized One. They explain what was not prescribed by the Realized One as prescribed by the Realized One, and what was prescribed by the Realized One as not prescribed by the Realized One. These are the ten roots of arguments.”

AN 10.43

AN 10.43
Roots of Arguments (2nd)
Dutiyavivādamūlasutta

“Sir, how many roots of arguments are there?”

“Upāli, there are ten roots of arguments. What ten? It’s when a mendicant explains what is not an offense as an offense, and what is an offense as not an offense. They explain a light offense as a serious offense, and a serious offense as a light offense. They explain an offense committed with corrupt intention as an offense not committed with corrupt intention, and an offense not committed with corrupt intention as an offense committed with corrupt intention. They explain an offense requiring rehabilitation as an offense not requiring rehabilitation, and an offense not requiring rehabilitation as an offense requiring rehabilitation. They explain an offense with redress as an offense without redress, and an offense without redress as an offense with redress. These are the ten roots of arguments.”

AN 10.44

AN 10.44
At Kusinārā
Kusinārasutta

At one time the Buddha was staying near Kusinārā, in the Forest of Offerings. There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Mendicants, a mendicant who wants to accuse another should first check five things in themselves and establish five things in themselves. What five things should they check in themselves? A mendicant who wants to accuse another should check this: ‘Is my bodily behavior pure? Do I have pure bodily behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, train your own bodily behavior first.’

Furthermore, a mendicant who wants to accuse another should check this: ‘Is my verbal behavior pure? Do I have pure verbal behavior that is impeccable and irreproachable? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, train your own verbal behavior first.’

Furthermore, a mendicant who wants to accuse another should check this: ‘Is my heart established in love for my spiritual companions, without resentment? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, establish your heart in love for your spiritual companions first.’

Furthermore, a mendicant who wants to accuse another should check this: ‘Am I very learned, remembering and keeping what I’ve learned? These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. Am I very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically? Is this thing found in me or not?’ If it’s not, there will be people who say: ‘Come on, venerable, memorize the scriptures first.’

Furthermore, a mendicant who wants to accuse another should check this: ‘Have both monastic codes been passed down to me in detail, well analyzed, well mastered, and well evaluated in both the rules and accompanying material? Is this thing found in me or not?’ If it’s not, and if they are unable to respond when asked “Venerable, where was this spoken by the Buddha?” there will be people who say: ‘Come on, venerable, train in the monastic code first.’ These are the five things they should check in themselves.

What five things should they establish in themselves? ‘I will speak at the right time, not at the wrong time. I will speak truthfully, not falsely. I will speak gently, not harshly. I will

speak beneficially, not harmfully. I will speak lovingly, not from secret hate.' These are the five things they should establish in themselves. A mendicant who wants to accuse another should first check these five things in themselves and establish these five things in themselves."

AN 10.45

AN 10.45
Entering a Royal Compound
Rājantepurappavesanasutta

“Mendicants, there are ten drawbacks to entering a royal compound. What ten?

Firstly, a king is sitting with his chief queen when a monk enters. When the queen sees the monk she smiles, or when the monk sees the queen he smiles. So the king thinks: ‘They’ve done it for sure, or they will do it.’ This is the first drawback of entering a royal compound.

Furthermore, a king has many duties, and much to do. He has sex with one of the women but doesn’t remember. She gets pregnant from that. So the king thinks: ‘No-one else has entered here, except for that monk. Could this be the monk’s doing?’ This is the second drawback of entering a royal compound.

Furthermore, a gem is lost somewhere in the royal compound. So the king thinks: ‘No-one else has entered here, except for that monk. Could this be the monk’s doing?’ This is the third drawback of entering a royal compound.

Furthermore, secret deliberations in the royal compound are leaked outside. So the king thinks: ‘No-one else has entered here, except for that monk. Could this be the monk’s doing?’ This is the fourth drawback of entering a royal compound.

Furthermore, in a royal compound, a father longs for their son, or a son longs for his father. They think: ‘No-one else has entered here, except for that monk. Could this be the monk’s doing?’ This is the fifth drawback of entering a royal compound.

Furthermore, the king promotes someone to a higher position. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the sixth drawback of entering a royal compound.

Furthermore, the king demotes someone to a lower position. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the seventh drawback of entering a royal compound.

Furthermore, the king dispatches the army at the wrong time. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the eighth drawback of entering a royal compound.

Furthermore, the king dispatches the army at the right time, but orders it to turn back while still on the road. Those who are upset by this think: ‘The king is close to that monk. Could this be the monk’s doing?’ This is the ninth drawback of entering a royal compound.

Furthermore, in the royal compound there is a trampling of elephants, horses, and chariots, as well as arousing sights, sounds, smells, tastes, and touches that do not befit a monk. This is the tenth drawback of entering a royal compound.

These are the ten drawbacks of entering a royal compound."

AN 10.46

AN 10.46
With the Sakyans
Sakkasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Then on the sabbath several Sakyan lay followers went up to the Buddha, bowed, and sat down to one side. The Buddha said to them:

“Sakyans, do you observe the sabbath with its eight factors?”

“Sir, sometimes we do, sometimes we don’t.”

“That’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.

What do you think, Sakyans? Take a man who earns half a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Take a man who earns a dollar for an honest day’s work. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Take a man who, for an honest day’s work, earns two dollars … three dollars … four dollars … five dollars … six dollars … seven dollars … eight dollars … nine dollars … ten dollars … twenty dollars … thirty dollars … forty dollars … fifty dollars … a hundred dollars. Is this enough to call him a deft and industrious man?”

“Yes, sir.”

“What do you think, Sakyans? Suppose that man earned a hundred or a thousand dollars every day and saved it all up. If he lived for a hundred years, would he not accumulate a large mass of wealth?”

“Yes, sir.”

“What do you think, Sakyans? Would that man, on account of that wealth, experience perfect happiness for a single day or night, or even half a day or night?”

“No, sir.”

“Why is that?”

“Because sensual pleasures, sir, are impermanent, hollow, false, and deceptive.”

“But take one of my disciples who lives diligent, keen, and resolute for ten years, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or unfailingly a stream-enterer. Let alone ten years, take one of my disciples who lives diligent, keen, and resolute for nine years … eight years … seven years … six years … five years … four years … three years … two years … one year … ten months … nine months … eight months … seven months … six months … five months … four months … three months … two months … one month … a fortnight … ten days … nine days … eight days … seven days … six days … five days … four days … three days … two days …

Let alone two days, take one of my disciples who lives diligent, keen, and resolute for one day, practicing in line with my instructions. They can experience perfect happiness for a hundred years, ten thousand years, or a hundred thousand years. And they could become a once-returner or a non-returner, or unfailingly a stream-enterer. It’s your loss, Sakyans, it’s your misfortune. In this life with its fear of sorrow and death, you sometimes keep the sabbath and you sometimes don’t.”

“Well, sir, from this day forth we will observe the sabbath with its eight factors.”

AN 10.47

AN 10.47
With Mahāli
Mahālisutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then Mahāli the Licchavi went up to the Buddha, bowed, sat down to one side, and said to him:

“What is the cause, sir, what is the reason for doing bad deeds, for performing bad deeds?”

“Greed is a cause, Mahāli, greed is a reason for doing bad deeds, for performing bad deeds. Hate is a cause of bad deeds … Delusion is a cause of bad deeds … Irrational application of mind is a cause of bad deeds … A wrongly directed mind is a cause of bad deeds … This is the cause, Mahāli, this is the reason for doing bad deeds, for performing bad deeds.”

“What is the cause, sir, what is the reason for doing good deeds, for performing good deeds?”

“Contentment is a cause, Mahāli, contentment is a reason for doing good deeds, for performing good deeds. Love is a cause of good deeds … Understanding is a cause of good deeds … Rational application of mind is a cause of good deeds … A rightly directed mind is a cause of good deeds … This is the cause, Mahāli, this is the reason for doing good deeds, for performing good deeds. If these ten things were not found in the world, we wouldn’t see either unprincipled and immoral conduct, or principled and moral conduct. But since these ten things are found in the world, we see both unprincipled and immoral conduct, and principled and moral conduct.”

AN 10.48

AN 10.48
Ten Regular Reflections for a Renunciate
Pabbajitaabhiṇhasutta

“Mendicants, one who has gone forth should often review these ten things. What ten?

One who has gone forth should often review this: ‘I have secured freedom from class.’

‘My livelihood is tied up with others.’

‘My behavior should be different.’

‘I hope there’s no reason to blame myself when it comes to ethical conduct?’

‘I hope that, after examination, sensible spiritual companions don’t reproach any aspect of my ethics?’

‘I must be parted and separated from all I hold dear and beloved.’

‘I am the owner of my deeds and heir to my deeds. Deeds are my womb, my relative, and my refuge.

I shall be the heir of whatever deeds I do, whether good or bad.’

‘As the days and nights flit by, what sort of person am I becoming?’

‘Do I love to stay in empty huts?’

‘Do I have any superhuman distinctions in knowledge and vision worthy of the noble ones, so that when my spiritual companions question me on my deathbed I will not be embarrassed?’

One who has gone forth should often review these ten things.”

AN 10.49

AN 10.49
Existing Because of the Body
Sarīraṭṭhadhammasutta

“Mendicants, these ten things exist because of the body. What ten? Cold, heat, hunger, thirst, feces, urine, restraint of body, speech, and livelihood, and the will to live that leads to future lives. These ten things exist because of the body.”

AN 10.50

AN 10.50
Arguments
Bhaṇḍanasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They were arguing, quarreling, and disputing, wounding each other with barbed words.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

"Sir, after the meal, on return from almsround, we sat together in the assembly hall, arguing, quarreling, and disputing, wounding each other with barbed words."

"Mendicants, this is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness.

There are ten warm-hearted qualities that make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling. What ten? Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they've undertaken. When a mendicant is ethical, this warm-hearted quality makes for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.

Furthermore, a mendicant is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. …

Furthermore, a mendicant has good friends, companions, and associates. …

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They're patient, and take instruction respectfully. …

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. …

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. …

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. …

Furthermore, a mendicant is content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick. …

Furthermore, a mendicant is mindful. They have utmost mindfulness and alertness, and can remember and recall what was said and done long ago. …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. When a mendicant is wise, this warm-hearted quality makes for fondness and respect, helping the Saṅgha to live in harmony and unity, without quarreling.

These ten warm-hearted qualities make for fondness and respect, conducing to inclusion, harmony, and unity, without quarreling.”

AN 10.51

AN 10.51
Your Own Mind
Sacittasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, if a mendicant isn't skilled in the ways of another's mind, then they should train themselves: 'I will be skilled in the ways of my own mind.'

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they'd try to remove it. But if they don't see any dirt or blemish there, they're happy with that, as they've got all they wished for: 'How fortunate that I'm clean!' In the same way, checking is very helpful for a mendicant's skillful qualities. 'Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often corrupted in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?'

Suppose that, upon checking, a mendicant knows this: 'I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.' In order to give up those bad, unskillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, free of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

AN 10.52

AN 10.52
With Sāriputta
Sāriputtasutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’

In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’

Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, angry, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows this: ‘I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.”

AN 10.53

AN 10.53
Stagnation
Ṭhitisutta

“Mendicants, I don’t praise stagnation in skillful qualities, let alone decline. I praise growth in skillful qualities, not stagnation or decline.

And how is there decline in skillful qualities, not stagnation or growth? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor grow in them. I call this decline in skillful qualities, not stagnation or growth. This is how there’s decline in skillful qualities, not stagnation or growth.

And how is there stagnation in skillful qualities, not decline or growth? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither decline nor grow in them. I call this stagnation in skillful qualities, not decline or growth. This is how there’s stagnation in skillful qualities, not decline or growth.

And how is there growth in skillful qualities, not stagnation or decline? It’s when a mendicant has a certain degree of faith, ethics, generosity, wisdom, and eloquence. Those qualities neither stagnate nor decline in them. I call this growth in skillful qualities, not stagnation or decline. This is how there’s growth in skillful qualities, not stagnation or decline.

If a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’ In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Am I often covetous or not? Am I often malicious or not? Am I often overcome with dullness and drowsiness or not? Am I often restless or not? Am I often doubtful or not? Am I often irritable or not? Am I often defiled in mind or not? Am I often disturbed in body or not? Am I often energetic or not? Am I often immersed in samādhi or not?’

Suppose that, upon checking, a mendicant knows this: ‘I am often covetous, malicious, overcome with dullness and drowsiness, restless, doubtful, irritable, defiled in mind, disturbed in body, lazy, and not immersed in samādhi.’ In order to give up those bad, unskillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance,

mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to give up those bad, unskillful qualities, that mendicant should apply intense enthusiasm …

But suppose that, upon checking, a mendicant knows this: 'I am often content, kind-hearted, rid of dullness and drowsiness, calm, confident, loving, pure in mind, undisturbed in body, energetic, and immersed in samādhi.' Grounded on those skillful qualities, they should practice meditation further to end the defilements."

AN 10.54

AN 10.54
Serenity
Samathasutta

“Mendicants, if a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’ In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Do I have internal serenity of heart or not? Do I have the higher wisdom of discernment of principles or not?’

Suppose that, upon checking, a mendicant knows this: ‘I have serenity but not discernment.’ Grounded on serenity, they should practice meditation to get discernment. After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: ‘I have discernment but not serenity.’ Grounded on discernment, they should practice meditation to get serenity. After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: ‘I have neither serenity nor discernment.’ In order to get those skillful qualities, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you’d apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, in order to get those skillful qualities, that person should apply intense enthusiasm … After some time they have both serenity and discernment.

But suppose that, upon checking, a mendicant knows this: ‘I have both serenity and discernment.’ Grounded on those skillful qualities, they should practice meditation further to end the defilements.

I say that there are two kinds of robes: those you should wear, and those you shouldn’t wear. I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn’t eat. I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of market town: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent. I say that there are two kinds of people: those you should frequent, and those you shouldn’t frequent.

‘I say that there are two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, but why did I say it? Well, should you know of a robe: ‘When I wear this robe, unskillful qualities grow, and skillful qualities decline.’ You should not wear that kind of robe. Whereas, should you know of a robe: ‘When I wear this robe, unskillful qualities decline, and skillful qualities grow.’ You should wear that kind of robe. ‘I say that there are two kinds of robes: those you should wear, and those you shouldn’t wear.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, but why did I say it? Well, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities grow, and skillful qualities decline.’ You should not eat that kind of almsfood. Whereas, should you know of almsfood: ‘When I eat this almsfood, unskillful qualities decline, and skillful qualities grow.’ You should eat that kind of almsfood. ‘I say that there are two kinds of almsfood: that which you should eat, and that which you shouldn’t eat.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of lodging. Whereas, should you know of a lodging: ‘When I frequent this lodging, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of lodging. ‘I say that there are two kinds of lodging: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a market town: ‘When I frequent this market town, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of market town. Whereas, should you know of a market town: ‘When I frequent this market town, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of market town. ‘I say that there are two kinds of market town: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a country: ‘When I frequent this country, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of country. Whereas, should you know of a country: ‘When I frequent this country, unskillful qualities decline, and skillful qualities grow.’ You should frequent that kind of country. ‘I say that there are two kinds of country: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.

‘I say that there are two kinds of people: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, but why did I say it? Well, should you know of a person: ‘When I frequent this person, unskillful qualities grow, and skillful qualities decline.’ You should not frequent that kind of person. Whereas, should you know of a person: ‘When I frequent this person, unskillful qualities decline, and skillful qualities

grow.’ You should frequent that kind of person. ‘I say that there are two kinds of people: those you should frequent, and those you shouldn’t frequent.’ That’s what I said, and this is why I said it.”

AN 10.55

AN 10.55
Decline
Parihānasutta

There Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“Reverends, they speak of a person liable to decline, and one not liable to decline. But how did the Buddha define a person liable to decline, and one not liable to decline?”

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Then listen and apply your mind well, I will speak.”

“Yes, reverend,” they replied. Sāriputta said this:

“How did the Buddha define a person liable to decline? It’s when a mendicant doesn’t get to hear a teaching they haven’t heard before. They forget those teachings they have heard. They don’t keep rehearsing the teachings they’ve already got to know. And they don’t come to understand what they haven’t understood before. That’s how the Buddha defined a person liable to decline.

And how did the Buddha define a person not liable to decline? It’s when a mendicant gets to hear a teaching they haven’t heard before. They remember those teachings they have heard. They keep rehearsing the teachings they’ve already got to know. And they come to understand what they haven’t understood before. That’s how the Buddha defined a person not liable to decline.

If a mendicant isn’t skilled in the ways of another’s mind, then they should train themselves: ‘I will be skilled in the ways of my own mind.’

And how is a mendicant skilled in the ways of their own mind? Suppose there was a woman or man who was young, youthful, and fond of adornments, and they check their own reflection in a clean bright mirror or a clear bowl of water. If they see any dirt or blemish there, they’d try to remove it. But if they don’t see any dirt or blemish there, they’re happy with that, as they’ve got all they wished for: ‘How fortunate that I’m clean!’

In the same way, checking is very helpful for a mendicant’s skillful qualities. ‘Is contentment often found in me or not? Is kind-heartedness often found in me or not? Is freedom from dullness and drowsiness often found in me or not? Is calm often found in me or not? Is confidence often found in me or not? Is love often found in me or not? Is purity

of mind often found in me or not? Is internal joy with the teaching found in me or not? Is internal serenity of heart found in me or not? Is the higher wisdom of discernment of principles found in me or not?'

Suppose a mendicant, while checking, doesn't see any of these skillful qualities in themselves. In order to get them they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, they should apply intense enthusiasm to get those skillful qualities …

Suppose a mendicant, while checking, sees some of these skillful qualities in themselves, but doesn't see others. Grounded on the skillful qualities they see, they should apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness in order to get the skillful qualities they don't see. Suppose your clothes or head were on fire. In order to extinguish it, you'd apply intense enthusiasm, effort, zeal, vigor, perseverance, mindfulness, and situational awareness. In the same way, grounded on the skillful qualities they see, they should apply intense enthusiasm to get those skillful qualities they don't see.

But suppose a mendicant, while checking, sees all of these skillful qualities in themselves. Grounded on all these skillful qualities they should practice meditation further to end the defilements."

AN 10.56

AN 10.56
Perceptions (1st)
Paṭhamasaññāsutta

“Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 10.57

AN 10.57
Perceptions (2nd)
Dutiyasaññāsutta

“Mendicants, these ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death. What ten? The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse. These ten perceptions, when developed and cultivated, are very fruitful and beneficial. They culminate in freedom from death and end in freedom from death.”

AN 10.58

AN 10.58
Rooted
Mūlakasutta

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’ How would you answer them?”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, if wanderers of other religions were to ask: ‘Reverends, all things have what as their root? What produces them? What is their origin? What is their meeting place? What is their chief? What is their ruler? What is their overseer? What is their core? What is their culmination? What is their final end?’ You should answer them: ‘Reverends, all things are rooted in desire. They are produced by application of mind. Contact is their origin. Feeling is their meeting place. Immersion is their chief. Mindfulness is their ruler. Wisdom is their overseer. Freedom is their core. They culminate in freedom from death. And extinguishment is their final end.’ When questioned by wanderers of other religions, that’s how you should answer them.”

AN 10.59

AN 10.59
Going Forth
Pabbajjāsutta

“So you should train like this: ‘Our minds will be consolidated as they were when we went forth, and arisen bad unskillful qualities will not occupy our minds. Our minds will be consolidated in the perceptions of impermanence, not-self, ugliness, and drawbacks. Knowing what is fair and unfair in the world, our minds will be consolidated in that perception. Knowing continued existence and ending of existence in the world, our minds will be consolidated in that perception. Knowing the origination and ending of the world, our minds will be consolidated in that perception. Our minds will be consolidated in the perceptions of giving up, fading away, and cessation.’ That’s how you should train.

When your minds are consolidated in these ten perceptions, you can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

AN 10.60

AN 10.60
With Girimānanda
Girimānandasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Girimānanda was sick, suffering, gravely ill. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, Venerable Girimānanda is sick, suffering, gravely ill. Sir, please go to Venerable Girimānanda out of compassion."

"Ānanda, if you were to recite to the mendicant Girimānanda these ten perceptions, it's possible that after hearing them his illness will die down on the spot.

What ten? The perceptions of impermanence, not-self, ugliness, drawbacks, giving up, fading away, cessation, dissatisfaction with the whole world, impermanence of all conditions, and mindfulness of breathing.

And what is the perception of impermanence? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'Form, feeling, perception, choices, and consciousness are impermanent.' And so they meditate observing impermanence in the five grasping aggregates. This is called the perception of impermanence.

And what is the perception of not-self? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'The eye and sights, ear and sounds, nose and smells, tongue and tastes, body and touches, and mind and ideas are not-self.' And so they meditate observing not-self in the six interior and exterior sense fields. This is called the perception of not-self.

And what is the perception of ugliness? It's when a mendicant examines their own body up from the soles of the feet and down from the tips of the hairs, wrapped in skin and full of many kinds of filth. 'In this body there is head hair, body hair, nails, teeth, skin, flesh, sinews, bones, bone marrow, kidneys, heart, liver, diaphragm, spleen, lungs, intestines, mesentery, undigested food, feces, bile, phlegm, pus, blood, sweat, fat, tears, grease, saliva, snot, synovial fluid, urine.' And so they meditate observing ugliness in this body. This is called the perception of ugliness.

And what is the perception of drawbacks? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This body has much suffering and many drawbacks. For this body is beset with many kinds of affliction, such as the following. Diseases of the eye, inner ear, nose, tongue, body, head, outer ear, mouth, teeth, and lips. Cough, asthma, catarrh, inflammation, fever, stomach ache, fainting,

dysentery, gastric pain, cholera, leprosy, boils, eczema, tuberculosis, epilepsy, herpes, itch, scabs, smallpox, scabies, hemorrhage, diabetes, piles, pimples, and ulcers. Afflictions stemming from disorders of bile, phlegm, wind, or their conjunction. Afflictions caused by change in weather, by not taking care of yourself, by overexertion, or as the result of past deeds. Cold, heat, hunger, thirst, defecation, and urination.' And so they meditate observing drawbacks in this body. This is called the perception of drawbacks.

And what is the perception of giving up? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, and they don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. This is called the perception of giving up.

And what is the perception of fading away? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, extinguishment.' This is called the perception of fading away.

And what is the perception of cessation? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, and reflects like this: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, cessation, extinguishment.' This is called the perception of cessation.

And what is the perception of dissatisfaction with the whole world? It's when a mendicant lives giving up and not grasping on to the attraction and grasping to the world, the mental fixation, insistence, and underlying tendencies. This is called the perception of dissatisfaction with the whole world.

And what is the perception of the impermanence of all conditions? It's when a mendicant is horrified, repelled, and disgusted with all conditions. This is called the perception of the impermanence of all conditions.

And what is mindfulness of breathing? It's when a mendicant has gone to a wilderness, or to the root of a tree, or to an empty hut, sits down cross-legged, sets their body straight, and establishes mindfulness in their presence. Just mindful, they breathe in. Mindful, they breathe out. Breathing in heavily they know: 'I'm breathing in heavily.' Breathing out heavily they know: 'I'm breathing out heavily.' When breathing in lightly they know: 'I'm breathing in lightly.' Breathing out lightly they know: 'I'm breathing out lightly.' They practice like this: 'I'll breathe in experiencing the whole body.' They practice like this: 'I'll breathe out experiencing the whole body.'They practice like this: 'I'll breathe in stilling the physical process.' They practice like this: 'I'll breathe out stilling the physical process.' They practice like this: 'I'll breathe in experiencing rapture.' They practice like this: 'I'll breathe out experiencing rapture.' They practice like this: 'I'll breathe in experiencing bliss.' They practice like this: 'I'll breathe out experiencing bliss.' They practice like this: 'I'll breathe in experiencing mental processes.' They practice like this: 'I'll breathe out experiencing mental processes.'They practice like this: 'I'll breathe in stilling mental processes.' They practice like this: 'I'll breathe out stilling mental processes.'They practice like this: 'I'll breathe in experiencing the mind.' They practice like this: 'I'll breathe out experiencing the mind.' They practice like this: 'I'll breathe in gladdening the mind.' They

practice like this: ‘I’ll breathe out gladdening the mind.’ They practice like this: ‘I’ll breathe in immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe out immersing the mind in samādhi.’ They practice like this: ‘I’ll breathe in freeing the mind.’ They practice like this: ‘I’ll breathe out freeing the mind.’ They practice like this: ‘I’ll breathe in observing impermanence.’ They practice like this: ‘I’ll breathe out observing impermanence.’ They practice like this: ‘I’ll breathe in observing fading away.’ They practice like this: ‘I’ll breathe out observing fading away.’ They practice like this: ‘I’ll breathe in observing cessation.’ They practice like this: ‘I’ll breathe out observing cessation.’ They practice like this: ‘I’ll breathe in observing letting go.’ They practice like this: ‘I’ll breathe out observing letting go.’ This is called mindfulness of breathing.

If you were to recite to the mendicant Girimānanda these ten perceptions, it’s possible that after hearing them his illness will die down on the spot.”

Then Ānanda, having learned these ten perceptions from the Buddha himself, went to Girimānanda and recited them. Then after Girimānanda heard these ten perceptions his illness died down on the spot. And that’s how he recovered from that illness.

AN 10.61

AN 10.61
Ignorance
Avijjāsutta

“Mendicants, it is said that no first point of ignorance is evident, before which there was no ignorance, and afterwards it came to be. And yet it is evident that there is a specific condition for ignorance.

I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’ I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’ I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense restraint.’ I say that lack of sense restraint is fueled by something, it’s not unfueled. And what is the fuel for lack of sense restraint? You should say: ‘Lack of mindfulness and situational awareness.’ I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: ‘Irrational application of mind.’ I say that irrational application of mind is fueled by something, it’s not unfueled. And what is the fuel for irrational application of mind? You should say: ‘Lack of faith.’ I say that lack of faith is fueled by something, it’s not unfueled. And what is the fuel for lack of faith? You should say: ‘Listening to an untrue teaching.’ I say that listening to an untrue teaching is fueled by something, it’s not unfueled. And what is the fuel for listening to an untrue teaching? You should say: ‘Associating with untrue persons.’

In this way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That’s the fuel for ignorance, and that’s how it’s fulfilled.

It’s like when the rain pours down on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That’s the fuel for the ocean, and that’s how it’s filled up.

In the same way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint …the three

kinds of misconduct … the five hindrances. When the five hindrances are fulfilled, they fulfill ignorance. That's the fuel for ignorance, and that's how it's fulfilled.

I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.' I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.' I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.' I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.' I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.' I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Rational application of mind.' I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.' I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.' I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

In the same way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

AN 10.62

AN 10.62
Craving
Taṇhāsutta

“Mendicants, it is said that no first point of craving for continued existence is evident, before which there was no craving for continued existence, and afterwards it came to be. And yet it is evident that there is a specific condition for craving for continued existence.

I say that craving for continued existence is fueled by something, it’s not unfueled. And what is the fuel for craving for continued existence? You should say: ‘Ignorance.’

I say that ignorance is fueled by something, it’s not unfueled. And what is the fuel for ignorance? You should say: ‘The five hindrances.’

I say that the five hindrances are fueled by something, they’re not unfueled. And what is the fuel for the five hindrances? You should say: ‘The three kinds of misconduct.’

I say that the three kinds of misconduct are fueled by something, they’re not unfueled. And what is the fuel for the three kinds of misconduct? You should say: ‘Lack of sense restraint.’

I say that lack of sense restraint is fueled by something, it’s not unfueled. And what is the fuel for lack of sense restraint? You should say: ‘Lack of mindfulness and situational awareness.’

I say that lack of mindfulness and situational awareness is fueled by something, it’s not unfueled. And what is the fuel for lack of mindfulness and situational awareness? You should say: ‘Irrational application of mind.’

I say that irrational application of mind is fueled by something, it’s not unfueled. And what is the fuel for irrational application of mind? You should say: ‘Lack of faith.’

I say that lack of faith is fueled by something, it’s not unfueled. And what is the fuel for lack of faith? You should say: ‘Listening to an untrue teaching.’

I say that listening to an untrue teaching is fueled by something, it’s not unfueled. And what is the fuel for listening to an untrue teaching? You should say: ‘Associating with untrue persons.’

In this way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances … ignorance. When ignorance is fulfilled, it fulfills

craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up.

In the same way, when the factor of associating with untrue persons is fulfilled, it fulfills the factor of listening to an untrue teaching. When the factor of listening to an untrue teaching is fulfilled, it fulfills the factor of lack of faith … irrational application of mind … lack of mindfulness and situational awareness … lack of sense restraint …the three kinds of misconduct … the five hindrances … ignorance. When ignorance is fulfilled, it fulfills craving for continued existence. That's the fuel for craving for continued existence, and that's how it's fulfilled.

I say that knowledge and freedom are fueled by something, they're not unfueled. And what is the fuel for knowledge and freedom? You should say: 'The seven awakening factors.'

I say that the seven awakening factors are fueled by something, they're not unfueled. And what is the fuel for the seven awakening factors? You should say: 'The four kinds of mindfulness meditation.'

I say that the four kinds of mindfulness meditation are fueled by something, they're not unfueled. And what is the fuel for the four kinds of mindfulness meditation? You should say: 'The three kinds of good conduct.'

I say that the three kinds of good conduct are fueled by something, they're not unfueled. And what is the fuel for the three kinds of good conduct? You should say: 'Sense restraint.'

I say that sense restraint is fueled by something, it's not unfueled. And what is the fuel for sense restraint? You should say: 'Mindfulness and situational awareness.'

I say that mindfulness and situational awareness is fueled by something, it's not unfueled. And what is the fuel for mindfulness and situational awareness? You should say: 'Rational application of mind.'

I say that rational application of mind is fueled by something, it's not unfueled. And what is the fuel for rational application of mind? You should say: 'Faith.'

I say that faith is fueled by something, it's not unfueled. And what is the fuel for faith? You should say: 'Listening to the true teaching.'

I say that listening to the true teaching is fueled by something, it's not unfueled. And what is the fuel for listening to the true teaching? You should say: 'Associating with true persons.'

In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled.

It's like when it rains heavily on a mountain top, and the water flows downhill to fill the hollows, crevices, and creeks. As they become full, they fill up the pools. The pools fill up the lakes, the lakes fill up the streams, and the streams fill up the rivers. And as the rivers become full, they fill up the ocean. That's the fuel for the ocean, and that's how it's filled up. In this way, when the factor of associating with true persons is fulfilled, it fulfills the factor of listening to the true teaching. When the factor of listening to the true teaching is fulfilled, it fulfills the factor of faith … rational application of mind … mindfulness and situational awareness … sense restraint …the three kinds of good conduct … the four kinds of mindfulness meditation … the seven awakening factors. When the seven awakening factors are fulfilled, they fulfill knowledge and freedom. That's the fuel for knowledge and freedom, and that's how it's fulfilled."

AN 10.63

AN 10.63
Come to a Conclusion
Niṭṭhaṅgatasutta

“Mendicants, all those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have come to a conclusion about me are accomplished in view. Of those who are accomplished in view, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

AN 10.64

AN 10.64
Experiential Confidence
Aveccappasannasutta

“Mendicants, all those who have experiential confidence in me have entered the stream. Of those who have entered the stream, five conclude their path in this realm, and five conclude their path after leaving this realm behind. Which five conclude their path in this realm? The one who has seven rebirths at most, the one who goes from family to family, the one-seeder, the once returner, and the one who is perfected in the present life. These five conclude their path in this realm. Which five conclude their path after leaving this realm behind? The one who is extinguished between one life and the next, the one who is extinguished upon landing, the one who is extinguished without extra effort, the one who is extinguished with extra effort, and the one who heads upstream, going to the Akaniṭṭha realm. These five conclude their path after leaving this realm behind. All those who have experiential confidence in me have entered the stream. Of those who have entered the stream, these five conclude their path in this realm, and these five conclude their path after leaving this realm behind.”

AN 10.65

AN 10.65
Happiness (1st)
Paṭhamasukhasutta

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side, and said to Sāriputta:

“Reverend Sāriputta, what is happiness and what is suffering?”

“Rebirth is suffering, reverend, no rebirth is happiness. When there is rebirth, you can expect this kind of suffering. Cold, heat, hunger, thirst, defecation, and urination. Contact with fire, clubs, and knives. And relatives and friends get together and annoy you. When there is rebirth, this is the kind of suffering you can expect. When there is no rebirth, you can expect this kind of happiness. No cold, heat, hunger, thirst, defecation, or urination. No contact with fire, clubs, or knives. And relatives and friends don’t get together and annoy you. When there is no rebirth, this is the kind of happiness you can expect.”

AN 10.66

AN 10.66
Happiness (2nd)
Dutiyasukhasutta

At one time Venerable Sāriputta was staying in the land of the Magadhans near the little village of Nālaka. Then the wanderer Sāmaṇḍakāni went up to Venerable Sāriputta and exchanged greetings with him. When the greetings and polite conversation were over, Sāmaṇḍakāni sat down to one side and said to Sāriputta:

“Reverend Sāriputta, in this teaching and training, what is happiness and what is suffering?”

“Reverend, in this teaching and training dissatisfaction is suffering and satisfaction is happiness. When you’re dissatisfied, you can expect this kind of suffering. You find no happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you’re dissatisfied, this is the kind of suffering you can expect.

When you’re satisfied, you can expect this kind of happiness. You find happiness or pleasure while walking … standing … sitting … or lying down … or when in a village … a wilderness … at the root of a tree … an empty hut … the open air … or when among the mendicants. When you’re satisfied, this is the kind of happiness you can expect.”

AN 10.67

AN 10.67
At Naḷakapāna (1st)
Paṭhamanaḷakapānasutta

At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants when he arrived at a town of the Kosalans named Naḷakapāna. There the Buddha stayed near Naḷakapāna in the grove of flame-of-the-forest trees. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by a Saṅgha of monks. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta:

"Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience is in decline. An imprudent individual is in decline. A lazy individual is in decline. A witless individual is in decline. An irritable individual is in decline. A hostile individual is in decline. An individual with corrupt wishes is in decline. An individual with bad friends is in decline. An individual with wrong view is in decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn't decline. An individual with a conscience doesn't decline. A prudent individual doesn't decline. An energetic individual doesn't decline. A wise individual doesn't decline. A loving individual doesn't decline. A kind individual doesn't decline. An individual with few desires doesn't decline. An individual with good friends doesn't decline. An individual with right view doesn't decline."

Then the Buddha got up and said to Venerable Sāriputta:

"Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

A faithless individual is in decline. An individual with no conscience … imprudent … lazy … witless … irritable … hostile … with corrupt wishes … bad friends … An individual with wrong view is in decline.

Whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.

A faithful individual doesn't decline. A conscientious individual … prudent … energetic … wise … loving … kind … with few desires … good friends … An individual with right view doesn't decline."

AN 10.68

AN 10.68
At Naḷakapāna (2nd)
Dutiyanaḷakapānasutta

At one time the Buddha stayed near Naḷakapāna in the grove of flame-of-the-forest trees.

Now, at that time it was the sabbath, and the Buddha was sitting surrounded by a Saṅgha of monks. The Buddha spent much of the night educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk. Then he looked around the Saṅgha of mendicants, who were so very silent. He addressed Venerable Sāriputta, "Sāriputta, the Saṅgha of mendicants is rid of dullness and drowsiness. Give them some Dhamma talk as you feel inspired. My back is sore, I'll stretch it."

"Yes, sir," Sāriputta replied.

And then the Buddha spread out his outer robe folded in four and laid down in the lion's posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up.

There Sāriputta addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Sāriputta said this:

"Reverends, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is not diligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It's like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn't want to listen, doesn't memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It's like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night."

Then the Buddha got up and said to Venerable Sāriputta:

“Good, good, Sāriputta! Whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night. It’s like the moon in the waning fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only decline. In the same way, whoever has no faith, conscience, prudence, energy, and wisdom; who doesn’t want to listen, doesn’t memorize the teachings, examine their meaning, or practice accordingly, and is negligent when it comes to skillful qualities can expect decline, not growth, in skillful qualities, whether by day or by night.

Whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night. It’s like the moon in the waxing fortnight. Whether by day or by night, its beauty, roundness, light, and diameter and circumference only grow. In the same way, whoever has faith, conscience, prudence, energy, and wisdom; who wants to listen, memorizes the teachings, examines their meaning, and practices accordingly, and is diligent when it comes to skillful qualities can expect growth, not decline, in skillful qualities, whether by day or by night.”

AN 10.69

AN 10.69
Topics of Discussion (1st)
Paṭhamakathāvatthusutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and countries; talk about women and heroes; street talk and well talk; talk about the departed; motley talk; tales of land and sea; and talk about being reborn in this or that state of existence.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall, where he sat on the seat spread out and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

And they told him what had happened.

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to engage in these kinds of low talk.

There are, mendicants, these ten topics of discussion. What ten? Talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. These are the ten topics of discussion.

Mendicants, if you bring up these topics of conversation again and again then your glory could surpass even the sun and moon, so mighty and powerful, let alone the wanderers of other religions."

AN 10.70

AN 10.70
Topics of Discussion (2nd)
Dutiyakathāvatthusutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall. They engaged in all kinds of low talk, such as talk about kings, bandits, and ministers; talk about armies, threats, and wars; talk about food, drink, clothes, and beds; talk about garlands and fragrances; talk about family, vehicles, villages, towns, cities, and nations; talk about women and heroes; street talk and well talk; talk about the departed; miscellaneous talk; tales of land and sea; and talk about being reborn in this or that state of existence.

"Mendicants, there are ten grounds for praise. What ten? It's when a mendicant personally has few wishes, and speaks to the mendicants on having few wishes. This is a ground for praise.

A mendicant personally is content, and speaks to the mendicants on contentment. This is a ground for praise.

A mendicant personally is secluded, and speaks to the mendicants on seclusion. This is a ground for praise.

A mendicant personally doesn't mix closely with others, and speaks to the mendicants on not mixing closely with others. This is a ground for praise.

A mendicant personally is energetic, and speaks to the mendicants on rousing energy. This is a ground for praise.

A mendicant personally is accomplished in ethics, and speaks to the mendicants on being accomplished in ethics. This is a ground for praise.

A mendicant personally is accomplished in immersion, and speaks to the mendicants on being accomplished in immersion. This is a ground for praise.

A mendicant personally is accomplished in wisdom, and speaks to the mendicants on being accomplished in wisdom. This is a ground for praise.

A mendicant personally is accomplished in freedom, and speaks to the mendicants on being accomplished in freedom. This is a ground for praise.

A mendicant personally is accomplished in the knowledge and vision of freedom, and speaks to the mendicants on being accomplished in the knowledge and vision of freedom. This is a ground for praise.

These are the ten grounds for praise.”

AN 10.71

AN 10.71
One Might Wish
Ākaṅkhasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you've undertaken.

A mendicant might wish: 'May I be liked and approved by my spiritual companions, respected and admired.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May I receive robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

A mendicant might wish: 'May the services of those whose robes, almsfood, lodgings, and medicines and supplies for the sick I enjoy be very fruitful and beneficial for them.' So let them fulfill their precepts …

A mendicant might wish: 'When deceased family and relatives who have passed away recollect me with a confident mind, may this be very fruitful and beneficial for them.' So let them fulfill their precepts …

A mendicant might wish: 'May I be content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.' So let them fulfill their precepts …

A mendicant might wish: 'May I endure cold, heat, hunger, and thirst. May I endure the touch of flies, mosquitoes, wind, sun, and reptiles. May I endure rude and unwelcome criticism. And may I put up with physical pain—sharp, severe, acute, unpleasant, disagreeable, and life-threatening.' So let them fulfill their precepts …

A mendicant might wish: 'May I prevail over desire and discontent, and may desire and discontent not prevail over me. May I live having mastered desire and discontent whenever they have arisen.' So let them fulfill their precepts …

A mendicant might wish: 'May I prevail over fear and dread, and may fear and dread not prevail over me. May I live having mastered fear and dread whenever they arise.' So let them fulfill their precepts …

A mendicant might wish: ‘May I get the four absorptions—blissful meditations in the present life that belong to the higher mind—when I want, without trouble or difficulty.’ So let them fulfill their precepts …

A mendicant might wish: ‘May I realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with my own insight due to the ending of defilements.’ So let them fulfill their precepts, be committed to inner serenity of the heart, not neglect absorption, be endowed with discernment, and frequent empty huts.

‘Live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.’ That’s what I said, and this is why I said it.”

AN 10.72

AN 10.72
Thorns
Kaṇṭakasutta

At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof, together with several well-known senior disciples. They included Venerables Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, Kaṭissaṅga, and other well-known senior disciples.

Now at that time several well-known Licchavis plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they made a dreadful racket. Then those venerables thought:

“These several well-known Licchavis have plunged deep into the Great Wood to see the Buddha. Driving a succession of fine carriages, they’re making a dreadful racket. But the Buddha has said that sound is a thorn to absorption. Let’s go to the Gosiṅga Sal Wood. There we can meditate comfortably, free of noise and crowds.” Then those venerables went to the Gosiṅga Sal Wood, where they meditated comfortably, free of noise and crowds.

Then the Buddha said to the mendicants:

“Mendicants, where are Cāla, Upacāla, Kakkaṭa, Kaṭimbha, Kaṭa, and Kaṭissaṅga? Where have these senior disciples gone?”

And the mendicants told him what had happened.

“Good, good, mendicants! It’s just as those great disciples have so rightly explained. I have said that sound is a thorn to absorption.

Mendicants, there are these ten thorns. What ten? Relishing company is a thorn for someone who loves seclusion. Focusing on the beautiful feature of things is a thorn for someone pursuing the meditation on ugliness. Seeing shows is a thorn to someone restraining the senses. Lingering in the neighborhood of females is a thorn to celibacy. Sound is a thorn to the first absorption. Placing the mind and keeping it connected are a thorn to the second absorption. Rapture is a thorn to the third absorption. Breathing is a thorn to the fourth absorption. Perception and feeling are a thorn to the attainment of the cessation of perception and feeling. Greed, hate, and delusion are thorns.

Mendicants, live free of thorns! Live rid of thorns! Mendicants, live free of thorns and rid of thorns! The perfected ones live free of thorns, rid of thorns, free and rid of thorns.”

AN 10.73

AN 10.73
Likable
Iṭṭhadhammasutta

“Mendicants, these ten likable, desirable, and agreeable things are rare in the world. What ten? Wealth, beauty, health, ethical conduct, the spiritual life, friends, learning, wisdom, good qualities, and heaven are likable, desirable, and agreeable things that are rare in the world.

Ten things hinder the ten likable, desirable, and agreeable things that are rare in the world. Sloth and lack of initiative hinder wealth. Lack of adornment and decoration hinder beauty. Unsuitable activity hinders health. Bad friendship hinders ethical conduct. Lack of sense restraint hinders the spiritual life. Dishonesty hinders friends. Not reciting hinders learning. Not wanting to listen and ask questions hinders wisdom. Lack of commitment and reviewing hinder good qualities. Wrong practice hinders heaven. These ten things hinder the ten likable, desirable, and agreeable things that are rare in the world.

Ten things nourish the ten likable, desirable, and agreeable things that are rare in the world. Application and initiative nourish wealth. Adornment and decoration nourish beauty. Suitable activity nourishes health. Good friendship nourishes ethical conduct. Sense restraint nourishes the spiritual life. Honesty nourishes friends. Reciting nourishes learning. Eagerness to listen and ask questions nourishes wisdom. Commitment and reviewing nourish good qualities. Right practice nourishes heaven. These ten things nourish the ten likable, desirable, and agreeable things that are rare in the world.”

AN 10.74

AN 10.74
Growth
Vaḍḍhisutta

“Mendicants, a noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life. What ten? He grows in fields and lands, money and grain, wives and children, in bondservants, workers, and staff, and in livestock. And he grows in faith, ethics, learning, generosity, and wisdom. A noble disciple who grows in ten ways grows nobly, taking on what is essential and excellent in this life.

Someone who grows in money and grain, in wives, children, and livestock, is wealthy, famous, and respected by relatives and friends, and even by royals.

When someone grows in faith and ethics, wisdom, and both generosity and learning—a good man such as he sees clearly, and in the present life he grows in both ways.”

AN 10.75

AN 10.75
With Migasālā
Migasālāsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda robed up in the morning and, taking his bowl and robe, went to the home of the laywoman Migasālā, where he sat on the seat spread out. Then the laywoman Migasālā went up to Ānanda, bowed, sat down to one side, and said to him:

"Honorable Ānanda, how on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life? My father Purāṇa was celibate, set apart, avoiding the vulgar act of sex. When he passed away the Buddha declared that, since he was a once-returner, he was reborn in the host of Joyful Gods. But my uncle Isidatta was not celibate; he lived content with his wife. When he passed away the Buddha also declared that, since he was a once-returner, he was reborn in the host of Joyful Gods.

How on earth are we supposed to understand the teaching taught by the Buddha, when the chaste and the unchaste are both reborn in exactly the same place in the next life?"

"You're right, sister, but that's how the Buddha declared it."

Then Ānanda, after receiving almsfood at Migasālā's home, rose from his seat and left. Then after the meal, on his return from almsround, Ānanda went to the Buddha, bowed, sat down to one side, and told him what had happened.

"Ānanda, who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individuals?

These ten people are found in the world. What ten? Take a certain person who is unethical. And they don't truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is unethical. But they truly understand the freedom of heart and freedom by wisdom where that unethical conduct ceases without anything left over. And they have listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: ‘This one has just the same qualities as the other, so why is one worse and one better?’ This will be for their lasting harm and suffering.

In this case, the person who is unethical, but truly understands the freedom of heart … and has listened and learned and comprehended theoretically and found at least temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don’t be judgmental about people. Don’t pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Take a certain person who is ethical. But they don’t truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take a certain person who is ethical. And they truly understand the freedom of heart and freedom by wisdom where that ethical conduct ceases without anything left over. And they’ve listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

Judgmental people compare them … I, or someone like me, may pass judgment on people.

Take a certain person who is very lustful. And they don’t truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take a certain person who is very lustful. But they truly understand the freedom of heart and freedom by wisdom where that lust ceases without anything left over. And they’ve listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they’re headed for a higher place, not a lower. They’re going to a higher place, not a lower.

Judgmental people compare them … I, or someone like me, may pass judgment on people.

Take a certain person who is irritable. And they don’t truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over. And they’ve not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they’re headed for a lower place, not a higher. They’re going to a lower place, not a higher.

Take a certain person who is irritable. But they truly understand the freedom of heart and freedom by wisdom where that anger ceases without anything left over. And they’ve listened and learned and comprehended theoretically and found at least temporary

freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them … I, or someone like me, may pass judgment on people.

Take a certain person who is restless. And they don't truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over. And they've not listened or learned or comprehended theoretically or found even temporary freedom. When their body breaks up, after death, they're headed for a lower place, not a higher. They're going to a lower place, not a higher.

Take a certain person who is restless. But they truly understand the freedom of heart and freedom by wisdom where that restlessness ceases without anything left over. And they've listened and learned and comprehended theoretically and found at least temporary freedom. When their body breaks up, after death, they're headed for a higher place, not a lower. They're going to a higher place, not a lower.

Judgmental people compare them, saying: 'This one has just the same qualities as the other, so why is one worse and one better?' This will be for their lasting harm and suffering.

In this case the person who is restless, but truly understands the freedom of heart … and has listened and learned and comprehended theoretically and found at least temporary freedom is better and finer than the other person. Why is that? Because the stream of the teaching carries them along. But who knows the difference between them except a Realized One? So, Ānanda, don't be judgmental about people. Don't pass judgment on people. Those who pass judgment on people harm themselves. I, or someone like me, may pass judgment on people.

Who is this laywoman Migasālā, a foolish incompetent aunty, with an aunty's wit? And who is it that knows how to assess individuals? These ten people are found in the world.

If Isidatta had achieved Purāṇa's level of ethical conduct, Purāṇa could not have even known Isidatta's destination. And if Purāṇa had achieved Isidatta's level of wisdom, Isidatta could not have even known Purāṇa's destination. So both individuals were lacking in one respect."

AN 10.76

AN 10.76
Three Things
Tayodhammasutta

“Mendicants, if three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. What three? Rebirth, old age, and death. If these three things were not found, the Realized One, the perfected one, the fully awakened Buddha would not arise in the world, and the teaching and training proclaimed by the Realized One would not shine in the world. But since these three things are found, the Realized One, the perfected one, the fully awakened Buddha arises in the world, and the teaching and training proclaimed by the Realized One shines in the world.

Without giving up three things you can’t give up rebirth, old age, and death. What three? Greed, hate, and delusion. Without giving up these three things you can’t give up rebirth, old age, and death.

Without giving up three things you can’t give up greed, hate, and delusion. What three? Substantialist view, doubt, and misapprehension of precepts and observances. Without giving up these three things you can’t give up greed, hate, and delusion.

Without giving up three things you can’t give up substantialist view, doubt, and misapprehension of precepts and observances. What three? Irrational application of mind, following a wrong path, and mental sluggishness. Without giving up these three things you can’t give up substantialist view, doubt, and misapprehension of precepts and observances.

Without giving up three things you can’t give up irrational application of mind, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and scattered mind. Without giving up these three things you can’t give up irrational application of mind, following a wrong path, and mental sluggishness.

Without giving up three things you can’t give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. Without giving up these three things you can’t give up unmindfulness, lack of situational awareness, and scattered mind.

Without giving up three things you can’t give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. Without giving up these three things you can’t give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

Without giving up three things you can't give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. Without giving up these three things you can't give up restlessness, lack of restraint, and unethical conduct.

Without giving up three things you can't give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. Without giving up these three things you can't give up faithlessness, uncharitableness, and laziness.

Without giving up three things you can't give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. Without giving up these three things you can't give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who lacks conscience and prudence is negligent. When you're negligent you can't give up disregard, being hard to admonish, and having bad friends. When you've got bad friends you can't give up faithlessness, uncharitableness, and laziness. When you're lazy you can't give up restlessness, lack of restraint, and unethical conduct. When you're unethical you can't give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you've got a fault-finding mind you can't give up unmindfulness, lack of situational awareness, and a scattered mind. When your mind is scattered you can't give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind is sluggish you can't give up substantialist view, doubt, and misapprehension of precepts and observances. When you have doubts you can't give up greed, hate, and delusion. Without giving up greed, hate, and delusion you can't give up rebirth, old age, and death.

After giving up three things you can give up rebirth, old age, and death. What three? Greed, hate, and delusion. After giving up these three things you can give up rebirth, old age, and death.

After giving up three things you can give up greed, hate, and delusion. What three? Substantialist view, doubt, and misapprehension of precepts and observances. After giving up these three things you can give up greed, hate, and delusion.

After giving up three things you can give up substantialist view, doubt, and misapprehension of precepts and observances. What three? Irrational application of mind, following a wrong path, and mental sluggishness. After giving up these three things you can give up substantialist view, doubt, and misapprehension of precepts and observances.

After giving up three things you can give up irrational application of mind, following a wrong path, and mental sluggishness. What three? Unmindfulness, lack of situational awareness, and a scattered mind. After giving up these three things you can give up irrational application of mind, following a wrong path, and mental sluggishness.

After giving up three things you can give up unmindfulness, lack of situational awareness, and scattered mind. What three? Not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. After giving up these three things you can give up unmindfulness, lack of situational awareness, and scattered mind.

After giving up three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. What three? Restlessness, lack of restraint, and unethical conduct. After giving up these three things you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind.

After giving up three things you can give up restlessness, lack of restraint, and unethical conduct. What three? Faithlessness, uncharitableness, and laziness. After giving up these three things you can give up restlessness, lack of restraint, and unethical conduct.

After giving up three things you can give up faithlessness, uncharitableness, and laziness. What three? Disregard, being hard to admonish, and having bad friends. After giving up these three things you can give up faithlessness, uncharitableness, and laziness.

After giving up three things you can give up disregard, being hard to admonish, and having bad friends. What three? Lack of conscience, imprudence, and negligence. After giving up these three things you can give up disregard, being hard to admonish, and having bad friends.

Mendicants, someone who has conscience and prudence is diligent. When you're diligent you can give up disregard, being hard to admonish, and having bad friends. When you've got good friends you can give up faithlessness, uncharitableness, and laziness. When you're energetic you can give up restlessness, lack of restraint, and unethical conduct. When you're ethical you can give up not wanting to see the noble ones, not wanting to hear the teaching of the noble ones, and a fault-finding mind. When you don't have a fault-finding mind you can give up unmindfulness, lack of situational awareness, and a scattered mind. When your mind isn't scattered you can give up irrational application of mind, following a wrong path, and mental sluggishness. When your mind isn't sluggish you can give up substantialist view, doubt, and misapprehension of precepts and observances. When you have no doubts you can give up greed, hate, and delusion. After giving up greed, hate, and delusion you can give up rebirth, old age, and death."

AN 10.77

AN 10.77
A Crow
Kākasutta

“Mendicants, a crow has ten bad qualities. What ten? They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A crow has these ten bad qualities. In the same way, a bad mendicant has these ten bad qualities. What ten? They’re rude and impudent, gluttonous and voracious, cruel and pitiless, weak and raucous, unmindful and acquisitive. A bad mendicant has these ten bad qualities.”

AN 10.78

AN 10.78
Jains
Niganṭhasutta

“Mendicants, Jain ascetics have ten bad qualities. What ten? They’re faithless and unethical, without conscience or prudence, and devoted to untrue persons. They glorify themselves and put others down. They’re attached to their own views, holding them tight, and refusing to let go. They’re deceptive, with corrupt wishes and bad friends. Jain ascetics have these ten bad qualities.”

AN 10.79

AN 10.79
Grounds for Resentment
Āghātavatthusutta

“Mendicants, there are ten grounds for resentment. What ten? Thinking: ‘They did wrong to me,’ you harbor resentment. Thinking: ‘They are doing wrong to me’ … ‘They will do wrong to me’ … ‘They did wrong by someone I love’ … ‘They are doing wrong by someone I love’ … ‘They will do wrong by someone I love’ … ‘They helped someone I dislike’ … ‘They are helping someone I dislike’ … Thinking: ‘They will help someone I dislike,’ you harbor resentment. You get angry for no reason. These are the ten grounds for resentment.”

AN 10.80

AN 10.80
Getting Rid of Resentment
Āghātapaṭivinayasutta

“Mendicants, there are these ten methods to get rid of resentment. What ten? Thinking: ‘They harmed me, but what can I possibly do?’ you get rid of resentment. Thinking: ‘They are harming me …’ … ‘They will harm me …’ … ‘They harmed someone I love …’ … ‘They are harming someone I love …’ ‘They will harm someone I love …’ … They helped someone I dislike …’ … ‘They are helping someone I dislike …’ … Thinking: ‘They will help someone I dislike, but what can I possibly do?’ you get rid of resentment. And you don’t get angry for no reason. These are the ten ways of getting rid of resentment.”

AN 10.81

AN 10.81
With Bāhuna
Vāhanasutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond. Then Venerable Bāhuna went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, how many things has the Realized One escaped from, so that he lives detached, liberated, his mind free of limits?”

“Bāhuna, the Realized One has escaped from ten things, so that he lives detached, liberated, his mind free of limits. What ten? Form … feeling … perception … choices … consciousness … rebirth … old age … death … suffering … defilements … Suppose there was a blue water lily, or a pink or white lotus. Though it sprouted and grew in the water, it would rise up above the water and stand with no water clinging to it. In the same way, the Realized One has escaped from ten things, so that he lives detached, liberated, his mind free of limits.”

AN 10.82

AN 10.82
With Ānanda
Ānandasutta

Then Venerable Ānanda went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Ānanda, it's quite impossible for a faithless mendicant to achieve growth, improvement, or maturity in this teaching and training.

It's quite impossible for a mendicant who is unethical …

unlearned …

hard to admonish …

with bad friends …

lazy …

unmindful …

lacking contentment …

of corrupt wishes …

of wrong view to achieve growth, improvement, or maturity in this teaching and training.

It's quite impossible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.

It is quite possible for a faithful mendicant to achieve growth, improvement, or maturity in this teaching and training.

It is quite possible for a mendicant who is ethical …

a learned memorizer …

easy to admonish …

with good friends …

energetic …

mindful …

contented …

of few desires …

of right view to achieve growth, improvement, or maturity in this teaching and training.

It is quite possible for a mendicant with these ten qualities to achieve growth, improvement, or maturity in this teaching and training.”

AN 10.83

AN 10.83
With Puṇṇiya
Puṇṇiyasutta

Then Venerable Puṇṇiya went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, what is the cause, what is the reason why sometimes the Realized One feels inspired to teach, and other times not?”

“Puṇṇiya, when a mendicant has faith but doesn’t approach, the Realized One doesn’t feel inspired to teach. But when a mendicant has faith and approaches, the Realized One feels inspired to teach.

When a mendicant has faith and approaches, but doesn’t pay homage … they pay homage, but don’t ask questions … they ask questions, but don’t actively listen … they actively listen, but don’t remember the teaching they’ve heard … they remember the teaching they’ve heard, but don’t reflect on the meaning of the teachings they’ve remembered … they reflect on the meaning of the teachings they’ve remembered, but, having understood the meaning and the teaching, they don’t practice accordingly … they practice accordingly, but they’re not a good speaker. Their voice is not polished, clear, articulate, and doesn’t express the meaning … They’re a good speaker, but they don’t educate, encourage, fire up, and inspire their spiritual companions. The Realized One doesn’t feel inspired to teach.

But when a mendicant has faith, approaches, pays homage, asks questions, actively listens, remembers the teachings, reflects on the meaning, practices accordingly, has a good voice, and encourages their spiritual companions, the Realized One feels inspired to teach. When someone has these ten qualities, the Realized One feels totally inspired to teach.”

AN 10.84

AN 10.84
Declaration
Byākaraṇasutta

There Venerable Mahāmoggallāna addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahāmoggallāna said this:

“Take a mendicant who declares enlightenment: ‘I understand: “Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.”’ They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: ‘Why does this venerable declare enlightenment, saying:

“I understand: ‘Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.’?”’

They understand:

‘This venerable gets irritable, and often lives with a heart full of anger. But being full of anger means decline in the teaching and training proclaimed by the Realized One.

This venerable is hostile …

prone to disdain …

contemptuous …

jealous …

stingy …

devious …

deceitful …

This venerable has corrupt wishes, and often lives with a heart full of desire. But being full of desire means decline in the teaching and training proclaimed by the Realized One.

When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction. But stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

It's quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

AN 10.85

AN 10.85
A Boaster
Katthīsutta

At one time Venerable Mahācunda was staying in the land of the Cetīs at Sahajāti. There he addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Venerable Mahācunda said this:

“Take a mendicant who boasts and brags about their achievements: ‘I enter and emerge from the first absorption, the second absorption, the third absorption, and the fourth absorption. And I enter and emerge from the dimensions of infinite space, infinite consciousness, nothingness, and neither perception nor non-perception. And I enter and emerge from the cessation of perception and feeling.’

They’re pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another’s mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: ‘Why does this venerable boast and brag about their achievements, saying, “I enter and emerge from the first absorption … and the cessation of perception and feeling.”’

They understand, ‘For a long time this venerable’s deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

This venerable is unfaithful, and lack of faith means decline …

This venerable is unlearned and unpracticed, and lack of learning means decline …

This venerable is hard to admonish, and being hard to admonish means decline …

This venerable has bad friends, and bad friends mean decline …

This venerable is lazy, and laziness means decline …

This venerable is unmindful, and unmindfulness means decline …

This venerable is deceptive, and deceitfulness means decline …

This venerable is burdensome, and being burdensome means decline …

This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

Suppose one friend was to say to another: 'My dear friend, when you need money for some payment, just ask me and I'll give it.' Then when some payment falls due, that friend says to their friend: 'I need some money, my dear friend. Give me some.' They'd say: 'Well then, my dear friend, dig here.' So they dig there, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you told me to dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you said dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. Well then, dig here.' So they dig there as well, but don't find anything. They'd say: 'You lied to me, my dear friend, you spoke hollow words when you said dig here.' They'd say: 'My dear friend, I didn't lie or speak hollow words. But I had gone mad, I was out of my mind.'

In the same way, take a mendicant who boasts and brags about their achievements: 'I enter and emerge from the first absorption … and the cessation of perception and feeling.'

They're pursued, pressed, and grilled by the Realized One, or by one of his disciples … Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable boast and brag about their achievements, saying, "I enter and emerge from the first absorption … and the cessation of perception and feeling."'

They understand, 'For a long time this venerable's deeds have been broken, tainted, spotty, and marred. Their deeds and behavior are inconsistent. This venerable is unethical, and unethical conduct means decline in the teaching and training proclaimed by the Realized One.

This venerable is unfaithful …

unlearned and unpracticed …

hard to admonish …

with bad friends …

lazy …

unmindful …

deceptive …

burdensome …

This venerable is witless, and lack of wisdom means decline in the teaching and training proclaimed by the Realized One.'

It’s quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities.”

AN 10.86

AN 10.86
Overestimation
Adhimānasutta

At one time Venerable Mahākassapa was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. There he addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Venerable Mahākassapa said this:

"Take a mendicant who declares enlightenment: 'I understand: "Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence."' They're pursued, pressed, and grilled by the Realized One, or by one of his disciples who has the absorptions, and is skilled in attainments, in the minds of others, and in the ways of another's mind. Grilled in this way they get stuck or lose their way. They fall to ruin and disaster.

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable declare enlightenment, saying, "I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'?"'

They understand, 'This venerable overestimates themselves and takes that to be the truth. They perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved. And they declare enlightenment out of overestimation:

"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'

The Realized One or one of his disciples comprehends their mind and investigates: 'Why does this venerable overestimate themselves and take that to be the truth? Why do they perceive that they've attained what they haven't attained, done what they haven't done, and achieved what they haven't achieved? And why do they declare enlightenment out of overestimation:

"I understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"'

They understand, 'This venerable is very learned, remembering and keeping what they've learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that's entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by

recitation, mentally scrutinizing them, and comprehending them theoretically. Therefore this venerable overestimates themselves and takes that to be the truth. …'

They understand, 'This venerable is covetous, and often lives with a heart full covetousness. Being full of covetousness means decline in the teaching and training proclaimed by the Realized One.

This venerable has ill will …

dullness and drowsiness …

restlessness …

doubt …

This venerable relishes work. They love it and like to relish it …

This venerable relishes talk …

sleep …

company …

When there is still more to be done, this venerable stopped half-way after achieving some insignificant distinction. Stopping half-way means decline in the teaching and training proclaimed by the Realized One.'

It's quite impossible for a mendicant to achieve growth, improvement, or maturity in this teaching and training without giving up these ten qualities. It is quite possible for a mendicant to achieve growth, improvement, or maturity in this teaching and training after giving up these ten qualities."

AN 10.87

AN 10.87
Disciplinary Issues
Nappiyasutta

There the Buddha addressed the mendicants concerning the mendicant Kalandaka:

“Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Firstly, a mendicant raises disciplinary issues and doesn’t praise the settlement of disciplinary issues. This quality doesn’t conduce to fondness, respect, esteem, harmony, and unity.

Furthermore, a mendicant doesn’t want to train, and doesn’t praise taking up the training. …

Furthermore, a mendicant has corrupt wishes, and doesn’t praise getting rid of wishes. …

Furthermore, a mendicant is irritable, and doesn’t praise getting rid of anger. …

Furthermore, a mendicant denigrates others, and doesn’t praise getting rid of denigration. …

Furthermore, a mendicant is devious, and doesn’t praise getting rid of deviousness. …

Furthermore, a mendicant is deceitful, and doesn’t praise getting rid of deceitfulness. …

Furthermore, a mendicant doesn’t pay attention to the teachings, and doesn’t praise attending to the teachings. …

Furthermore, a mendicant is not in retreat, and doesn’t praise retreat. …

Furthermore, a mendicant is inhospitable to their spiritual companions, and doesn’t praise hospitality. This quality doesn’t conduce to fondness, respect, esteem, harmony, and unity.

Even though a mendicant such as this might wish: ‘If only my spiritual companions would honor, respect, esteem, and venerate me!’ Still they don’t honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven’t given up those bad unskillful qualities.

Suppose a wild colt was to wish: ‘If only the humans would put me in a thoroughbred’s place, feed me a thoroughbred’s food, and give me a thoroughbred’s grooming.’ Still the humans wouldn’t put them in a thoroughbred’s place, feed them a thoroughbred’s food, or

give them a thoroughbred's grooming. Why is that? Because sensible humans see that they haven't given up their tricks, bluffs, ruses, and feints. In the same way, even though a mendicant such as this might wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they don't honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they haven't given up those bad unskillful qualities.

Next, a mendicant doesn't raise disciplinary issues and praises the settlement of disciplinary issues. This quality conduces to fondness, respect, esteem, harmony, and unity.

Furthermore, a mendicant wants to train, and praises taking up the training. …

Furthermore, a mendicant has few desires, and praises getting rid of desires. …

Furthermore, a mendicant is not irritable, and praises getting rid of anger. …

Furthermore, a mendicant doesn't denigrate others, and praises getting rid of denigration. …

Furthermore, a mendicant isn't devious, and praises getting rid of deviousness. …

Furthermore, a mendicant isn't deceitful, and praises getting rid of deceitfulness. …

Furthermore, a mendicant pays attention to the teachings, and praises attending to the teachings. …

Furthermore, a mendicant is in retreat, and praises retreat. …

Furthermore, a mendicant is hospitable to their spiritual companions, and praises hospitality. This quality conduces to fondness, respect, esteem, harmony, and unity.

Even though a mendicant such as this might never wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they've given up those bad unskillful qualities.

Suppose a fine thoroughbred never wished: 'If only the humans would put me in a thoroughbred's place, feed me a thoroughbred's food, and give me a thoroughbred's grooming.' Still the humans would put them in a thoroughbred's place, feed them a thoroughbred's food, and give them a thoroughbred's grooming. Why is that? Because sensible humans see that they've given up their tricks, bluffs, ruses, and feints.

In the same way, even though a mendicant such as this might never wish: 'If only my spiritual companions would honor, respect, esteem, and venerate me!' Still they honor, respect, esteem, and venerate them. Why is that? Because their sensible spiritual companions see that they've given up those bad unskillful qualities."

AN 10.88

AN 10.88
An Abuser
Akkosakasutta

“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters. What ten? They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities, or lead the spiritual life dissatisfied, or commit a corrupt offense, or contract a severe illness, or go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell. Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these ten disasters.”

AN 10.89

AN 10.89
With Kokālika
Kokālikasutta

Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

For a second time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

For a third time Kokālika said to the Buddha, “Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishes. They’ve fallen under the sway of corrupt wishes.”

“Don’t say that, Kokālika! Don’t say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they’re good monks.”

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. He just laid down on banana leaves like a poisoned fish.

Then Tudu the independent brahmā went to Kokālika, and standing in the sky he said to him, “Kokālika, have confidence in Sāriputta and Moggallāna, they’re good monks.”

“Who are you, reverend?”

“I am Tudu the independent brahmā.”

“Didn’t the Buddha declare you a non-returner? So what exactly are you doing back here? See how far you have strayed!”

Then Tudu addressed Kokālika in verse:

“A person is born with an axe in their mouth. A fool cuts themselves with it when they say bad words.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you’ll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What’s really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them.”

Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him, “Sir, the mendicant Kokālika has passed away. He was reborn in the pink lotus hell because of his resentment for Sāriputta and Moggallāna.”

That’s what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants asked the Buddha, “Sir, how long is the life span in the Pink Lotus hell?”

“It’s long, mendicant. It’s not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts.”

“But sir, is it possible to give a simile?”

“It’s possible,” said the Buddha.

“Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White

Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"A person is born with an axe in their mouth. A fool cuts themselves with it when they say bad words.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you'll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What's really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them."

AN 10.90

AN 10.90
The Powers of One Who has Ended Defilements
Khīṇāsavabalasutta

Then Venerable Sāriputta went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Sāriputta, how many powers does a mendicant who has ended the defilements have that qualify them to claim: 'My defilements have ended.'"

"Sir, a mendicant who has ended the defilements has ten powers that qualify them to claim: 'My defilements have ended.' What ten? Firstly, a mendicant with defilements ended has clearly seen with right wisdom all conditions as truly impermanent. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has clearly seen with right wisdom that sensual pleasures are truly like a pit of glowing coals. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, the mind of a mendicant with defilements ended slants, slopes, and inclines to seclusion. They're withdrawn, loving renunciation, and they've totally done with defiling influences. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four kinds of mindfulness meditation. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

Furthermore, a mendicant with defilements ended has well developed the four right efforts. … the four bases of psychic power … the five faculties … the five powers … the seven awakening factors … the noble eightfold path. This is a power that a mendicant who has ended the defilements relies on to claim: 'My defilements have ended.'

A mendicant who has ended the defilements has these ten powers that qualify them to claim: 'My defilements have ended.'"

AN 10.91

AN 10.91
Pleasure Seekers
Kāmabhogīsutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. Seated to one side, the Buddha said to the householder Anāthapiṇḍika:

"These ten pleasure seekers are found in the world. What ten? First, a pleasure seeker seeks wealth using illegitimate, coercive means. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using illegitimate, coercive means. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive. They make themselves happy and pleased, and they share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They don't make themselves happy and pleased, nor share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, but don't share it and make merit.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape.

Next, a pleasure seeker seeks wealth using legitimate, non-coercive means. They make themselves happy and pleased, and they share it and make merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be criticized on three grounds. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be criticized on these three grounds.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be criticized on two grounds, and praised on one. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased. This is the one ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be criticized on these two grounds, and praised on this one.

Now, consider the pleasure seeker who seeks wealth using illegitimate, coercive means, and who makes themselves happy and pleased, and shares it and makes merit. They may be criticized on one ground, and praised on two. They seek for wealth using illegitimate, coercive means. This is the one ground for criticism. They make themselves happy and pleased. This is the first ground for praise. They share it and make merit. This is the second ground for praise. This pleasure seeker may be criticized on this one ground, and praised on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground, and criticized on three. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They don't make themselves happy and pleased. This is the second ground for criticism. They don't share it and make merit. This is the third ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these three.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds, and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the first ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using means both legitimate and illegitimate, and coercive and non-coercive, and who makes themselves happy and pleased, and shares it and make merit. They may be praised on three grounds, and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They seek for wealth using illegitimate, coercive means. This is the

one ground for criticism. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who doesn't make themselves happy and pleased, nor share it and make merit. They may be praised on one ground and criticized on two. They seek for wealth using legitimate, non-coercive means. This is the one ground for praise. They don't make themselves happy and pleased. This is the first ground for criticism. They don't share it and make merit. This is the second ground for criticism. This pleasure seeker may be praised on this one ground, and criticized on these two.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, but doesn't share it and make merit. They may be praised on two grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They don't share it and make merit. This is the one ground for criticism. This pleasure seeker may be praised on these two grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. But they enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. They may be praised on three grounds and criticized on one. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth tied, infatuated, attached, blind to the drawbacks, and not understanding the escape. This is the one ground for criticism. This pleasure seeker may be praised on these three grounds, and criticized on this one.

Now, consider the pleasure seeker who seeks wealth using legitimate, non-coercive means, and who makes themselves happy and pleased, and shares it and makes merit. And they enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. They may be praised on four grounds. They seek for wealth using legitimate, non-coercive means. This is the first ground for praise. They make themselves happy and pleased. This is the second ground for praise. They share it and make merit. This is the third ground for praise. They enjoy that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape. This is the fourth ground for praise. This pleasure seeker may be praised on these four grounds.

These are the ten pleasure seekers found in the world. The pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten. From a cow comes milk, from milk comes curds, from curds come butter, from butter comes ghee, and from ghee comes cream of ghee. And the cream of ghee is said to be the best of these.

In the same way, the pleasure seeker who seeks wealth using legitimate, non-coercive means, who makes themselves happy and pleased, and shares it and makes merit, and who uses that wealth untied, uninfatuated, unattached, seeing the drawbacks, and understanding the escape is the foremost, best, chief, highest, and finest of the ten."

AN 10.92

AN 10.92
Dangers
Bhayasutta

Then the householder Anāthapiṇḍika went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Householder, when a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble system with wisdom, they may, if they wish, declare of themselves: ‘I’ve finished with rebirth in hell, the animal realm, and the ghost realm. I’ve finished with all places of loss, bad places, the underworld. I am a stream-enterer! I’m not liable to be reborn in the underworld, and am bound for awakening.’

What are the five dangers and threats they have quelled? Anyone who kills living creatures creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from killing living creatures creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from killing living creatures.

Anyone who steals … Anyone who commits sexual misconduct … Anyone who lies … Anyone who uses alcoholic drinks that cause negligence creates dangers and threats both in the present life and in lives to come, and experiences mental pain and sadness. Anyone who refrains from using alcoholic drinks that cause negligence creates no dangers and threats either in the present life or in lives to come, and doesn’t experience mental pain and sadness. So that danger and threat is quelled for anyone who refrains from using alcoholic drinks that cause negligence. These are the five dangers and threats they have quelled.

What are the four factors of stream-entry that they have? It’s when a noble disciple has experiential confidence in the Buddha: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ They have experiential confidence in the teaching: ‘The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.’ They have experiential confidence in the Saṅgha: ‘The Saṅgha of the Buddha’s disciples is practicing the way that’s good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.’ And a noble disciple’s ethical conduct is loved by the noble ones, unbroken, impeccable, spotless, and unmarred, liberating, praised by

sensible people, not mistaken, and leading to immersion. These are the four factors of stream-entry that they have.

And what is the noble system that they have clearly seen and comprehended with wisdom? It's when a noble disciple reflects: 'When this exists, that is; due to the arising of this, that arises. When this doesn't exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates. When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.' This is the noble system that they have clearly seen and comprehended with wisdom.

When a noble disciple has quelled five dangers and threats, has the four factors of stream-entry, and has clearly seen and comprehended the noble cycle with wisdom, they may, if they wish, declare of themselves: 'I've finished with rebirth in hell, the animal realm, and the ghost realm. I've finished with all places of loss, bad places, the underworld. I am a stream-enterer! I'm not liable to be reborn in the underworld, and am bound for awakening.'"

AN 10.93

AN 10.93
What Is Your View?
Kiṁdiṭṭhikasutta

At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then the householder Anāthapiṇḍika left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, "It's the wrong time to see the Buddha, as he's in retreat. And it's the wrong time to see the esteemed mendicants, as they're in retreat. Why don't I visit the monastery of the wanderers of other religions?"

Then he went to the monastery of the wanderers of other religions. Now at that time, the wanderers of other religions had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of low topics.

They saw Anāthapiṇḍika coming off in the distance, and stopped each other, saying, "Be quiet, good sirs, don't make a sound. The householder Anāthapiṇḍika, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing in Sāvatthī. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he'll see fit to approach."

Then those wanderers of other religions fell silent. Then Anāthapiṇḍika went up to them, and exchanged greetings with those wanderers. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him, "Tell us, householder, what is the view of the ascetic Gotama?"

"Sirs, I don't know all his views."

"Well then, since it seems you don't know all the views of the ascetic Gotama, tell us, what are the views of the mendicants?"

"Sirs, I don't know all the mendicants' views."

"Well then, since it seems you don't know all the views of the ascetic Gotama or of the mendicants, tell us, householder, what is your view?"

"Sirs, it's not hard for me to explain what my views are. But please, let the venerables explain their own convictions first. Afterwards it won't be hard for me to explain my views."

When he said this, one of the wanderers said to him, "The cosmos is eternal. This is the only truth, other ideas are silly. That's my view, householder."

Another wanderer said, “The cosmos is not eternal. This is the only truth, other ideas are silly. That’s my view, householder.”

Another wanderer said, “The cosmos is finite …” … “The cosmos is infinite …” … “The soul and the body are the same thing …” … “The soul and the body are different things …” … “A realized one still exists after death …” … “A realized one no longer exists after death …” … “A realized one both still exists and no longer exists after death …” … “A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly. That’s my view, householder.”

When this was said, Anāthapiṇḍika said this, “Sirs, regarding the venerable who said this: ‘The cosmos is eternal. This is the only truth, other ideas are silly. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: ‘The cosmos is not eternal. This is the only truth, other ideas are silly. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What he clings to and holds to is just suffering.

Regarding the venerable who said this: ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly. That’s my view, householder.’ This view of his has either arisen from his own irrational application of mind, or is conditioned by what someone else says. But that view is created, conditioned, chosen, dependently originated. Anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What he clings to and holds to is just suffering.”

When he said this the wanderers said to him, “Householder, we’ve each explained our own convictions. Tell us, householder, what is your view?”

“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. And what’s suffering is not mine, I am not this, this is not my self. That’s my view, sirs.”

“Householder, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. What you cling to and hold to is just suffering.”

“Sirs, anything that is created, conditioned, chosen, and dependently originated is impermanent. And what’s impermanent is suffering. And I’ve truly seen clearly with right

wisdom that what's suffering is not mine, I am not this, it's not my self. And I truly understand the escape beyond that."

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Anāthapiṇḍika got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

"Good, good, householder! That's how you should legitimately and completely refute those foolish men from time to time."

Then the Buddha educated, encouraged, fired up, and inspired the householder Anāthapiṇḍika with a Dhamma talk, after which Anāthapiṇḍika got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Anāthapiṇḍika had left, the Buddha addressed the mendicants: "Mendicants, even a mendicant who has ordained for a hundred years in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Anāthapiṇḍika did."

AN 10.94

AN 10.94
With Vajjiyamāhita
Vajjiyamāhitasutta

At one time the Buddha was staying near Campā on the banks of the Gaggarā Lotus Pond.

Then the householder Vajjiyamāhita left Sāvatthī in the middle of the day to see the Buddha. Then it occurred to him, “It’s the wrong time to see the Buddha, as he’s in retreat. And it’s the wrong time to see the esteemed mendicants, as they’re in retreat. Why don’t I visit the monastery of the wanderers of other religions?”

Then he went to the monastery of the wanderers of other religions. Now at that time, the wanderers of other religions had come together, making an uproar, a dreadful racket as they sat and talked about all kinds of low topics.

They saw Vajjiyamāhita coming off in the distance, and stopped each other, saying, “Be quiet, good sirs, don’t make a sound. The householder Vajjiyamāhita, a disciple of the ascetic Gotama, is coming into our monastery. He is included among the white-clothed lay disciples of the ascetic Gotama, who is residing near Campā. Such venerables like the quiet, are educated to be quiet, and praise the quiet. Hopefully if he sees that our assembly is quiet he’ll see fit to approach.”

Then those wanderers of other religions fell silent. Then Vajjiyamāhita went up to them, and exchanged greetings with the wanderers there. When the greetings and polite conversation were over, he sat down to one side. The wanderers said to him:

“Is it really true, householder? Does the ascetic Gotama criticize all forms of mortification? Does he categorically condemn and denounce those fervent mortifiers who live rough?”

“No, sirs, the Buddha does not criticize all forms of mortification. Nor does he categorically condemn and denounce those fervent mortifiers who live rough. The Buddha criticizes where it is due, and praises where it is due. In doing so he is one who speaks after analyzing the question, and is not one-sided on this point.”

When he said this, one of the wanderers said to him, “Hold on, householder! That ascetic Gotama who you praise is an exterminator who refrains from making statements.”

“On this point, also, I reasonably respond to the venerables. The Buddha has stated ‘This is skillful’ and ‘This is unskillful’. So when it comes to what is skillful and unskillful the Buddha makes a statement. He is not an exterminator who refrains from making statements.”

When this was said, those wanderers sat silent, dismayed, shoulders drooping, downcast, depressed, with nothing to say. Seeing this, Vajjiyamāhita got up from his seat. He went to the Buddha, bowed, sat down to one side, and informed the Buddha of all they had discussed.

“Good, good, householder! That’s how you should legitimately and completely refute those foolish men from time to time. Householder, I don’t say that all mortifications should be undergone. But I don’t say that no mortifications should be undergone. I don’t say that all observances should be undertaken. But I don’t say that no observances should be undertaken. I don’t say that all efforts should be tried. But I don’t say that no efforts should be tried. I don’t say that everything should be given up. But I don’t say that nothing should be given up. I don’t say that you should be liberated with all kinds of freedom. But I don’t say that you should not be liberated with any kind of freedom.

When undergoing certain mortifications, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undergo those mortifications. When undergoing certain mortifications, unskillful qualities decline while skillful qualities grow. I say that you should undergo those mortifications.

When undertaking certain observances, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t undertake those observances. When undertaking certain observances, unskillful qualities decline while skillful qualities grow. I say that you should undertake those observances.

When trying certain efforts, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t try those efforts. When trying certain efforts, unskillful qualities decline while skillful qualities grow. I say that you should try those efforts.

When giving up certain things, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t give up those things. When giving up certain things, unskillful qualities decline while skillful qualities grow. I say that you should give up those things.

When being liberated with certain kinds of freedom, unskillful qualities grow while skillful qualities decline. I say that you shouldn’t be liberated with those kinds of freedom. When being liberated with certain kinds of freedom, unskillful qualities decline while skillful qualities grow. I say that you should be liberated with those kinds of freedom.”

After Vajjiyamāhita had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha before leaving.

Then, not long after Vajjiyamāhita had left, the Buddha addressed the mendicants: “Mendicants, even a mendicant who for a long time has had little dust in their eye in this teaching and training would legitimately and completely refute those wanderers of other religions just as the householder Vajjiyamāhita did.”

AN 10.95

AN 10.95
With Uttiya
Uttiyasutta

Then the wanderer Uttiya went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, is this right: ‘The cosmos is eternal. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“Then is this right: ‘The cosmos is not eternal. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“Then is this right: ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly’?”

“This has not been declared by me, Uttiya.”

“When asked about all these points, Mister Gotama says that they have not been declared by him.

So what exactly has been declared by Mister Gotama?”

“Uttiya, I teach my disciples from my own insight in order to purify sentient beings, to get past sorrow and crying, to make an end of pain and sadness, to end the cycle of suffering, and to realize extinguishment.”

“But when Mister Gotama teaches in this way, is the whole world saved, or half, or a third?” But when he said this, the Buddha kept silent.

Then Venerable Ānanda thought, “The wanderer Uttiya must not get the harmful misconception: ‘When the ascetic Gotama was asked this all-important question he falters without answering. He just can’t do it!’ That would be for his lasting harm and suffering.”

Then Ānanda said to the wanderer Uttiya, “Well then, Reverend Uttiya, I shall give you a simile. For by means of a simile some sensible people understand the meaning of what is

said. Suppose there was a king's frontier citadel with fortified embankments, ramparts, and arches, and a single gate. And it has a gatekeeper who is astute, competent, and clever. He keeps strangers out and lets known people in. As he walks around the patrol path, he doesn't see a hole or cleft in the wall, not even one big enough for a cat to slip out. He doesn't know how many creatures enter or leave the citadel. But he does know that whatever sizable creatures enter or leave the citadel, all of them do so via this gate.

In the same way, it's not the Realized One's concern whether the whole world is saved by this, or half, or a third. But the Realized One knows that whoever is saved from the world —whether in the past, the future, or the present—all have given up the five hindrances, corruptions of the heart that weaken wisdom. They have firmly established their mind in the four kinds of mindfulness meditation. And they have truly developed the seven awakening factors. That's how they're saved from the world, in the past, future, or present. Uttiya, you were just asking the Buddha the same question as before in a different way. That's why he didn't answer."

AN 10.96

AN 10.96
With Kokanada
Kokanudasutta

At one time Venerable Ānanda was staying near Rājagaha in the Hot Springs Monastery. Then Ānanda rose at the crack of dawn and went to the hot springs to bathe. When he had bathed and emerged from the water he stood in one robe drying himself. The wanderer Kokanada also rose at the crack of dawn and went to the hot springs to bathe.

He saw Ānanda coming off in the distance and said to him, “Who’s here, reverend?”

“I’m a mendicant, reverend.”

“Of which mendicants?”

“Of the ascetics who follow the Sakyan.”

“I’d like to ask the venerable about a certain point, if you’d take the time to answer.”

“Ask, reverend. When I’ve heard it I’ll know.”

“Is this your view: ‘The cosmos is eternal. This is the only truth, other ideas are silly’?”

“That’s not my view, reverend.”

“Then is this your view: ‘The cosmos is not eternal. This is the only truth, other ideas are silly’?”

“That’s not my view, reverend.”

“Then is this your view: ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly’?”

“That’s not my view, reverend.”

“Then, sir, do you neither know nor see?”

“That’s not so, reverend. I do know and see.”

“When asked about all these points, you say that’s not your view.

Yet when asked whether you neither know nor see, you say, ‘That’s not so, reverend. I do know and see.’ How then should we see the meaning of this statement?”

“‘The cosmos is eternal. This is the only truth, other ideas are silly:’ that’s a misconception. ‘The cosmos is not eternal. This is the only truth, other ideas are silly:’ that’s a misconception. ‘The cosmos is finite …’ … ‘The cosmos is infinite …’ … ‘The soul and the body are the same thing …’ … ‘The soul and the body are different things …’ … ‘A realized one still exists after death …’ … ‘A realized one no longer exists after death …’ … ‘A realized one both still exists and no longer exists after death …’ … ‘A realized one neither still exists nor no longer exists after death. This is the only truth, other ideas are silly:’ that’s a misconception.

I know and see the scope of convictions, the scope of grounds for views, fixation on views, obsession with views, the origin of views, and the uprooting of views. Knowing and seeing thus, why should I say: ‘I neither know nor see?’ I do know and see.”

“What is the venerable’s name? And how are you known among your spiritual companions?”

“Reverend, my name is Ānanda. And that’s how I’m known among my spiritual companions.”

“Goodness! I had no idea I was consulting such a great teacher as Venerable Ānanda! If I had known who you were, I wouldn’t have said so much. May Venerable Ānanda please forgive me.”

AN 10.97

AN 10.97
Worthy of Offerings Dedicated to the Gods
Āhuneyyasutta

“Mendicants, a mendicant with ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world. What ten?

It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

They have good friends, companions, and associates.

They have right view, possessing right perspective.

They wield the many kinds of psychic power: multiplying themselves and becoming one again; appearing and disappearing; going unimpeded through a wall, a rampart, or a mountain as if through space; diving in and out of the earth as if it were water; walking on water as if it were earth; flying cross-legged through the sky like a bird; touching and stroking with the hand the sun and moon, so mighty and powerful. They control the body as far as the Brahmā realm.

With clairaudience that is purified and superhuman, they hear both kinds of sounds, human and divine, whether near or far.

They understand the minds of other beings and individuals, having comprehended them with their own mind. They understand mind with greed as ‘mind with greed’, and mind without greed as ‘mind without greed’. They understand mind with hate … mind without hate … mind with delusion … mind without delusion … constricted mind … scattered mind … expansive mind … unexpansive mind … mind that is not supreme … mind that is supreme … mind immersed in samādhi … mind not immersed in samādhi … freed mind … They understand unfreed mind as ‘unfreed mind’.

They recollect many kinds of past lives, that is, one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting

and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ Thus they recollect their many past lives, with features and details.

With clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds.

They realize the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.

A mendicant with these ten qualities is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of veneration with joined palms, and is the supreme field of merit for the world.”

AN 10.98

AN 10.98
A Senior Mendicant
Therasutta

“Mendicants, a senior mendicant with ten qualities lives comfortably in whatever region they live. What ten?

They are senior and have long gone forth.

They’re ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken.

They’re very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically.

Both monastic codes have been passed down to them in detail, well analyzed, well mastered, well evaluated in both the rules and accompanying material.

They’re skilled in raising and settling disciplinary issues.

They love the teachings and are a delight to converse with, being full of joy in the teaching and training.

They’re content with any kind of robes, almsfood, lodgings, and medicines and supplies for the sick.

They look impressive when going out and coming back, and are well restrained when sitting in an inhabited area.

They get the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty.

They realize the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements.

A senior mendicant with these ten qualities lives comfortably in whatever region they live.”

AN 10.99

AN 10.99
With Upāli
Upālisutta

Then Venerable Upāli went up to the Buddha, bowed, sat down to one side, and said to him, “Sir, I wish to frequent remote lodgings in the wilderness and the forest.”

“Upāli, remote lodgings in the wilderness and the forest are challenging. It’s hard to maintain seclusion and hard to find joy in it. Staying alone, the forests seem to rob the mind of a mendicant who isn’t immersed in samādhi. If someone should say this, ‘Though I don’t have immersion, I’m going to frequent remote lodgings in the wilderness and the forest.’ You can expect that they’ll sink down or float away.

Suppose there was a large lake, and along comes a bull elephant with a height of seven or eight cubits. He’d think, ‘Why don’t I plunge into this lake and play around while washing my ears and back? When I’ve bathed and drunk, I’ll emerge from the water and go wherever I want.’ And that’s just what he does. Why is that? Because his large life-form finds a footing in the depths.

Then along comes a rabbit or a cat. They’d think, ‘What difference is there between me and a bull elephant? Why don’t I plunge into this lake and play around while washing my ears and back? When I’ve bathed and drunk, I’ll emerge from the water and go wherever I want.’ They jump into the lake rashly, without thinking. You can expect that they’ll sink down or float away. Why is that? Because their little life-form finds no footing in the depths. If someone should say this, ‘Though I don’t have immersion, I’m going to frequent remote lodgings in the wilderness and the forest.’ You can expect that they’ll sink down or float away.

Suppose there was a little baby boy playing in his own urine and feces. What do you think, Upāli? Isn’t that a totally foolish game?”

“Yes, sir.”

“After some time that boy grows up and his faculties mature. He accordingly plays childish games such as toy plows, tip-cat, somersaults, pinwheels, toy measures, toy carts, and toy bows. What do you think, Upāli? Aren’t such games better than what he did before?”

“Yes, sir.”

“After some time that boy grows up and his faculties mature further. He accordingly amuses himself, supplied and provided with the five kinds of sensual stimulation. Sights known by the eye that are likable, desirable, agreeable, pleasant, sensual, and arousing.

Sounds known by the ear … Smells known by the nose … Tastes known by the tongue … Touches known by the body that are likable, desirable, agreeable, pleasant, sensual, and arousing. What do you think, Upāli? Aren't such games better than what he did before?"

"Yes, sir."

"But then a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that's good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that's entirely full and pure.

A householder hears that teaching, or a householder's child, or someone reborn in a good family. They gain faith in the Realized One and reflect, 'Living in a house is cramped and dirty, but the life of one gone forth is wide open. It's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from the lay life to homelessness?'

After some time they give up a large or small fortune, and a large or small family circle. They shave off hair and beard, dress in ocher robes, and go forth from the lay life to homelessness.

Once they've gone forth, they take up the training and livelihood of the mendicants. They give up killing living creatures, renouncing the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They take only what's given, and expect only what's given. They keep themselves clean by not thieving.

They give up unchastity. They are celibate, set apart, avoiding the vulgar act of sex.

They give up lying. They speak the truth and stick to the truth. They're honest and trustworthy, and don't trick the world with their words.

They give up divisive speech. They don't repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that's mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They avoid injuring plants and seeds. They eat in one part of the day, abstaining from eating at night and food at the wrong time. They avoid seeing shows of dancing, singing, and music . They avoid beautifying and adorning themselves with garlands, perfumes, and makeup. They avoid high and luxurious beds. They avoid receiving gold and money, raw grains, raw meat, women and girls, male and female bondservants, goats and sheep, chickens and pigs, elephants, cows, horses, and mares, and fields and land. They avoid running errands and messages; buying and selling; falsifying weights, metals, or measures; bribery, fraud, cheating, and duplicity; mutilation, murder, abduction, banditry, plunder, and violence.

They're content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. They're like a bird: wherever it flies, wings are its only burden. In the same way, a mendicant is content with robes to look after the body and almsfood to look after the belly. Wherever they go, they set out taking only these things. When they have this entire spectrum of noble ethics, they experience a blameless happiness inside themselves.

When they see a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving restraint over it. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. When they have this noble sense restraint, they experience an unsullied bliss inside themselves.

They act with situational awareness when going out and coming back; when looking ahead and aside; when bending and extending the limbs; when bearing the outer robe, bowl and robes; when eating, drinking, chewing, and tasting; when urinating and defecating; when walking, standing, sitting, sleeping, waking, speaking, and keeping silent.

When they have this entire spectrum of noble ethics, this noble sense restraint, and this noble mindfulness and situational awareness, they frequent a secluded lodging—a wilderness, the root of a tree, a hill, a ravine, a mountain cave, a charnel ground, a forest, the open air, a heap of straw. Gone to a wilderness, or to the root of a tree, or to an empty hut, they sit down cross-legged, set their body straight, and establish mindfulness in their presence.

Giving up covetousness for the world, they meditate with a heart rid of covetousness, cleansing the mind of covetousness. Giving up ill will and malevolence, they meditate with a mind rid of ill will, full of compassion for all living beings, cleansing the mind of ill will. Giving up dullness and drowsiness, they meditate with a mind rid of dullness and drowsiness, perceiving light, mindful and aware, cleansing the mind of dullness and drowsiness. Giving up restlessness and remorse, they meditate without restlessness, their mind peaceful inside, cleansing the mind of restlessness and remorse. Giving up doubt,

they meditate having gone beyond doubt, not undecided about skillful qualities, cleansing the mind of doubt.

They give up these five hindrances, corruptions of the heart that weaken wisdom. Then, quite secluded from sensual pleasures, secluded from unskillful qualities, they enter and remain in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected. What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. …" …

"Furthermore, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', a mendicant enters and remains in the dimension of infinite space. What do you think, Upāli? Isn't this state better than what they had before?"

"Yes, sir."

"When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven't achieved their own goal.

Furthermore, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', a mendicant enters and remains in the dimension of infinite

consciousness. …” …

“Going totally beyond the dimension of infinite consciousness, aware that ‘there is nothing at all’, they enter and remain in the dimension of nothingness. …” …

“Going totally beyond the dimension of nothingness, aware that ‘this is peaceful, this is sublime’, they enter and remain in the dimension of neither perception nor non-perception. What do you think, Upāli? Isn’t this state better than what they had before?”

“Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. But so far they haven’t achieved their own goal.

Furthermore, going totally beyond the dimension of neither perception nor non-perception, they enter and remain in the cessation of perception and feeling. And, having seen with wisdom, their defilements come to an end. What do you think, Upāli? Isn’t this state better than what they had before?”

“Yes, sir.”

“When my disciples see this quality inside themselves they frequent remote lodgings in the wilderness and the forest. And they have achieved their own goal. Come on, Upāli, stay with the Saṅgha. If you stay with the Saṅgha you’ll be comfortable.”

AN 10.100

AN 10.100
Cannot
Abhabbasutta

“Mendicants, without giving up ten things you can’t realize perfection. What ten? Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, stinginess, and conceit. Without giving up these ten things you can’t realize perfection.

After giving up ten things you can realize perfection. What ten? Greed, hate, delusion, anger, hostility, disdain, contempt, jealousy, stinginess, and conceit. After giving up these ten things you can realize perfection.”

AN 10.101

AN 10.101
Perceptions for Ascetics
Samaṇasaññāsutta

“Mendicants, when these three perceptions for ascetics are developed and cultivated they fulfill seven things. What three? ‘I have secured freedom from class.’ ‘My livelihood is tied up with others.’ ‘My behavior should be different.’ When these three perceptions for ascetics are developed and cultivated they fulfill seven things.

What seven? Their deeds and behavior are always consistent with the precepts. They’re content, kind-hearted, and humble. They want to train. They use the necessities of life after reflecting on their purpose. They’re energetic. When those three perceptions for ascetics are developed and cultivated they fulfill these seven things.”

AN 10.102

AN 10.102
Awakening Factors
Bojjhaṅgasutta

“Mendicants, when the seven awakening factors are developed and cultivated they fulfill three knowledges. What seven? The awakening factors of mindfulness, investigation of principles, energy, rapture, tranquility, immersion, and equanimity. When these seven awakening factors are developed and cultivated they fulfill three knowledges. What three? It’s when a mendicant recollects their many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They recollect their many kinds of past lives, with features and details. With clairvoyance that is purified and surpasses the human, they understand how sentient beings are reborn according to their deeds. They realize the undefiled freedom of heart and freedom by wisdom in this very life, and live having realized it with their own insight due to the ending of defilements. When those seven awakening factors are developed and cultivated they fulfill these three knowledges.”

AN 10.103

AN 10.103
The Wrong Way
Micchattasutta

“Mendicants, relying on the wrong way leads to failure, not success. And how does relying on the wrong way lead to failure, not success? Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom. That’s how relying on the wrong way leads to failure, not success.

Relying on the right way leads to success, not failure. And how does relying on the right way lead to success, not failure? Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom. That’s how relying on the right way leads to success, not failure.”

AN 10.104

AN 10.104
A Seed
Bījasutta

“Mendicants, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

Suppose a seed of neem, angled gourd, or bitter gourd was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its bitter, acerbic, and unpleasant taste. Why is that? Because the seed is bad. In the same way, consider a person who has wrong view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is unlikable, undesirable, disagreeable, harmful, and suffering. Why is that? Because their view is bad.

Consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.

Suppose a seed of sugar cane, fine rice, or grape was planted in moist earth. Whatever nutrients it takes up from the earth and water would lead to its sweet, pleasant, and delicious taste. Why is that? Because the seed is fine. In the same way, consider a person who has right view, thought, speech, action, livelihood, effort, mindfulness, immersion, knowledge, and freedom. Whatever bodily, verbal, or mental deeds they undertake in line with that view, their intentions, aims, wishes, and choices all lead to what is likable, desirable, agreeable, beneficial, and pleasant. Why is that? Because their view is good.”

AN 10.105

AN 10.105
Knowledge
Vijjāsutta

“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. An ignoramus, sunk in ignorance, gives rise to wrong view. Wrong view gives rise to wrong thought. Wrong thought gives rise to wrong speech. Wrong speech gives rise to wrong action. Wrong action gives rise to wrong livelihood. Wrong livelihood gives rise to wrong effort. Wrong effort gives rise to wrong mindfulness. Wrong mindfulness gives rise to wrong immersion. Wrong immersion gives rise to wrong knowledge. Wrong knowledge gives rise to wrong freedom.

Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along. A sage, firm in knowledge, gives rise to right view. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”

AN 10.106

AN 10.106
Wearing Away
Nijjarasutta

“Mendicants, there are these ten grounds for wearing away. What ten?

For one of right view, wrong view is worn away. And the many bad, unskillful qualities that arise because of wrong view are worn away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is worn away. And the many bad, unskillful qualities that arise because of wrong thought are worn away. And because of right thought, many skillful qualities are fully developed.

For one of right speech, wrong speech is worn away. And the many bad, unskillful qualities that arise because of wrong speech are worn away. And because of right speech, many skillful qualities are fully developed.

For one of right action, wrong action is worn away. And the many bad, unskillful qualities that arise because of wrong action are worn away. And because of right action, many skillful qualities are fully developed.

For one of right livelihood, wrong livelihood is worn away. And the many bad, unskillful qualities that arise because of wrong livelihood are worn away. And because of right livelihood, many skillful qualities are fully developed.

For one of right effort, wrong effort is worn away. And the many bad, unskillful qualities that arise because of wrong effort are worn away. And because of right effort, many skillful qualities are fully developed.

For one of right mindfulness, wrong mindfulness is worn away. And the many bad, unskillful qualities that arise because of wrong mindfulness are worn away. And because of right mindfulness, many skillful qualities are fully developed.

For one of right immersion, wrong immersion is worn away. And the many bad, unskillful qualities that arise because of wrong immersion are worn away. And because of right immersion, many skillful qualities are fully developed.

For one of right knowledge, wrong knowledge is worn away. And the many bad, unskillful qualities that arise because of wrong knowledge are worn away. And because of right knowledge, many skillful qualities are fully developed.

For one of right freedom, wrong freedom is worn away. And the many bad, unskillful qualities that arise because of wrong freedom are worn away. And because of right

freedom, many skillful qualities are fully developed.

These are the ten grounds for wearing away.”

AN 10.107

AN 10.107
The Bone-Washing Ceremony
Dhovanasutta

“Mendicants, in the southern lands there is a ceremony named ‘bone-washing’. There they have food, drink, snacks, meals, refreshments, and beverages, as well as dancing, singing, and music. There is such a washing, I don’t deny it. But that washing is low, crude, ordinary, ignoble, and pointless. It doesn’t lead to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment.

I will teach a noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on that washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is that noble washing?

For one of right view, wrong view is washed away. And the many bad, unskillful qualities that arise because of wrong view are washed away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is washed away. … For one of right speech, wrong speech is washed away. … For one of right action, wrong action is washed away. … For one of right livelihood, wrong livelihood is washed away. … For one of right effort, wrong effort is washed away. … For one of right mindfulness, wrong mindfulness is washed away. … For one of right immersion, wrong immersion is washed away. … For one of right knowledge, wrong knowledge is washed away. …

For one of right freedom, wrong freedom is washed away. And the many bad, unskillful qualities that arise because of wrong freedom are washed away. And because of right freedom, many skillful qualities are fully developed. This is the noble washing that leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment. Relying on this washing, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

AN 10.108

AN 10.108
Doctors
Tikicchakasutta

“Mendicants, doctors prescribe a purgative for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such a purgative, I don’t deny it. But this kind of purgative sometimes works and sometimes fails.

I will teach a noble purgative that works without fail. Relying on that purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what is the noble purgative that works without fail?

For one of right view, wrong view is purged. And the many bad, unskillful qualities produced by wrong view are purged. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is purged. … For one of right speech, wrong speech is purged. … For one of right action, wrong action is purged. … For one of right livelihood, wrong livelihood is purged. … For one of right effort, wrong effort is purged. For one of right mindfulness, wrong mindfulness is purged. … For one of right immersion, wrong immersion is purged. … For one of right knowledge, wrong knowledge is purged. …

For one of right freedom, wrong freedom is purged. And the many bad, unskillful qualities produced by wrong freedom are purged. And because of right freedom, many skillful qualities are fully developed. This is the noble purgative that works without fail. Relying on this purgative, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

AN 10.109

AN 10.109
Emetic
Vamanasutta

“Mendicants, doctors prescribe an emetic for eliminating illnesses stemming from disorders of bile, phlegm, and wind. There is such an emetic, I don’t deny it. But this kind of emetic sometimes works and sometimes fails.

I will teach a noble emetic that works without fail. Relying on that emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things. Listen and apply your mind well, I will speak. …

And what is that noble emetic that works without fail?

For one of right view, wrong view is vomited up. And the many bad, unskillful qualities produced by wrong view are vomited up. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is vomited up. … For one of right speech, wrong speech is vomited up. … For one of right action, wrong action is vomited up. … For one of right livelihood, wrong livelihood is vomited up. … For one of right effort, wrong effort is vomited up. … For one of right mindfulness, wrong mindfulness is vomited up. … For one of right immersion, wrong immersion is vomited up. … For one of right knowledge, wrong knowledge is vomited up. …

For one of right freedom, wrong freedom is vomited up. And the many bad, unskillful qualities produced by wrong freedom are vomited up. And because of right freedom, many skillful qualities are fully developed. This is the noble emetic that works without fail. Relying on this emetic, sentient beings who are liable to rebirth, old age, and death, to sorrow, lamentation, pain, sadness, and distress are freed from all these things.”

AN 10.110

AN 10.110
Blown Away
Niddhamanīyasutta

“Mendicants, these ten qualities should be blown away. What ten? For one of right view, wrong view is blown away. And the many bad, unskillful qualities produced by wrong view are blown away. And because of right view, many skillful qualities are fully developed.

For one of right thought, wrong thought is blown away. … For one of right speech, wrong speech is blown away. … For one of right action, wrong action is blown away. … For one of right livelihood, wrong livelihood is blown away. … For one of right effort, wrong effort is blown away. … For one of right mindfulness, wrong mindfulness is blown away. … For one of right immersion, wrong immersion is blown away. … For one of right knowledge, wrong knowledge is blown away. …

For one of right freedom, wrong freedom is blown away. And the many bad, unskillful qualities produced by wrong freedom are blown away. And because of right freedom, many skillful qualities are fully developed. These are the ten qualities that should be blown away.”

AN 10.111

AN 10.111
An Adept (1st)
Paṭhamaasekhasutta

Then a mendicant went up to the Buddha, bowed, sat down to one side, and said to him:

“Sir, they speak of this person called ‘an adept’. How is an adept mendicant defined?”

“Mendicant, it’s when a mendicant has an adept’s right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. That’s how a mendicant is an adept.”

AN 10.112

AN 10.112
An Adept (2nd)
Dutiyaasekhasutta

“Mendicants, there are ten qualities of an adept. What ten? An adept's right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten qualities of an adept.”

AN 10.113

AN 10.113
Bad Principles (1st)
Paṭhamaadhammasutta

“Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

And what are bad principles with bad results? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are called bad principles with bad results.

And what are good principles with good results? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are called good principles with good results.

‘You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.114

AN 10.114
Bad Principles (2nd)
Dutiyaadhammasutta

“Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results?

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. And the many bad, unskillful qualities produced by wrong thought are bad results. And the many skillful qualities fully developed because of right thought are good results.

Wrong speech is a bad principle. Right speech is a good principle. And the many bad, unskillful qualities produced by wrong speech are bad results. And the many skillful qualities fully developed because of right speech are good results.

Wrong action is a bad principle. Right action is a good principle. And the many bad, unskillful qualities produced by wrong action are bad results. And the many skillful qualities fully developed because of right action are good results.

Wrong livelihood is a bad principle. Right livelihood is a good principle. And the many bad, unskillful qualities produced by wrong livelihood are bad results. And the many skillful qualities fully developed because of right livelihood are good results.

Wrong effort is a bad principle. Right effort is a good principle. And the many bad, unskillful qualities produced by wrong effort are bad results. And the many skillful qualities fully developed because of right effort are good results.

Wrong mindfulness is a bad principle. Right mindfulness is a good principle. And the many bad, unskillful qualities produced by wrong mindfulness are bad results. And the many skillful qualities fully developed because of right mindfulness are good results.

Wrong immersion is a bad principle. Right immersion is a good principle. And the many bad, unskillful qualities produced by wrong immersion are bad results. And the many skillful qualities fully developed because of right immersion are good results.

Wrong knowledge is a bad principle. Right knowledge is a good principle. And the many bad, unskillful qualities produced by wrong knowledge are bad results. And the many skillful qualities fully developed because of right knowledge are good results.

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.115

AN 10.115
Bad Principles (3rd)
Tatiyaadhammasutta

“Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Then they considered, “This Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”

Then those mendicants went to Ānanda, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Ānanda please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable Ānanda is praised by the Buddha and esteemed by his sensible spiritual companions. You

are capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Then listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Ānanda said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.'

So what are bad principles? What are good principles? What are bad results? And what are good results?

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. … Wrong speech is a bad principle. Right speech is a good principle. … Wrong action is a bad principle. Right action is a good principle. … Wrong livelihood is a bad principle. Right livelihood is a good principle. … Wrong effort is a bad principle. Right effort is a good principle. … Wrong mindfulness is a bad principle. Right mindfulness is a good principle. … Wrong immersion is a bad principle. Right immersion is a good principle. … Wrong knowledge is a bad principle. Right knowledge is a good principle. …

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles … and practice accordingly.' And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha's answer."

"Yes, reverend," said those mendicants, approving and agreeing with what Ānanda said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

"Sir, we went to Ānanda and asked him about this matter. And Ānanda clearly explained the meaning to us in this manner, with these words and phrases."

"Good, good, mendicants! Ānanda is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Ānanda. That is what it means, and that's how you should remember it."

AN 10.116

AN 10.116
With Ajita
Ajitasutta

Then the wanderer Ajita went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “Mister Gotama, we have a spiritual companion called ‘The Philosopher’. He has worked out around five hundred arguments by which followers of other religions will know when they’ve been refuted.”

Then the Buddha said to the mendicants, “Mendicants, do you remember this philosopher’s points?”

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha speak and the mendicants will remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“Mendicants, take a certain person who rebuts and quashes unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: ‘He’s a true philosopher! He’s a true philosopher!’

Another person rebuts and quashes principled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: ‘He’s a true philosopher! He’s a true philosopher!’

Another person rebuts and quashes principled and unprincipled statements with unprincipled statements. This delights an unprincipled assembly, who make a dreadful racket: ‘He’s a true philosopher! He’s a true philosopher!’

Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results? Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

Wrong thought is a bad principle. Right thought is a good principle. … Wrong speech is a bad principle. Right speech is a good principle. … Wrong action is a bad principle. Right action is a good principle. … Wrong livelihood is a bad principle. Right livelihood is a

good principle. … Wrong effort is a bad principle. Right effort is a good principle. … Wrong mindfulness is a bad principle. Right mindfulness is a good principle. … Wrong immersion is a bad principle. Right immersion is a good principle. … Wrong knowledge is a bad principle. Right knowledge is a good principle. …

Wrong freedom is a bad principle. Right freedom is a good principle. And the many bad, unskillful qualities produced by wrong freedom are bad results. And the many skillful qualities fully developed because of right freedom are good results.

‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.117

AN 10.117
With Saṅgārava
Saṅgāravasutta

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, what is the near shore? And what is the far shore?”

“Wrong view is the near shore, brahmin, and right view is the far shore. Wrong thought is the near shore, and right thought is the far shore. Wrong speech is the near shore, and right speech is the far shore. Wrong action is the near shore, and right action is the far shore. Wrong livelihood is the near shore, and right livelihood is the far shore. Wrong effort is the near shore, and right effort is the far shore. Wrong mindfulness is the near shore, and right mindfulness is the far shore. Wrong immersion is the near shore, and right immersion is the far shore. Wrong knowledge is the near shore, and right knowledge is the far shore. Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

find delight there, having left behind sensual pleasures. With no possessions, an astute person would cleanse themselves of mental corruptions.

Those whose minds are rightly developed in the awakening factors; who, letting go of attachments, delight in not grasping: with defilements ended, brilliant, they in this world are quenched.”

AN 10.118

AN 10.118
The Near Shore
Orimatīrasutta

“Mendicants, I will teach you the near shore and the far shore. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the near shore? What is the far shore? Wrong view is the near shore, and right view is the far shore. … Wrong freedom is the near shore, and right freedom is the far shore. This is the near shore, and this is the far shore.

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

you should try to find delight there, having left behind sensual pleasures. With no possessions, an astute person should cleanse themselves of mental corruptions.

And those whose minds are rightly developed in the awakening factors; letting go of attachments, they delight in not grasping. With defilements ended, brilliant, they are extinguished in this world.”

AN 10.119

AN 10.119
The Ceremony of Descent (1st)
Paṭhamapaccorohaṇīsutta

Now, at that time it was the sabbath. The brahmin Jānussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

The Buddha saw him, and said, “Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What’s going on today with the brahmin clan?”

“Mister Gotama, today is the ceremony of descent for the brahmin clan.”

“But how do the brahmins observe the ceremony of descent?”

“Well, Mister Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with joined palms: ‘We descend, lord! We descend, lord!’ And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with delicious fresh and cooked foods. That’s how the brahmins observe the ceremony of descent.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.”

“But Mister Gotama, how is the ceremony of descent observed in the training of the Noble One? Mister Gotama, please teach me this.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Jānussoṇi replied. The Buddha said this:

“It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view.

‘Wrong thought has a bad result in both this life and the next.’ Reflecting like this, they give up wrong thought, they descend from wrong thought.

‘Wrong speech has a bad result in both this life and the next.’ Reflecting like this, they give up wrong speech, they descend from wrong speech.

‘Wrong action has a bad result in both this life and the next.’ Reflecting like this, they give up wrong action, they descend from wrong action.

‘Wrong livelihood has a bad result in both this life and the next.’ Reflecting like this, they give up wrong livelihood, they descend from wrong livelihood.

‘Wrong effort has a bad result in both this life and the next.’ Reflecting like this, they give up wrong effort, they descend from wrong effort.

‘Wrong mindfulness has a bad result in both this life and the next.’ Reflecting like this, they give up wrong mindfulness, they descend from wrong mindfulness.

‘Wrong immersion has a bad result in both this life and the next.’ Reflecting like this, they give up wrong immersion, they descend from wrong immersion.

‘Wrong knowledge has a bad result in both this life and the next.’ Reflecting like this, they give up wrong knowledge, they descend from wrong knowledge.

‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is the ceremony of descent in the training of the Noble One.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One. And, Mister Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of a master of the ceremony of descent observed in the training of the Noble One. Excellent, Mister Gotama! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 10.120

AN 10.120
The Ceremony of Descent (2nd)
Dutiyapaccorohaṇīsutta

“Mendicants, I will teach you the noble descent. Listen and apply your mind well, I will speak. … And what is the noble descent? It’s when a noble disciple reflects: ‘Wrong view has a bad result in both this life and the next.’ Reflecting like this, they give up wrong view, they descend from wrong view. ‘Wrong thought has a bad result …’ … ‘Wrong speech …’ … ‘Wrong action …’ … ‘Wrong livelihood …’ … ‘Wrong effort …’ … ‘Wrong mindfulness …’ … ‘Wrong immersion …’ … ‘Wrong knowledge …’ … ‘Wrong freedom has a bad result in both this life and the next.’ Reflecting like this, they give up wrong freedom, they descend from wrong freedom. This is called the noble descent.”

AN 10.121

AN 10.121
Forerunner
Pubbaṅgamasutta

“Mendicants, the dawn is the forerunner and precursor of the sunrise. In the same way right view is the forerunner and precursor of skillful qualities. Right view gives rise to right thought. Right thought gives rise to right speech. Right speech gives rise to right action. Right action gives rise to right livelihood. Right livelihood gives rise to right effort. Right effort gives rise to right mindfulness. Right mindfulness gives rise to right immersion. Right immersion gives rise to right knowledge. Right knowledge gives rise to right freedom.”

AN 10.122

AN 10.122
The Ending of Defilements
Āsavakkhayasutta

“Mendicants, these ten things, when developed and cultivated, lead to the ending of defilements. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things, when developed and cultivated, lead to the ending of defilements.”

AN 10.123

AN 10.123
First
Paṭhamasutta

“Mendicants, these ten things are not purified and cleansed apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These ten things are not purified and cleansed apart from the Holy One’s training.”

AN 10.124

AN 10.124
Second
Dutiyasutta

“Mendicants, these ten things don’t arise apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t arise apart from the Holy One’s training.”

AN 10.125

AN 10.125
Third
Tatiyasutta

“Mendicants, these ten things are not very fruitful and beneficial apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that are not very fruitful and beneficial apart from the Holy One’s training.”

AN 10.126

AN 10.126
Fourth
Catutthasutta

“Mendicants, these ten things don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

AN 10.127

AN 10.127
Fifth
Pañcamasutta

“Mendicants, these ten things don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”

AN 10.128

AN 10.128
Sixth
Chaṭṭhasutta

“Mendicants, these ten things don’t arise to be developed and cultivated apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that don’t arise to be developed and cultivated apart from the Holy One’s training.”

AN 10.129

AN 10.129
Seventh
Sattamasutta

“Mendicants, these ten things when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated are not very fruitful and beneficial apart from the Holy One’s training.”

AN 10.130

AN 10.130
Eighth
Aṭṭhamasutta

“Mendicants, these ten things when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated don’t culminate in the removal of greed, hate, and delusion apart from the Holy One’s training.”

AN 10.131

AN 10.131
Ninth
Navamasutta

“Mendicants, these ten things when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten things that when developed and cultivated don’t lead solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment apart from the Holy One’s training.”

AN 10.132

AN 10.132
Tenth
Dasamasutta

“Mendicants, there are ten wrong ways. What ten? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. These are the ten wrong ways.”

AN 10.133

AN 10.133
Eleventh
Ekādasamasutta

“Mendicants, there are ten right ways. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. These are the ten right ways.”

AN 10.134

AN 10.134
Good
Sādhusutta

“Mendicants, I will teach you what is good and what is not good. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is not good? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not good. And what is good? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called what is good.”

AN 10.135

AN 10.135
The Teaching of the Noble Ones
Ariyadhammasutta

“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. … And what is not the teaching of the noble ones? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching of the noble ones. And what is the teaching of the noble ones? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching of the noble ones.”

AN 10.136

AN 10.136
Unskillful
Akusalasutta

“I will teach you the skillful and the unskillful … And what is the unskillful? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the unskillful. And what is the skillful? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the skillful.”

AN 10.137

AN 10.137
Beneficial
Atthasutta

“I will teach you the beneficial and the harmful. … And what is the harmful? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the harmful. And what is the beneficial? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the beneficial.”

AN 10.138

AN 10.138
The Teaching
Dhammasutta

“I will teach you what is the teaching and what is not the teaching. … And what is not the teaching? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the teaching. And what is the teaching? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the teaching.”

AN 10.139

AN 10.139
Defiled
Sāsavasutta

“I will teach you the defiled principle and the undefiled. … And what is the defiled principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the defiled principle. And what is the undefiled principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the undefiled principle.”

AN 10.140

AN 10.140
Blameworthy
Sāvajjasutta

“I will teach you the blameworthy principle and the blameless principle. … And what is the blameworthy principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the blameworthy principle. And what is the blameless principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the blameless principle.”

AN 10.141

AN 10.141
Mortifying
Tapanīyasutta

“I will teach you the mortifying principle and the unmortifying. … And what is the mortifying principle? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the mortifying principle. And what is the unmortifying principle? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the unmortifying principle.”

AN 10.142

AN 10.142
Accumulation
Ācayagāmisutta

“I will teach you the principle that leads to accumulation and that which leads to dispersal. … And what is the principle that leads to accumulation? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that leads to accumulation. And what is the principle that leads to dispersal? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that leads to dispersal.”

AN 10.143

AN 10.143
With Suffering as Outcome
Dukkhudrayasutta

“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. … And what is the principle whose outcome is suffering? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the principle whose outcome is suffering. And what is the principle whose outcome is happiness? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the principle whose outcome is happiness.”

AN 10.144

AN 10.144
Result in Suffering
Dukkhavipākasutta

“I will teach you the principle that results in suffering and that which results in happiness. … And what principle results in suffering? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle that results in suffering. And what principle results in happiness? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle that results in happiness.”

AN 10.145

AN 10.145
The Noble Path
Ariyamaggasutta

“I will teach you the noble path and the ignoble path. … And what is the ignoble path? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the ignoble path. And what is the noble path? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the noble path.”

AN 10.146

AN 10.146
The Dark Path
Kaṇhamaggasutta

“I will teach you the dark path and the bright path. … And what is the dark path? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the dark path. And what is the bright path? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the bright path.”

AN 10.147

AN 10.147
The True Teaching
Saddhammasutta

“I will teach you what is the true teaching and what is not the true teaching. … And what is not the true teaching? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called what is not the true teaching. And what is the true teaching? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the true teaching.”

AN 10.148

AN 10.148
The Teaching of the True Persons
Sappurisadhammasutta

“Mendicants, I will teach you the teaching of the true persons and the teaching of the untrue persons. … And what is the teaching of the untrue persons? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is the teaching of the untrue persons. And what is the teaching of the true persons? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is the teaching of the true persons.”

AN 10.149

AN 10.149
Should Be Activated
Uppādetabbasutta

“I will teach you the principle to activate and the principle not to activate. … And what is the principle not to activate? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to activate. And what is the principle to activate? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to activate.”

AN 10.150

AN 10.150
Should Be Cultivated
Āsevitabbasutta

“I will teach you the principle to cultivate and the principle not to cultivate. … And what is the principle not to cultivate? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to cultivate. And what is the principle to cultivate? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to cultivate.”

AN 10.151

AN 10.151
Should Be Developed
Bhāvetabbasutta

“I will teach you the principle to develop and the principle not to develop. … And what is the principle not to develop? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to develop. And what is the principle to develop? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to develop.”

AN 10.152

AN 10.152
Should Be Made Much Of
Bahulīkātabbasutta

“I will teach you the principle to make much of and the principle not to make much of. … And what is the principle not to make much of? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to make much of. And what is the principle to make much of? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to make much of.”

AN 10.153

AN 10.153
Should Be Recollected
Anussaritabbasutta

“I will teach you the principle to recollect and the principle not to recollect. … And what is the principle not to recollect? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to recollect. And what is the principle to recollect? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to recollect.”

AN 10.154

AN 10.154
Should Be Realized
Sacchikātabbasutta

“I will teach you the principle to realize and the principle not to realize. … And what is the principle not to realize? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. This is called the principle not to realize. And what is the principle to realize? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. This is called the principle to realize.”

AN 10.155

AN 10.155
You Should Associate
Sevitabbasutta

“Mendicants, you should not associate with a person who has ten qualities. What ten? Wrong view, wrong thought, wrong speech, wrong action, wrong livelihood, wrong effort, wrong mindfulness, wrong immersion, wrong knowledge, and wrong freedom. You should not associate with a person who has these ten qualities.

You should associate with a person who has ten qualities. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. You should associate with a person who has these ten qualities.”

AN 10.156-166

AN 10.156–166
Frequenting, Etc.
Bhajitabbādisutta

“Mendicants, you should not frequent a person who has ten qualities. … you should frequent … you should not pay homage … you should pay homage … you should not venerate … you should venerate … you should not praise … you should praise … you should not respect … you should respect … you should not revere … you should revere … is not a success … is a success … is not pure … is pure … does not win over conceit … wins over conceit … does not grow in wisdom … grows in wisdom …

creates much wickedness … creates much merit. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. A person who has these ten qualities creates much merit.”

AN 10.167

AN 10.167
The Brahmin Ceremony of Descent
Brāhmaṇapaccorohaṇīsutta

Now, at that time it was the sabbath. The brahmin Jānussoṇi had bathed his head and dressed in a new pair of linen robes. Holding a handful of fresh grass, he stood to one side not far from the Buddha.

The Buddha saw him, and said, “Brahmin, why have you bathed your head and dressed in a new pair of linen robes? Why are you standing to one side holding a handful of fresh grass? What’s going on today with the brahmin clan?”

“Mister Gotama, today is the ceremony of descent for the brahmin clan.”

“But how do the brahmins observe the ceremony of descent?”

“Well, Mister Gotama, on the sabbath the brahmins bathe their heads and dress in a new pair of linen robes. They make a heap of fresh cow dung and spread it with green grass. Then they make their beds between the boundary and the fire chamber. That night they rise three times and worship the fire with joined palms: ‘We descend, lord! We descend, lord!’ And they serve the fire with abundant ghee, oil, and butter. And when the night has passed they serve the brahmins with delicious fresh and cooked foods. That’s how the brahmins observe the ceremony of descent.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One.”

“But Mister Gotama, how is the ceremony of descent observed in the training of the Noble One? Mister Gotama, please teach me this.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes sir,” Jānussoṇi replied. The Buddha said this:

“It’s when a noble disciple reflects: ‘Killing living creatures has a bad result in the present life and in lives to come.’ Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

… ‘Stealing has a bad result in the present life and in lives to come.’ Reflecting like this, they give up stealing, they descend from stealing.

… ‘Sexual misconduct has a bad result in the present life and in lives to come.’ Reflecting like this, they give up sexual misconduct, they descend from sexual misconduct.

… ‘Lying has a bad result in the present life and in lives to come.’ Reflecting like this, they give up lying, they descend from lying.

… ‘Divisive speech has a bad result in the present life and in lives to come.’ Reflecting like this, they give up divisive speech, they descend from divisive speech.

… ‘Harsh speech has a bad result in the present life and in lives to come.’ Reflecting like this, they give up harsh speech, they descend from harsh speech.

… ‘Talking nonsense has a bad result in the present life and in lives to come.’ Reflecting like this, they give up talking nonsense, they descend from talking nonsense.

… ‘Covetousness has a bad result in the present life and in lives to come.’ Reflecting like this, they give up covetousness, they descend from covetousness.

… ‘Ill will has a bad result in the present life and in lives to come.’ Reflecting like this, they give up ill will, they descend from ill will.

‘Wrong view has a bad result in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is the ceremony of descent in the training of the Noble One.”

“The ceremony of descent observed by the brahmins is quite different from that observed in the training of the Noble One. And, Mister Gotama, the ceremony of descent observed by the brahmins is not worth a sixteenth part of the ceremony of descent observed in the training of the Noble One. Excellent, Mister Gotama, excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life.”

AN 10.168

AN 10.168
The Noble Descent
Ariyapaccorohaṇīsutta

“Mendicants, I will teach you the noble descent. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is the noble descent? It’s when a noble disciple reflects: ‘Killing living creatures has a bad result in the present life and in lives to come.’ Reflecting like this, they give up killing living creatures, they descend from killing living creatures.

… ‘Stealing has a bad result in the present life and in lives to come.’ Reflecting like this, they give up stealing, they descend from stealing.

… ‘Sexual misconduct has a bad result …’ … they descend from sexual misconduct.

… ‘Lying has a bad result …’ … they descend from lying.

… ‘Divisive speech has a bad result …’ … they descend from divisive speech.

… ‘Harsh speech has a bad result …’ … they descend from harsh speech.

… ‘Talking nonsense has a bad result …’ … they descend from talking nonsense.

… ‘Covetousness has a bad result …’ … they descend from covetousness.

… ‘Ill will has a bad result …’ … they descend from ill will.

… ‘Wrong view has a bad result both in the present life and in lives to come.’ Reflecting like this, they give up wrong view, they descend from wrong view. This is called the noble descent.”

AN 10.169

AN 10.169
With Saṅgārava
Saṅgāravasutta

Then Saṅgārava the brahmin went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“Mister Gotama, what is the near shore? And what is the far shore?”

“Killing living creatures is the near shore, brahmin, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and avoiding divisive speech is the far shore. Harsh speech is the near shore, and avoiding harsh speech is the far shore. Talking nonsense is the near shore, and avoiding talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

you should try to find delight there, having left behind sensual pleasures. With no possessions, an astute person should cleanse themselves of mental corruptions.

And those whose minds are rightly developed in the awakening factors; letting go of attachments, they delight in not grasping. With defilements ended, brilliant, they are extinguished in this world.”

AN 10.170

AN 10.170
The Near Shore
Orimasutta

“Mendicants, I will teach you the near shore and the far shore. Listen and apply your mind well, I will speak. … And what, mendicants, is the near shore? What is the far shore? Killing living creatures is the near shore, mendicants, and not killing living creatures is the far shore. Stealing is the near shore, and not stealing is the far shore. Sexual misconduct is the near shore, and avoiding sexual misconduct is the far shore. Lying is the near shore, and not lying is the far shore. Divisive speech is the near shore, and avoiding divisive speech is the far shore. Harsh speech is the near shore, and avoiding harsh speech is the far shore. Talking nonsense is the near shore, and avoiding talking nonsense is the far shore. Covetousness is the near shore, and contentment is the far shore. Ill will is the near shore, and good will is the far shore. Wrong view is the near shore, and right view is the far shore. This is the near shore, and this is the far shore.

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

When the teaching is well explained, those who practice accordingly are the ones who will cross over Death’s domain so hard to pass.

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

you should try to find delight there, having left behind sensual pleasures. With no possessions, an astute person should cleanse themselves of mental corruptions.

And those whose minds are rightly developed in the awakening factors; letting go of attachments, they delight in not grasping. With defilements ended, brilliant, they are extinguished in this world.”

AN 10.171

AN 10.171
Bad Principles (1st)
Paṭhamaadhammasutta

“Mendicants, you should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.

And what are bad principles with bad results? Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. These are called bad principles with bad results.

And what are good principles with good results? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view. These are called good principles with good results.

‘You should know bad principles with bad results. And you should know good principles with good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.172

AN 10.172
Bad Principles (2nd)
Dutiyaadhammasutta

“Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.”

That is what the Buddha said. When he had spoken, the Holy One got up from his seat and entered his dwelling.

Soon after the Buddha left, those mendicants considered, “The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail. ‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ Who can explain in detail the meaning of this brief passage for recitation given by the Buddha?”

Then those mendicants thought, “This Venerable Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Let’s go to him, and ask him about this matter. As he answers, so we’ll remember it.”

Then those mendicants went to Mahākaccāna, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side. They told him what had happened, and said, “May Venerable Mahākaccāna please explain this.”

“Reverends, suppose there was a person in need of heartwood. And while wandering in search of heartwood he’d come across a large tree standing with heartwood. But he’d pass over the roots and trunk, imagining that the heartwood should be sought in the branches and leaves. Such is the consequence for the venerables. Though you were face to face with the Buddha, you overlooked him, imagining that you should ask me about this matter. For he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. You should have remembered it in line with the Buddha’s answer.”

“Certainly he is the Buddha, the one who knows and sees. He is vision, he is knowledge, he is the manifestation of principle, he is the manifestation of divinity. He is the teacher, the proclaimer, the elucidator of meaning, the bestower of freedom from death, the lord of truth, the Realized One. That was the time to approach the Buddha and ask about this matter. We should have remembered it in line with the Buddha’s answer. Still, Venerable

Mahākaccāna is praised by the Buddha and esteemed by his sensible spiritual companions. He is capable of explaining in detail the meaning of this brief passage for recitation given by the Buddha. Please explain this, if it's no trouble."

"Well then, reverends, listen and apply your mind well, I will speak."

"Yes, reverend," they replied. Mahākaccāna said this:

"Reverends, the Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: 'You should know bad principles and good principles … and practice accordingly.'

So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

Stealing is a bad principle. Not stealing is a good principle. And the many bad, unskillful qualities produced by stealing are bad results. And the many skillful qualities fully developed because of not stealing are good results.

Sexual misconduct is a bad principle. Avoiding sexual misconduct is a good principle. And the many bad, unskillful qualities produced by sexual misconduct are bad results. And the many skillful qualities fully developed because of avoiding sexual misconduct are good results.

Lying is a bad principle. Not lying is a good principle. And the many bad, unskillful qualities produced by lying are bad results. And the many skillful qualities fully developed because of not lying are good results.

Divisive speech is a bad principle. Avoiding divisive speech is a good principle. And the many bad, unskillful qualities produced by divisive speech are bad results. And the many skillful qualities fully developed because of avoiding divisive speech are good results.

Harsh speech is a bad principle. Avoiding harsh speech is a good principle. And the many bad, unskillful qualities produced by harsh speech are bad results. And the many skillful qualities fully developed because of avoiding harsh speech are good results.

Talking nonsense is a bad principle. Avoiding talking nonsense is a good principle. And the many bad, unskillful qualities produced by talking nonsense are bad results. And the many skillful qualities fully developed because of avoiding talking nonsense are good results.

Covetousness is a bad principle. Contentment is a good principle. And the many bad, unskillful qualities produced by covetousness are bad results. And the many skillful qualities fully developed because of contentment are good results.

Ill will is a bad principle. Good will is a good principle. And the many bad, unskillful qualities produced by ill will are bad results. And the many skillful qualities fully developed because of good will are good results.

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

The Buddha gave this brief passage for recitation, then entered his dwelling without explaining the meaning in detail: ‘You should know bad principles and good principles … and practice accordingly.’ And this is how I understand the detailed meaning of this passage for recitation. If you wish, you may go to the Buddha and ask him about this. You should remember it in line with the Buddha’s answer.”

“Yes, reverend,” said those mendicants, approving and agreeing with what Mahākaccāna said. Then they rose from their seats and went to the Buddha, bowed, sat down to one side, and told him what had happened. Then they said:

“Sir, we went to Mahākaccāna and asked him about this matter. And Mahākaccāna clearly explained the meaning to us in this manner, with these words and phrases.”

“Good, good, mendicants! Mahākaccāna is astute, he has great wisdom. If you came to me and asked this question, I would answer it in exactly the same way as Mahākaccāna. That is what it means, and that’s how you should remember it.”

AN 10.173

AN 10.173
Bad Principles (3rd)
Tatiyaadhammasutta

“Mendicants, you should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.

So what are bad principles? What are good principles? What are bad results? And what are good results? Killing living creatures is a bad principle. Not killing living creatures is a good principle. And the many bad, unskillful qualities produced by killing living creatures are bad results. And the many skillful qualities fully developed because of not killing living creatures are good results.

Stealing is a bad principle. Not stealing is a good principle. … Sexual misconduct is a bad principle. Avoiding sexual misconduct is a good principle. … Lying is a bad principle. Not lying is a good principle. … Divisive speech is a bad principle. Avoiding divisive speech is a good principle. … Harsh speech is a bad principle. Avoiding harsh speech is a good principle. … Talking nonsense is a bad principle. Avoiding talking nonsense is a good principle. … Covetousness is a bad principle. Contentment is a good principle. … Ill will is a bad principle. Good will is a good principle. …

Wrong view is a bad principle. Right view is a good principle. And the many bad, unskillful qualities produced by wrong view are bad results. And the many skillful qualities fully developed because of right view are good results.

‘You should know bad principles and good principles. And you should know bad results and good results. Knowing these things, your practice should follow the good principles with good results.’ That’s what I said, and this is why I said it.”

AN 10.174

AN 10.174
Sources of Deeds
Kammanidānasutta

“Mendicants, I say that killing living creatures is threefold: caused by greed, hate, or delusion.

I say that stealing is threefold: caused by greed, hate, or delusion.

I say that sexual misconduct is threefold: caused by greed, hate, or delusion.

I say that lying is threefold: caused by greed, hate, or delusion.

I say that divisive speech is threefold: caused by greed, hate, or delusion.

I say that harsh speech is threefold: caused by greed, hate, or delusion.

I say that talking nonsense is threefold: caused by greed, hate, or delusion.

I say that covetousness is threefold: caused by greed, hate, or delusion.

I say that ill will is threefold: caused by greed, hate, or delusion.

I say that wrong view is threefold: caused by greed, hate, or delusion. And so greed, hate, and delusion are sources and origins for deeds. With the ending of greed, hate, and delusion, the sources of deeds are ended.”

AN 10.175

AN 10.175
The Bypass
Parikkamanasutta

“Mendicants, this teaching provides a bypass, it doesn’t lack a bypass. And how does this teaching provide a bypass, not lacking a bypass? Not killing living creatures bypasses killing living creatures. Not stealing bypasses stealing. Avoiding sexual misconduct bypasses sexual misconduct. Not lying bypasses lying. Avoiding divisive speech bypasses divisive speech. Avoiding harsh speech bypasses harsh speech. Avoiding talking nonsense bypasses talking nonsense. Contentment bypasses covetousness. Good will bypasses ill will. Right view bypasses wrong view. That’s how this teaching provides a bypass, it doesn’t lack a bypass.”

AN 10.176

AN 10.176
With Cunda
Cundasutta

So I have heard. At one time the Buddha was staying near Pāvā in Cunda the smith's mango grove. Then Cunda the smith went to the Buddha, bowed, and sat down to one side. The Buddha said to him, "Cunda, whose purity do you believe in?"

"Sir, I believe in the purity advocated by the western brahmins draped with moss who carry pitchers, serve the sacred flame, and immerse themselves in water."

"But Cunda, what kind of purity do these western brahmins advocate?"

"The western brahmins encourage their disciples like this: 'Please, good people, rising early you should stroke the earth from your bed. If you don't stroke the earth, stroke fresh cow dung. If you don't stroke fresh cow dung, stroke green grass. If you don't stroke green grass, serve the sacred flame. If you don't serve the sacred flame, revere the sun with joined palms. If you don't revere the sun with joined palms, immerse yourself in water three times, including the evening.' The western brahmins advocate this kind of purity."

"The purity advocated by the western brahmins is quite different from that in the training of the Noble One."

"But what, Mister Gotama, is purity in the training of the Noble One? Mister Gotama, please teach me this."

"Well then, brahmin, listen and apply your mind well, I will speak."

"Yes, sir," Cunda replied. The Buddha said this:

"Cunda, impurity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is impurity threefold by way of body? It's when a certain person kills living creatures. They're violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

This is the threefold impurity by way of body.

And how is impurity fourfold by way of speech? It's when a certain person lies. They're summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: 'Please, mister, say what you know.' Not knowing, they say 'I know.' Knowing, they say 'I don't know.' Not seeing, they say 'I see.' And seeing, they say 'I don't see.' So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless. This is the fourfold impurity by way of speech.

And how is impurity threefold by way of mind? It's when a certain person is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.' This is the threefold impurity by way of mind.

These are the ten ways of doing unskillful deeds. When you have these ten ways of doing unskillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you're still impure.

Whether or not you stroke fresh cow dung, you're still impure.

Whether or not you stroke green grass, you're still impure.

Whether or not you serve the sacred flame, you're still impure.

Whether or not you revere the sun with joined palms, you're still impure.

Whether or not you immerse yourself in water three times, you're still impure. Why is that? These ten ways of doing unskillful deeds are impure and make things impure.

It’s because of those who do these ten kinds of unskillful deeds that hell, the animal realm, the ghost realm, or any other bad places are found.

Cunda, purity is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is purity threefold by way of body? It’s when a certain person gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don’t, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don’t have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don’t have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

This is the threefold purity by way of body.

And how is purity fourfold by way of speech? It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

This is the fourfold purity by way of speech.

And how is purity threefold by way of mind? It’s when a certain person is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

This is the threefold purity by way of mind.

These are the ten ways of doing skillful deeds. When you have these ten ways of doing skillful deeds, then if you rise early, whether or not you stroke the earth from your bed, you’re still pure.

Whether or not you stroke fresh cow dung, you’re still pure.

Whether or not you stroke green grass, you’re still pure.

Whether or not you serve the sacred flame, you’re still pure.

Whether or not you revere the sun with joined palms, you’re still pure.

Whether or not you immerse yourself in water three times, you’re still pure. Why is that? These ten ways of doing skillful deeds are pure and make things pure.

It’s because of those who do these ten kinds of skillful deeds that gods, humans, or any other good places are found.”

When he said this, Cunda the smith said to the Buddha, “Excellent, sir! Excellent! … From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life.”

AN 10.177

AN 10.177
With Jānussoṇi
Jāṇussoṇisutta

Then the brahmin Jānussoṇi went up to the Buddha, and exchanged greetings with him.

When the greetings and polite conversation were over, he sat down to one side and said to the Buddha, “We who are known as brahmins give gifts and perform memorial rites for the dead: ‘May this gift aid my departed relatives and family. May they partake of this gift.’ But does this gift really aid departed relatives and family? Do they actually partake of it?”

“It aids them if the conditions are right, brahmin, but not if the conditions are wrong.”

“Then, Mister Gotama, what are the right and wrong conditions?”

“Brahmin, take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. When their body breaks up, after death, they’re reborn in hell. There they survive feeding on the food of the hell beings. The conditions there are wrong, so the gift does not aid the one who lives there.

Take someone else who kills living creatures … and has wrong view. When their body breaks up, after death, they’re reborn in the animal realm. There they survive feeding on the food of the beings in the animal realm. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn’t kill living creatures, steal, commit sexual misconduct, or use speech that’s false, divisive, harsh, or nonsensical. They're contented, kind-hearted, and have right view. When their body breaks up, after death, they’re reborn in the human realm. There they survive feeding on human food. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who doesn’t kill living creatures … and has right view. When their body breaks up, after death, they’re reborn in the company of the gods. There they survive feeding on the food of the gods. The conditions there too are wrong, so the gift does not aid the one who lives there.

Take someone else who kills living creatures … and has wrong view. When their body breaks up, after death, they’re reborn in the ghost realm. There they survive feeding on the food of the beings in the ghost realm. Or else they survive feeding on what friends and colleagues, relatives and kin provide them with from here. The conditions there are right, so the gift aids the one who lives there.”

“But Mister Gotama, who partakes of that gift if the departed relative is not reborn in that place?”

“Other departed relatives reborn there will partake of that gift.”

“But who partakes of the gift when neither that relative nor other relatives have been reborn in that place?”

“It’s impossible, brahmin, it cannot happen that that place is vacant of departed relatives in all this long time. It’s never fruitless for the donor.”

“Does Mister Gotama propose this even when the conditions are wrong?”

“I propose this even when the conditions are wrong. Take someone who kills living creatures, steals, and commits sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. They give to ascetics or brahmins such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. When their body breaks up, after death, they’re reborn in the company of elephants. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures … and had wrong view, they were reborn in the company of elephants. Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

Take someone else who kills living creatures … and has wrong view. They give to ascetics or brahmins … When their body breaks up, after death, they’re reborn in the company of horses. … cattle … dogs. There they get to have food and drink, garlands and various adornments.

Since in this life they killed living creatures … and had wrong view, they were reborn in the company of dogs. Since they gave to ascetics or brahmins … they get to have food and drink, garlands and various adornments.

Take someone else who doesn’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. And they’re contented, kind-hearted, with right view. They give to ascetics or brahmins … When their body breaks up, after death, they’re reborn in the human realm. There they get to have the five kinds of human sensual stimulation.

Since in this life they didn’t kill living creatures … and had right view, they were reborn in the company of humans. Since they gave to ascetics or brahmins … they get to have the five kinds of human sensual stimulation.

Take someone else who doesn’t kill living creatures … and has right view. They give to ascetics or brahmins … When their body breaks up, after death, they’re reborn in the company of the gods. There they get to have the five kinds of heavenly sensual stimulation.

Since in this life they didn't kill living creatures … and had right view, they were reborn in the company of the gods. Since they gave to ascetics or brahmins … they get to have the five kinds of heavenly sensual stimulation. It's never fruitless for the donor."

"It's incredible, Mister Gotama, it's amazing, This is quite enough to justify giving gifts and performing memorial rites for the dead, since it's never fruitless for the donor."

"That's so true, brahmin. It's never fruitless for the donor."

"Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 10.178

AN 10.178
Good
Sādhusutta

“Mendicants, I will teach you what is good and what is not good. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“And what, mendicants, is not good? Killing living creatures, stealing, and sexual misconduct; speech that’s false, divisive, harsh, or nonsensical; covetousness, ill will, and wrong view. This is called what is not good.

And what is good? Avoiding killing living creatures, stealing, and sexual misconduct; avoiding speech that’s false, divisive, harsh, or nonsensical; contentment, good will, and right view. This is called what is good.”

AN 10.179

AN 10.179
The Teaching of the Noble Ones
Ariyadhammasutta

“Mendicants, I will teach you the teaching of the noble ones, and what is not the teaching of the noble ones. Listen and apply your mind well, I will speak. … And what is not the teaching of the noble ones? Killing living creatures … wrong view. This is called what is not the teaching of the noble ones.

And what is the teaching of the noble ones? Not killing living creatures … right view. This is called the teaching of the noble ones.”

AN 10.180

AN 10.180
Skillful
Kusalasutta

“I will teach you the skillful and the unskillful … And what is the unskillful? Killing living creatures … wrong view. This is called the unskillful.

And what is the skillful? Not killing living creatures … right view. This is called the skillful.”

AN 10.181

AN 10.181
Beneficial
Atthasutta

“I will teach you the beneficial and the harmful. … And what is the harmful? Killing living creatures … wrong view. This is called the harmful.

And what is the beneficial? Not killing living creatures … right view. This is called the beneficial.”

AN 10.182

AN 10.182
The Teaching
Dhammasutta

“I will teach you what is the teaching and what is not the teaching. … And what is not the teaching? Killing living creatures … wrong view. This is called what is not the teaching.

And what is the teaching? Not killing living creatures … right view. This is called the teaching.”

AN 10.183

AN 10.183
Defiled
Āsavasutta

“I will teach you the defiled principle and the undefiled. … And what is the defiled principle? Killing living creatures … wrong view. This is called the defiled principle.

And what is the undefiled principle? Not killing living creatures … right view. This is called the undefiled principle.”

AN 10.184

AN 10.184
Blameworthy
Vajjasutta

“I will teach you the blameworthy principle and the blameless. … And what is the blameworthy principle? Killing living creatures … wrong view. This is called the blameworthy principle.

And what is the blameless principle? Not killing living creatures … right view. This is called the blameless principle.”

AN 10.185

AN 10.185
Mortifying
Tapanīyasutta

“I will teach you the mortifying principle and the unmortifying. … And what is the mortifying principle? Killing living creatures … wrong view. This is called the mortifying principle.

And what is the unmortifying principle? Not killing living creatures … right view. This is called the unmortifying principle.”

AN 10.186

AN 10.186
Leading to Accumulation
Ācayagāmisutta

“I will teach you the principle that leads to accumulation and that which leads to dispersal. … And what is the principle that leads to accumulation? Killing living creatures … wrong view. This is called the principle that leads to accumulation.

And what is the principle that leads to dispersal? Not killing living creatures … right view. This is called the principle that leads to dispersal.”

AN 10.187

AN 10.187
With Suffering as Outcome
Dukkhudrayasutta

“I will teach you the principle that has suffering as outcome, and that which has happiness as outcome. … And what is the principle whose outcome is suffering? Killing living creatures … wrong view. This is the principle whose outcome is suffering.

And what is the principle whose outcome is happiness? Not killing living creatures … right view. This is the principle whose outcome is happiness.”

AN 10.188

AN 10.188
Result
Vipākasutta

“I will teach you the principle that results in suffering and that which results in happiness. … And what is the principle that results in suffering? Killing living creatures … wrong view. This is called the principle that results in suffering.

And what is the principle that results in happiness? Not killing living creatures … right view. This is called the principle that results in happiness.”

AN 10.189

AN 10.189
The Noble Path
Ariyamaggasutta

“I will teach you the noble path and the ignoble path. … And what is the ignoble path? Killing living creatures … wrong view. This is called the ignoble path.

And what is the noble path? Not killing living creatures … right view. This is called the noble path.”

AN 10.190

AN 10.190
The Dark Path
Kaṇhamaggasutta

“I will teach you the dark path and the bright path. … And what is the dark path? Killing living creatures … wrong view. This is called the dark path.

And what is the bright path? Not killing living creatures … right view. This is called the bright path.”

AN 10.191

AN 10.191
The True Teaching
Saddhammasutta

“I will teach you what is the true teaching and what is not the true teaching. … And what is not the true teaching? Killing living creatures … wrong view. This is called what is not the true teaching.

And what is the true teaching? Not killing living creatures … right view. This is called the true teaching.”

AN 10.192

AN 10.192
The Teaching of the True Persons
Sappurisadhammasutta

“Mendicants, I will teach you the teaching of the true persons and the teaching of the untrue persons. And what is the teaching of the untrue persons? Killing living creatures … wrong view. This is the teaching of the untrue persons.

And what is the teaching of the true persons? Not killing living creatures … right view. This is the teaching of the true persons.”

AN 10.193

AN 10.193
Principles That Should Be Activated
Uppādetabbadhammasutta

“I will teach you the principle to activate and the principle not to activate. … And what is the principle not to activate? Killing living creatures … wrong view. This is called the principle not to activate.

And what is the principle to activate? Not killing living creatures … right view. This is called the principle to activate.”

AN 10.194

AN 10.194
Principles That Should Be Cultivated
Āsevitabbadhammasutta

“I will teach you the principle to cultivate and the principle not to cultivate. … And what is the principle not to cultivate? Killing living creatures … wrong view. This is called the principle not to cultivate.

And what is the principle to cultivate? Not killing living creatures … right view. This is called the principle to cultivate.”

AN 10.195

AN 10.195
Principles That Should Be Developed
Bhāvetabbadhammasutta

“I will teach you the principle to develop and the principle not to develop. … Listen and apply your mind well, I will speak. And what is the principle not to develop? Killing living creatures … wrong view. This is called the principle not to develop.

And what is the principle to develop? Not killing living creatures … right view. This is called the principle to develop.”

AN 10.196

AN 10.196
Principles That Should Be Made Much Of
Bahulīkātabbasutta

“I will teach you the principle to make much of and the principle not to make much of. … And what is the principle not to make much of? Killing living creatures … wrong view. This is called the principle not to make much of.

And what is the principle to make much of? Not killing living creatures … right view. This is called the principle to make much of.”

AN 10.197

AN 10.197
Should Be Recollected
Anussaritabbasutta

“I will teach you the principle to recollect and the principle not to recollect. … And what is the principle not to recollect? Killing living creatures … wrong view. This is called the principle not to recollect.

And what is the principle to recollect? Not killing living creatures … right view. This is called the principle to recollect.”

AN 10.198

AN 10.198
Should Be Realized
Sacchikātabbasutta

“I will teach you the principle to realize and the principle not to realize. … And what is the principle not to realize? Killing living creatures … wrong view. This is called the principle not to realize.

And what is the principle to realize? Not killing living creatures … right view. This is called the principle to realize.”

AN 10.199-210

AN 10.199–210
Should Not Associate, Etc.
Aparapuggalavagga

“Mendicants, you should not associate with a person who has ten qualities. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. You should not associate with a person who has these ten qualities.

You should associate with a person who has ten qualities. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. You should associate with a person who has these ten qualities.”

“Mendicants, you should not frequent a person who has ten qualities. you should frequent … you should not pay homage … you should pay homage … you should not venerate … you should venerate … you should not praise … you should praise … you should not revere … you should revere … you should not defer to … you should defer to … is not a success … is a success … is not pure … is pure … does not win over conceit … wins over conceit … does not grow in wisdom … grows in wisdom …

A person who has these ten qualities creates much wickedness. … creates much merit. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. A person who has these ten qualities creates much merit.”

AN 10.211

AN 10.211
Heaven and Hell (1st)
Paṭhamanirayasaggasutta

“Someone with ten qualities is cast down to hell. What ten? It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sexual relations with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sexual relations with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

They lie. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They talk nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

They’re covetous. They covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

They have ill will and malicious intentions: ‘May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!’

They have wrong view. Their perspective is distorted: ‘There’s no meaning in giving, sacrifice, or offerings. There’s no fruit or result of good and bad deeds. There’s no afterlife. There’s no such thing as mother and father, or beings that are reborn spontaneously. And there’s no ascetic or brahmin who is rightly comported and rightly

practiced, and who describes the afterlife after realizing it with their own insight.’ Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? It’s when a certain person gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They give up stealing. They don’t, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don’t have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don’t have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

They give up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ So they don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

They’re content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

Someone with these ten qualities is raised up to heaven.”

AN 10.212

AN 10.212
Heaven and Hell (2nd)
Dutiyanirayasaggasutta

“Someone with ten qualities is cast down to hell. What ten? It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. … They commit sexual misconduct. … They lie. … They speak divisively. … They speak harshly. … They indulge in talking nonsense. … They’re covetous. … They have cruel intentions. … They have wrong view. … Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? It’s when a certain person gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They give up stealing. … They give up sexual misconduct. … They give up lying. … They give up divisive speech. … They give up harsh speech. … They give up talking nonsense. … They’re content. … They’re kind hearted. … They have right view. … Someone with these ten qualities is raised up to heaven.”

AN 10.213

AN 10.213
A Female
Mātugāmasutta

“A female with ten qualities is cast down to hell. What ten? She kills living creatures. … She steals. … She commits sexual misconduct. … She lies. … She speaks divisively. … She speaks harshly. … She indulges in talking nonsense. … She’s covetous. … She has cruel intentions. … She has wrong view. … A female with these ten qualities is cast down to hell.

A female with ten qualities is raised up to heaven. What ten? She doesn’t kill living creatures. … She doesn’t steal. … She doesn’t commit sexual misconduct. … She doesn’t lie. … She doesn’t speak divisively. … She doesn’t speak harshly. … She doesn’t indulge in talking nonsense. … She’s content. … She’s kind hearted. … She has right view. … A female with these ten qualities is raised up to heaven.”

AN 10.214

AN 10.214
A Laywoman
Upāsikāsutta

“A laywoman with ten qualities is cast down to hell. What ten? She kills living creatures. … She has wrong view. … A laywoman with these ten qualities is cast down to hell.

A laywoman with ten qualities is raised up to heaven. What ten? She doesn’t kill living creatures. … She has right view. … A laywoman with these ten qualities is raised up to heaven.”

AN 10.215

AN 10.215
Assured
Visāradasutta

“A laywoman living at home with these ten qualities is not self-assured. What ten? She kills living creatures. … She has wrong view. … A laywoman living at home with these ten qualities is not self-assured.

A laywoman living at home with these ten qualities is self-assured. What ten? She doesn’t kill living creatures. … She has right view. … A laywoman living at home with these ten qualities is self-assured.”

AN 10.216

AN 10.216
Creepy Creatures
Saṁsappanīyasutta

“Mendicants, I will teach you an exposition of the teaching on creepy creatures. Listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“What is the exposition of the teaching on creepy creatures? Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

Take a certain person who kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings. They’re creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.

Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an exclusively painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

Take someone else who steals … commits sexual misconduct … lies … speaks divisively … speaks harshly … indulges in talking nonsense … is covetous … has cruel intentions … has wrong view … They’re creepy in body, speech, and mind. Doing crooked deeds by way of body, speech, and mind, their destiny and rebirth are crooked.

Someone whose destiny and rebirth is crooked is reborn in one of two places, I say: in an exclusively painful hell, or among the species of creepy animals. And what are the species of creepy animals? Snakes, scorpions, centipedes, mongooses, cats, mice, owls, or whatever other species of animal that creep away when they see humans. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds. Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad.

Take a certain person who gives up killing living creatures. They renounce the rod and the sword. They’re scrupulous and kind, living full of compassion for all living beings.

They’re not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

Take someone else who gives up stealing … sexual misconduct … lying … divisive speech … harsh speech … talking nonsense … They’re content … kind hearted … they have right view … They’re not creepy in body, speech, and mind. Doing virtuous deeds by way of body, speech, and mind, their destiny and rebirth is virtuous.

Someone whose destiny and rebirth is virtuous is reborn in one of two places, I say: in a heaven of perfect happiness, or in an eminent well-to-do family of aristocrats, brahmins, or householders—rich, affluent, and wealthy, with lots of gold and silver, lots of property and assets, and lots of money and grain. This is how a being is born from a being. For your deeds determine your rebirth, and when you’re reborn contacts strike you. This is why I say that sentient beings are heirs to their deeds.

Sentient beings are the owners of their deeds and heir to their deeds. Deeds are their womb, their relative, and their refuge. They shall be the heir of whatever deeds they do, whether good or bad. This is the exposition of the teaching on creepy creatures.”

AN 10.217

AN 10.217
Intentional (1st)
Paṭhamasañcetanikasutta

“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

And what are the three kinds of corruption and failure of bodily action? It’s when a certain person kills living creatures. They’re violent, bloody-handed, a hardened killer, merciless to living beings.

They steal. With the intention to commit theft, they take the wealth or belongings of others from village or wilderness.

They commit sexual misconduct. They have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

These are the three kinds of corruption and failure of bodily action.

And what are the four kinds of corruption and failure of verbal action? It’s when a certain person lies. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I know.’ Knowing, they say ‘I don’t know.’ Not seeing, they say ‘I see.’ And seeing, they say ‘I don’t see.’ So they deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They speak divisively. They repeat in one place what they heard in another so as to divide people against each other. And so they divide those who are harmonious, supporting division, delighting in division, loving division, speaking words that promote division.

They speak harshly. They use the kinds of words that are cruel, nasty, hurtful, offensive, bordering on anger, not leading to immersion.

They indulge in talking nonsense. Their speech is untimely, and is neither factual nor beneficial. It has nothing to do with the teaching or the training. Their words have no value, and are untimely, unreasonable, rambling, and pointless.

These are the four kinds of corruption and failure of verbal action.

And what are the three kinds of corruption and failure of mental action? It's when someone is covetous. They covet the wealth and belongings of others: 'Oh, if only their belongings were mine!'

They have ill will and malicious intentions: 'May these sentient beings be killed, slaughtered, slain, destroyed, or annihilated!'

They have wrong view. Their perspective is distorted: 'There's no meaning in giving, sacrifice, or offerings. There's no fruit or result of good and bad deeds. There's no afterlife. There's no such thing as mother and father, or beings that are reborn spontaneously. And there's no ascetic or brahmin who is rightly comported and rightly practiced, and who describes the afterlife after realizing it with their own insight.'

These are the three kinds of corruption and failure of mental action.

When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

It's like throwing unfailing dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

I don't say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don't say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

And what are the three kinds of successful bodily action? It's when a certain person gives up killing living creatures. They renounce the rod and the sword. They're scrupulous and kind, living full of compassion for all living beings.

They don’t steal. They don’t, with the intention to commit theft, take the wealth or belongings of others from village or wilderness.

They give up sexual misconduct. They don’t have sex with women who have their mother, father, both mother and father, brother, sister, relatives, or clan as guardian. They don’t have sex with a woman who is protected on principle, or who has a husband, or whose violation is punishable by law, or even one who has been garlanded as a token of betrothal.

These are the three kinds of successful bodily action.

And what are the four kinds of successful verbal action? It’s when a certain person gives up lying. They’re summoned to a council, an assembly, a family meeting, a guild, or to the royal court, and asked to bear witness: ‘Please, mister, say what you know.’ Not knowing, they say ‘I don’t know.’ Knowing, they say ‘I know.’ Not seeing, they say ‘I don’t see.’ And seeing, they say ‘I see.’ They don’t deliberately lie for the sake of themselves or another, or for some trivial worldly reason.

They give up divisive speech. They don’t repeat in one place what they heard in another so as to divide people against each other. Instead, they reconcile those who are divided, supporting unity, delighting in harmony, loving harmony, speaking words that promote harmony.

They give up harsh speech. They speak in a way that’s mellow, pleasing to the ear, lovely, going to the heart, polite, likable and agreeable to the people.

They give up talking nonsense. Their words are timely, true, and meaningful, in line with the teaching and training. They say things at the right time which are valuable, reasonable, succinct, and beneficial.

These are the four kinds of successful verbal action.

And what are the three kinds of successful mental action? It’s when someone is content. They don’t covet the wealth and belongings of others: ‘Oh, if only their belongings were mine!’

They have a kind heart and loving intentions: ‘May these sentient beings live free of enmity and ill will, untroubled and happy!’

They have right view, an undistorted perspective: ‘There is meaning in giving, sacrifice, and offerings. There are fruits and results of good and bad deeds. There is an afterlife. There are such things as mother and father, and beings that are reborn spontaneously. And there are ascetics and brahmins who are rightly comported and rightly practiced, and who describe the afterlife after realizing it with their own insight.’

These are the three kinds of successful mental action.

When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of

successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

It’s like throwing unfaling dice: they always fall the right side up. In the same way, when their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.”

AN 10.218

AN 10.218
Intentional (2nd)
Dutiyasañcetanikasutta

“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of corruption and failure of bodily action that have unskillful intention, with suffering as their outcome and result. There are four kinds of corruption and failure of verbal action that have unskillful intention, with suffering as their outcome and result. There are three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

And what are the three kinds of corruption and failure of bodily action? … These are the three kinds of corruption and failure of bodily action.

And what are the four kinds of corruption and failure of verbal action? … These are the four kinds of corruption and failure of verbal action.

And what are the three kinds of corruption and failure of mental action? … These are the three kinds of corruption and failure of mental action.

When their body breaks up, after death, sentient beings are reborn in a place of loss, a bad place, the underworld, hell because of these three kinds of corruption and failure of bodily action, these four kinds of corruption and failure of verbal action, or these three kinds of corruption and failure of mental action that have unskillful intention, with suffering as their outcome and result.

I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

Now, there are three kinds of successful bodily action that have skillful intention, with happiness as their outcome and result. There are four kinds of successful verbal action that have skillful intention, with happiness as their outcome and result. There are three kinds of successful mental action that have skillful intention, with happiness as their outcome and result.

And what are the three kinds of successful bodily action? … These are the three kinds of successful bodily action.

And what are the four kinds of successful verbal action? … These are the four kinds of successful verbal action.

And what are the three kinds of successful mental action? … These are the three kinds of successful mental action.

When their body breaks up, after death, sentient beings are reborn in a good place, in heaven because of these three kinds of successful bodily action, these four kinds of successful verbal action, or these three kinds of successful mental action that have skillful intention, with happiness as their outcome and result. …”

AN 10.219

AN 10.219
The Body Born of Deeds
Karajakāyasutta

“Mendicants, I don’t say that intentional deeds that have been performed and accumulated are eliminated without being experienced. And that may be in the present life, or in the next life, or in some subsequent period. And I don’t say that suffering is ended without experiencing intentional deeds that have been performed and accumulated.

That noble disciple is rid of desire, rid of ill will, unconfused, aware, and mindful. They meditate spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will.

They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

What do you think, mendicants? Suppose a child had developed the heart’s release by love from their childhood on. Would they still do any bad deed?”

“No, sir.”

“Not doing any bad deed, would they still experience any suffering?”

“No, sir. For if they don’t do any bad deed, from where would suffering afflict them?”

“This heart’s release by love should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what’s inside mortal beings. They understand: ‘Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.’ The heart’s release by love developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom.

They meditate spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world —abundant, expansive, limitless, free of enmity and ill will.

They understand: ‘Formerly my mind was limited and undeveloped. Now it’s limitless and well developed. Whatever limited deeds I’ve done don’t remain or persist there.’

What do you think, mendicants? Suppose a child had developed the heart's release by equanimity from their childhood on. Would they still do any bad deed?"

"No, sir."

"Not doing any bad deed, would they still experience any suffering?"

"No, sir. For if they don't do any bad deed, from where would suffering afflict them?"

"This heart's release by equanimity should be developed by women or men. For neither women nor men take this body with them when they go. The mind is what's inside mortal beings. They understand: 'Whatever bad deeds I have done in the past with this deed-born body I will experience here. It will not follow me to my next life.' The heart's release by equanimity developed in this way leads to non-return for a wise mendicant here who has not penetrated to a higher freedom."

AN 10.220

AN 10.220
Unprincipled Conduct
Adhammacariyāsutta

Then a certain brahmin went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to the Buddha:

“What is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell?”

“Unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

“But what is the cause, Mister Gotama, what is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm?”

“Principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

“I don’t understand the detailed meaning of what Mister Gotama has said in brief. Please, Mister Gotama, teach me this matter so I can understand the detailed meaning.”

“Well then, brahmin, listen and apply your mind well, I will speak.”

“Yes, sir,” the brahmin replied. The Buddha said this:

“Brahmin, unprincipled and immoral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is unprincipled and immoral conduct threefold by way of body? … That’s how unprincipled and immoral conduct is threefold by way of body.

And how is unprincipled and immoral conduct fourfold by way of speech? … That’s how unprincipled and immoral conduct is fourfold by way of speech.

And how is unprincipled and immoral conduct threefold by way of mind? … That’s how unprincipled and immoral conduct is threefold by way of mind. That’s how unprincipled and immoral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.

Principled and moral conduct is threefold by way of body, fourfold by way of speech, and threefold by way of mind.

And how is principled and moral conduct threefold by way of body? … That's how principled and moral conduct is threefold by way of body.

And how is principled and moral conduct fourfold by way of speech? … That's how principled and moral conduct is fourfold by way of speech.

And how is principled and moral conduct threefold by way of mind? … That's how principled and moral conduct is threefold by way of mind. That's how principled and moral conduct is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm."

"Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

AN 10.221

AN 10.221
Untitled Discourse on Ten Qualities

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“Someone with ten qualities is cast down to hell. What ten? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. And they’re covetous, malicious, with wrong view. Someone with these ten qualities is cast down to hell.

Someone with ten qualities is raised up to heaven. What ten? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. Someone with these ten qualities is raised up to heaven.”

AN 10.222

AN 10.222
Untitled Discourse on Twenty Qualities

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“Someone with twenty qualities is cast down to hell. What twenty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. And they encourage others to do these things. Someone with these twenty qualities is cast down to hell.

Someone with twenty qualities is raised up to heaven. What twenty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. And they encourage others to do these things. Someone with these twenty qualities is raised up to heaven.”

AN 10.223

AN 10.223
Untitled Discourse on Thirty Qualities

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“Someone with thirty qualities is cast down to hell. What thirty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is cast down to hell.

Someone with thirty qualities is raised up to heaven. What thirty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. And they approve of these things. Someone with these thirty qualities is raised up to heaven.”

AN 10.224

AN 10.224
Untitled Discourse on Forty Qualities

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“Someone with forty qualities is cast down to hell. What forty? They kill living creatures, steal, and commit sexual misconduct. They use speech that’s false, divisive, harsh, or nonsensical. They’re covetous, malicious, with wrong view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is cast down to hell.

Someone with forty qualities is raised up to heaven. What forty? They don’t kill living creatures, steal, or commit sexual misconduct. They don’t use speech that’s false, divisive, harsh, or nonsensical. They’re contented, kind-hearted, with right view. They encourage others to do these things. They approve of these things. And they praise these things. Someone with these forty qualities is raised up to heaven.”

AN 10.225-228

AN 10.225–228
Untitled Discourses on Ten to Forty Qualities (1st)

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“Someone with ten qualities keeps themselves broken and damaged … keeps themselves healthy and whole … twenty … thirty … forty …”

AN 10.229-232

AN 10.229–232
Untitled Discourses on Ten to Forty Qualities (2nd)

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“When they have ten qualities, some people, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell. … some people, when their body breaks up, after death, are reborn in a good place, a heavenly realm … twenty … thirty … forty …”

AN 10.233-236

AN 10.233–236
Untitled Discourses on Ten to Forty Qualities (3rd)

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"A fool is known by ten qualities … astute person … twenty … thirty … forty …"

AN 10.237

AN 10.237
Untitled Discourse on Greed (1st)

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“For insight into greed, ten things should be developed. What ten? The perceptions of ugliness, death, repulsiveness of food, dissatisfaction with the whole world, impermanence, suffering in impermanence, and not-self in suffering, giving up, fading away, and cessation. For insight into greed, these ten things should be developed.”

AN 10.238

AN 10.238
Untitled Discourse on Greed (2nd)

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“For insight into greed, ten things should be developed. What ten? The perceptions of impermanence, not-self, death, repulsiveness of food, dissatisfaction with the whole world, a skeleton, a worm-infested corpse, a livid corpse, a split open corpse, and a bloated corpse. For insight into greed, these ten things should be developed.”

AN 10.239

AN 10.239
Untitled Discourse on Greed (3rd)

~

“For insight into greed, ten things should be developed. What ten? Right view, right thought, right speech, right action, right livelihood, right effort, right mindfulness, right immersion, right knowledge, and right freedom. For insight into greed, these ten things should be developed.”

AN 10.240-266

AN 10.240–266
Untitled Discourses on Greed

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“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these ten things should be developed.”

AN 10.267-746

AN 10.267–746
Untitled Discourses on Hate, Etc.

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“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for the complete understanding of negligence … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go of negligence … these ten things should be developed.”

The Book of the Tens is finished.

AN 11.1

AN 11.1
What's the Purpose?
Kimatthiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, what is the purpose and benefit of skillful ethics?"

"Ānanda, having no regrets is the purpose and benefit of skillful ethics."

"But what is the purpose and benefit of having no regrets?"

"Joy is the purpose and benefit of having no regrets."

"But what is the purpose and benefit of joy?"

"Rapture …"

"But what is the purpose and benefit of rapture?"

"Tranquility …"

"But what is the purpose and benefit of tranquility?"

"Bliss …"

"But what is the purpose and benefit of bliss?"

"Immersion …"

"But what is the purpose and benefit of immersion?"

"Truly knowing and seeing …"

"But what is the purpose and benefit of truly knowing and seeing?"

"Disillusionment …"

"But what is the purpose and benefit of disillusionment?"

"Dispassion …"

“But what is the purpose and benefit of dispassion?”

“Knowledge and vision of freedom is the purpose and benefit of dispassion.

So, Ānanda, the purpose and benefit of skillful ethics is not having regrets. Joy is the purpose and benefit of not having regrets. Rapture is the purpose and benefit of joy. Tranquility is the purpose and benefit of rapture. Bliss is the purpose and benefit of tranquility. Immersion is the purpose and benefit of bliss. Truly knowing and seeing is the purpose and benefit of immersion. Disillusionment is the purpose and benefit of truly knowing and seeing. Dispassion is the purpose and benefit of disillusionment. And knowledge and vision of freedom is the purpose and benefit of dispassion. So, Ānanda, skillful ethics progressively lead up to the highest.”

AN 11.2

AN 11.2
Making a Wish
Cetanākaraṇīyasutta

“Mendicants, an ethical person, who has fulfilled ethical conduct, need not make a wish: ‘May I have no regrets!’ It’s only natural that an ethical person has no regrets.

When you have no regrets you need not make a wish: ‘May I feel joy!’ It’s only natural that joy springs up when you have no regrets.

When you feel joy you need not make a wish: ‘May I experience rapture!’ It’s only natural that rapture arises when you’re joyful.

When your mind is full of rapture you need not make a wish: ‘May my body become tranquil!’ It’s only natural that your body becomes tranquil when your mind is full of rapture.

When your body is tranquil you need not make a wish: ‘May I feel bliss!’ It’s only natural to feel bliss when your body is tranquil.

When you feel bliss you need not make a wish: ‘May my mind be immersed in samādhi!’ It’s only natural for the mind to become immersed in samādhi when you feel bliss.

When your mind is immersed in samādhi you need not make a wish: ‘May I truly know and see!’ It’s only natural to truly know and see when your mind is immersed in samādhi.

When you truly know and see you need not make a wish: ‘May I grow disillusioned!’ It’s only natural to grow disillusioned when you truly know and see.

When you’re disillusioned you need not make a wish: ‘May I become dispassionate!’ It’s only natural to grow dispassionate when you’re disillusioned.

When you’re dispassionate you need not make a wish: ‘May I realize the knowledge and vision of freedom!’ It’s only natural to realize the knowledge and vision of freedom when you’re dispassionate.

And so, mendicants, the knowledge and vision of freedom is the purpose and benefit of dispassion. Dispassion is the purpose and benefit of disillusionment. Disillusionment is the purpose and benefit of truly knowing and seeing. Truly knowing and seeing is the purpose and benefit of immersion. Immersion is the purpose and benefit of bliss. Bliss is the purpose and benefit of tranquility. Tranquility is the purpose and benefit of rapture. Rapture is the purpose and benefit of joy. Joy is the purpose and benefit of not having regrets. Not having regrets is the purpose and benefit of skillful ethics. And so,

mendicants, good qualities flow on and fill up from one to the other, for going from the near shore to the far shore.”

AN 11.3

AN 11.3
Vital Conditions (1st)
Paṭhamaupanisāsutta

“Mendicants, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 11.4

AN 11.4
Vital Conditions (2nd)
Dutiyaupanisāsutta

There Venerable Sāriputta addressed the mendicants: “Reverends, mendicants!”

“Reverend,” they replied. Sāriputta said this:

“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 11.5

AN 11.5
Vital Conditions (3rd)
Tatiyaupanisāsutta

There Venerable Ānanda addressed the mendicants …

“An unethical person, who lacks ethics, has destroyed a vital condition for not having regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. When there is no joy, one who lacks joy has destroyed a vital condition for rapture. When there is no rapture, one who lacks rapture has destroyed a vital condition for tranquility. When there is no tranquility, one who lacks tranquility has destroyed a vital condition for bliss. When there is no bliss, one who lacks bliss has destroyed a vital condition for right immersion. When there is no right immersion, one who lacks right immersion has destroyed a vital condition for true knowledge and vision. When there is no true knowledge and vision, one who lacks true knowledge and vision has destroyed a vital condition for disillusionment. When there is no disillusionment, one who lacks disillusionment has destroyed a vital condition for dispassion. When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

Suppose there was a tree that lacked branches and foliage. Its shoots, bark, softwood, and heartwood would not grow to fullness.

In the same way, an unethical person, who lacks ethics, has destroyed a vital condition for having no regrets. When there are regrets, one who has regrets has destroyed a vital condition for joy. … When there is no dispassion, one who lacks dispassion has destroyed a vital condition for knowledge and vision of freedom.

An ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. When there is joy, one who has fulfilled joy has fulfilled a vital condition for rapture. When there is rapture, one who has fulfilled rapture has fulfilled a vital condition for tranquility. When there is tranquility, one who has fulfilled tranquility has fulfilled a vital condition for bliss. When there is bliss, one who has fulfilled bliss has fulfilled a vital condition for right immersion. When there is right immersion, one who has fulfilled right immersion has fulfilled a vital condition for true knowledge and vision. When there is true knowledge and vision, one who has fulfilled true knowledge and vision has fulfilled a vital condition for disillusionment. When there is disillusionment, one who has fulfilled disillusionment has fulfilled a vital condition for dispassion. When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom.

Suppose there was a tree that was complete with branches and foliage. Its shoots, bark, softwood, and heartwood would grow to fullness.

In the same way, an ethical person, who has fulfilled ethics, has fulfilled a vital condition for not having regrets. When there are no regrets, one who has no regrets has fulfilled a vital condition for joy. … When there is dispassion, one who has fulfilled dispassion has fulfilled a vital condition for knowledge and vision of freedom."

AN 11.6

AN 11.6
Disasters
Byasanasutta

“Mendicants, any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters. What eleven?

They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit a corrupt offense. Or they resign the training and return to a lesser life. Or they contract a severe illness. Or they go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Any mendicant who abuses and insults their spiritual companions, speaking ill of the noble ones, will, without a doubt, fall into one or other of these eleven disasters.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters. What eleven?

They don’t achieve the unachieved. What they have achieved falls away. They don’t refine their good qualities. They overestimate their good qualities. Or they lead the spiritual life dissatisfied. Or they commit one of the corrupt offenses. Or they resign the training and return to a lesser life. Or they contract a severe illness. Or they go mad and lose their mind. They feel lost when they die. And when their body breaks up, after death, they are reborn in a place of loss, a bad place, the underworld, hell.

Any mendicant who does not abuse and insult their spiritual companions, speaking ill of the noble ones, will, without a doubt, not fall into one or other of these eleven disasters.”

AN 11.7

AN 11.7
Percipient
Saññāsutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“It could be, Ānanda, that a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“But how could this be, sir?”

“Ānanda, it’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

And then Ānanda approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side and said to Sāriputta:

"Could it be, reverend Sāriputta, that a mendicant might gain a state of immersion like this? They wouldn't perceive earth in earth … And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It could be, Reverend Ānanda."

"But how could this be?"

"Ānanda, it's when a mendicant perceives: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.' That's how a mendicant might gain a state of immersion like this. They wouldn't perceive earth in earth … And they wouldn't perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive."

"It's incredible, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter! Just now I went to the Buddha and asked him about this matter. And the Buddha explained it to me in this manner, with these words and phrases, just like Venerable Sāriputta. It's incredible, it's amazing! How the meaning and the phrasing of the teacher and the disciple fit together and agree without conflict when it comes to the chief matter!"

AN 11.8

AN 11.8
Focus
Manasikārasutta

Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

“Could it be, sir, that a mendicant might gain a state of immersion like this. They wouldn’t focus on the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. They wouldn’t focus on earth in earth, water in water, fire in fire, or air in air. And they wouldn’t focus on the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t focus on this world in this world, or the other world in the other world. And they wouldn’t focus on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would focus?”

“It could be, Ānanda.”

“But how could this be?”

“Ānanda, it’s when a mendicant focuses thus: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’

That’s how a mendicant might gain a state of immersion like this. They wouldn’t focus on the eye or sights, ear or sounds, nose or smells, tongue or tastes, or body or touches. … And they wouldn’t focus on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they would focus.”

AN 11.9

AN 11.9
With Sandha
Saddhasutta

At one time the Buddha was staying at Ñātika in the brick house.

Then Venerable Sandha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Sandha, meditate like a thoroughbred, not like a wild colt.

And how does a wild colt meditate? A wild colt, tied up by the feeding trough, meditates: ‘Fodder, fodder!’ Why is that? Because it doesn’t occur to the wild colt tied up by the feeding trough: ‘What task will the horse trainer have me do today? How should I respond?’ Tied up by the feeding trough they just meditate: ‘Fodder, fodder!’

In the same way, take a certain wild person who has gone to the forest, the root of a tree, or an empty hut. Their heart is overcome and mired in sensual desire, and they don’t truly understand the escape from sensual desire that has arisen. Harboring sensual desire within they meditate and concentrate and contemplate and ruminate. Their heart is overcome by ill will … dullness and drowsiness … restlessness and remorse … doubt … Harboring doubt within they meditate and concentrate and contemplate and ruminate. They meditate dependent on earth, water, fire, and air. They meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They meditate dependent on this world or the other world. They meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. That’s how a wild colt meditates.

And how does a thoroughbred meditate? A fine thoroughbred, tied up by the feeding trough, doesn’t meditate: ‘Fodder, fodder!’ Why is that? Because it occurs to the fine thoroughbred tied up by the feeding trough: ‘What task will the horse trainer have me do today? How should I respond?’ Tied up by the feeding trough they don’t meditate: ‘Fodder, fodder!’ For that fine thoroughbred regards the use of the goad as a debt, a bond, a loss, a misfortune.

In the same way, take a certain fine thoroughbred person who has gone to the forest, the root of a tree, or an empty hut. Their heart is not overcome and mired in sensual desire, and they truly understand the escape from sensual desire that has arisen. Their heart is not overcome by ill will … dullness and drowsiness … restlessness and remorse … doubt … They don’t meditate dependent on earth, water, fire, and air. They don’t meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don’t meditate dependent on this world or the

other world. They don’t meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

When a fine thoroughbred meditates like this, the gods together with Indra, Brahmā, and the Progenitor worship them from afar:

‘Homage to you, O thoroughbred! Homage to you, supreme among men! We don’t understand the basis of your absorption.’”

When he said this, Venerable Sandha asked the Buddha, “But sir, how does that fine thoroughbred meditate?”

“Sandha, for a fine thoroughbred person, the perception of earth has vanished in relation to earth. The perception of water … fire … air has vanished in relation to air. The perception of the dimension of infinite space has vanished in relation to the dimension of infinite space. The perception of the dimension of infinite consciousness … nothingness … neither perception nor non-perception has vanished in relation to the dimension of neither perception nor non-perception. The perception of this world has vanished in relation to this world. The perception of the other world has vanished in relation to the other world. And the perception of what is seen, heard, thought, known, attained, sought, or explored by the mind has vanished. That’s how that fine thoroughbred person doesn’t meditate dependent on earth, water, fire, and air. They don’t meditate dependent on the dimension of infinite space, infinite consciousness, nothingness, or neither perception nor non-perception. They don’t meditate dependent on this world or the other world. They don’t meditate dependent on what is seen, heard, thought, known, attained, sought, or explored by the mind. Yet they do meditate.

When a fine thoroughbred person meditates like this, the gods together with Indra, Brahmā, and the Progenitor worship them from afar:

‘Homage to you, O thoroughbred! Homage to you, supreme among men! We don’t understand the basis of your absorption.’”

AN 11.10

AN 11.10
At the Peacocks' Feeding Ground
Moranivāpasutta

At one time the Buddha was staying near Rājagaha, at the monastery of the wanderers in the peacocks' feeding ground. There the Buddha addressed the mendicants, "Mendicants!"

"Venerable sir," they replied. The Buddha said this:

"Mendicants, a mendicant who has three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? The entire spectrum of an adept's ethics, immersion, and wisdom. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? A demonstration of psychic power, a demonstration of revealing, and a demonstration of instruction. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has another three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What three? Right view, right knowledge, and right freedom. A mendicant with these three qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans.

A mendicant who has two qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. What two? Knowledge and conduct. A mendicant with these two qualities has reached the ultimate end, the ultimate sanctuary from the yoke, the ultimate spiritual life, the ultimate goal. They are best among gods and humans. Brahmā Sanaṅkumāra also spoke this verse:

'The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.'

Now, that verse spoken by Brahmā Sanaṅkumāra is well spoken, not poorly spoken. It's

beneficial, not pointless, and I agree with it. I also say:

‘The aristocrat is best among people who take clan as the standard. But one accomplished in knowledge and conduct is first among gods and humans.’”

AN 11.11

AN 11.11
With Mahānāma (1st)
Paṭhamamahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless.

When you're grounded on these five things, go on to develop six further things.

Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Buddha.

Furthermore, you should recollect the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant, so that sensible people can know it for themselves.' When a noble disciple recollects the

teaching their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the teaching.

Furthermore, you should recollect the Saṅgha: 'The Saṅgha of the Buddha's disciples is practicing the way that's good, direct, systematic, and proper. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha's disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world.' When a noble disciple recollects the Saṅgha their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the Saṅgha.

Furthermore, a noble disciple recollects their own ethical conduct, which is unbroken, impeccable, spotless, and unmarred, liberating, praised by sensible people, not mistaken, and leading to immersion. When a noble disciple recollects their ethical conduct their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of their ethical conduct.

Furthermore, you should recollect your own generosity: 'I'm so fortunate, so very fortunate. Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' When a noble disciple recollects their own generosity their mind is not full of greed, hate, and delusion. … This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of generosity.

Furthermore, you should recollect the deities: 'There are the Gods of the Four Great Kings, the Gods of the Thirty-Three, the Gods of Yama, the Joyful Gods, the Gods Who Love to Imagine, the Gods Who Control what is Imagined by Others, the Gods of Brahmā's Host, and gods even higher than these. When those deities passed away from here, they were reborn there because of their faith, ethics, learning, generosity, and wisdom. I, too, have the same kind of faith, ethics, learning, generosity, and wisdom.' When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. This is called a noble disciple who lives in balance among people who are unbalanced, and lives untroubled among people who are troubled. They've entered the stream of the teaching and developed the recollection of the deities."

AN 11.12

AN 11.12
With Mahānāma (2nd)
Dutiyamahānāmasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery. Now at that time Mahānāma the Sakyan had recently recovered from an illness. At that time several mendicants were making a robe for the Buddha …

Mahānāma the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good, Mahānāma! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you're grounded on these five things, go on to develop six further things.

Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' When a noble disciple recollects the Realized One their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the Realized One. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in samādhi. You should develop this recollection of the Buddha while walking, standing, sitting, lying down, while working, and while at home with your children.

Furthermore, you should recollect the teaching … the Saṅgha … your own ethical conduct … your own generosity … the deities … When a noble disciple recollects the faith, ethics, learning, generosity, and wisdom of both themselves and the deities their mind is not full of greed, hate, and delusion. At that time their mind is unswerving, based on the deities. A noble disciple whose mind is unswerving finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. When they're joyful, rapture springs up. When the mind is full of rapture, the body becomes tranquil. When the body is tranquil, they feel bliss. And when they're blissful, the mind becomes immersed in

samādhi. You should develop this recollection of the deities while walking, standing, sitting, lying down, while working, and while at home with your children."

AN 11.13

AN 11.13
With Nandiya
Nandiyasutta

At one time the Buddha was staying in the land of the Sakyans, near Kapilavatthu in the Banyan Tree Monastery.

Now at that time the Buddha wanted to commence the rains residence at Sāvatthī.

Nandiya the Sakyan heard about this, and thought, "Why don't I also commence the rains residence at Sāvatthī. There I can apply myself to my work and from time to time get to see the Buddha."

So the Buddha commenced the rains residence in Sāvatthī, and so did Nandiya. There he applied himself to his work and from time to time got to see the Buddha.

At that time several mendicants were making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering.

Nandiya the Sakyan heard about this. He went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, I have heard that several mendicants are making a robe for the Buddha, thinking that when his robe was finished and the three months of the rains residence had passed the Buddha would set out wandering. Now, we spend our life in various ways. Which of these should we practice?"

"Good, good Nandiya! It's appropriate that gentlemen such as you come to me and ask: 'We spend our life in various ways. Which of these should we practice?' The faithful succeed, not the faithless. The ethical succeed, not the unethical. The energetic succeed, not the lazy. The mindful succeed, not the unmindful. Those with immersion succeed, not those without immersion. The wise succeed, not the witless. When you're grounded on these six things, go on to develop five further things.

Firstly, you should recollect the Realized One: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' In this way you should establish mindfulness internally based on the Realized One.

Furthermore, you should recollect the teaching: 'The teaching is well explained by the Buddha—apparent in the present life, immediately effective, inviting inspection, relevant,

so that sensible people can know it for themselves.' In this way you should establish mindfulness internally based on the teaching.

Furthermore, you should recollect your good friends: 'I'm fortunate, so very fortunate, to have good friends who advise and instruct me out of kindness and compassion.' In this way you should establish mindfulness internally based on good friends.

Furthermore, you should recollect your own generosity: 'I'm so fortunate, so very fortunate. Among people with hearts full of the stain of stinginess I live at home rid of stinginess, freely generous, open-handed, loving to let go, committed to charity, loving to give and to share.' In this way you should establish mindfulness internally based on generosity.

Furthermore, you should recollect the deities: 'There are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made deities. They don't see in themselves anything more to do, or anything that needs improvement.' An irreversibly freed mendicant doesn't see in themselves anything more to do, or anything that needs improvement. In the same way, Nandiya, there are deities who, surpassing the company of deities that consume solid food, are reborn in a certain host of mind-made deities. They don't see in themselves anything more to do, or anything that needs improvement. In this way you should establish mindfulness internally based on the deities.

A noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn't cling to them. It's like when a pot full of water is tipped over, so the water drains out and doesn't go back in. Suppose there was an uncontrolled fire. It advances burning up dry woodlands and doesn't go back over what it has burned. In the same way, a noble disciple who has these eleven qualities gives up bad, unskillful qualities and doesn't cling to them."

AN 11.14

AN 11.14
With Subhūti
Subhūtisutta

And then Venerable Subhūti together with the mendicant Saddha went up to the Buddha, bowed, and sat down to one side. The Buddha said to him, “Subhūti, what is the name of this mendicant?”

“Sir, the name of this mendicant is Saddha. He is the son of the layman Sudatta, and has gone forth out of faith from the lay life to homelessness.”

“Well, I hope this mendicant Saddha exhibits the outcomes of faith.”

“Now is the time, Blessed One! Now is the time, Holy One! Let the Buddha to speak on the outcomes of faith. Now I will find out whether or not this mendicant Saddha exhibits the outcomes of faith.”

“Well then, Subhūti, listen and apply your mind well, I will speak.”

“Yes, sir,” Subhūti replied. The Buddha said this:

“Firstly, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. When a mendicant is ethical, this is an outcome of faith.

Furthermore, a mendicant is very learned, remembering and keeping what they’ve learned. These teachings are good in the beginning, good in the middle, and good in the end, meaningful and well-phrased, describing a spiritual practice that’s entirely full and pure. They are very learned in such teachings, remembering them, reinforcing them by recitation, mentally scrutinizing them, and comprehending them theoretically. When a mendicant is learned, this is an outcome of faith.

Furthermore, a mendicant has good friends, companions, and associates. When a mendicant has good friends, this is an outcome of faith.

Furthermore, a mendicant is easy to admonish, having qualities that make them easy to admonish. They’re patient, and take instruction respectfully. When a mendicant is easy to admonish, this is an outcome of faith.

Furthermore, a mendicant is deft and tireless in a diverse spectrum of duties for their spiritual companions, understanding how to go about things in order to complete and organize the work. When a mendicant is deft and tireless in a diverse spectrum of duties, this is an outcome of faith.

Furthermore, a mendicant loves the teachings and is a delight to converse with, being full of joy in the teaching and training. When a mendicant loves the teachings, this is an outcome of faith.

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. When a mendicant is energetic, this is an outcome of faith.

Furthermore, a mendicant gets the four absorptions—blissful meditations in the present life that belong to the higher mind—when they want, without trouble or difficulty. When a mendicant gets the four absorptions, this is an outcome of faith.

Furthermore, a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: 'There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.' And so they recollect their many kinds of past lives, with features and details. When a mendicant recollects many kinds of past lives, this is an outcome of faith.

Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. 'These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they acted out of that wrong view. When their body breaks up, after death, they're reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they acted out of that right view. When their body breaks up, after death, they're reborn in a good place, a heavenly realm.' And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. When a mendicant has clairvoyance that is purified and superhuman, this is an outcome of faith.

Furthermore, a mendicant has realized the undefiled freedom of heart and freedom by wisdom in this very life, and lives having realized it with their own insight due to the ending of defilements. When a mendicant has ended the defilements, this is an outcome of faith."

When he said this, Venerable Subhūti said to the Buddha:

"Sir, the outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them.

This mendicant is ethical …

This mendicant is learned …

This mendicant has good friends …

This mendicant is easy to admonish …

This mendicant is deft and tireless in a diverse spectrum of duties …

This mendicant loves the teachings …

This mendicant is energetic …

This mendicant gets the four absorptions …

This mendicant recollects their many kinds of past lives …

This mendicant has clairvoyance that is purified and surpasses the human …

This mendicant has ended the defilements …

The outcomes of faith for a faithful person that the Buddha speaks of are found in this mendicant; he does exhibit them."

"Good, good, Subhūti! So, Subhūti, you should live together with this mendicant Saddha. And when you want to see the Realized One, you should come together with him."

AN 11.15

AN 11.15
The Benefits of Love
Mettāsutta

“Mendicants, you can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.

What eleven? You sleep at ease. You wake happily. You don’t have bad dreams. Humans love you. Non-humans love you. Deities protect you. You can’t be harmed by fire, poison, or blade. Your mind quickly enters immersion. Your face is clear and bright. You don’t feel lost when you die. If you don’t penetrate any higher, you’ll be reborn in a Brahmā realm. You can expect eleven benefits when the heart’s release by love has been cultivated, developed, and practiced, made a vehicle and a basis, kept up, consolidated, and properly implemented.”

AN 11.16

AN 11.16
The Wealthy Citizen
Aṭṭhakanāgarasutta

At one time Venerable Ānanda was staying near Vesālī in the little village of Beluva.

Now at that time the householder Dasama, a wealthy citizen, had arrived at Pāṭaliputta on some business. He went to the Chicken Monastery, approached a certain mendicant, and said to him, “Sir, where is Venerable Ānanda now staying? For I want to see him.”

“Householder, Venerable Ānanda is staying near Vesālī in the little village of Beluva.”

Then the householder Dasama, having concluded his business there, went to the little village of Beluva in Vesālī to see Ānanda. He bowed, sat down to one side, and said to Ānanda:

“Honorable Ānanda, is there one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke?”

“There is, householder.”

“And what is that one thing?”

“Householder, it’s when a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. Then they reflect: ‘Even this first absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

Furthermore, as the placing of the mind and keeping it connected are stilled, they enter and remain in the second absorption … third absorption … fourth absorption. Then they reflect: ‘Even this fourth absorption is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and

liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant's mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke.

Furthermore, a mendicant meditates spreading a heart full of love to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of love to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by love is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One …

Furthermore, a mendicant meditates spreading a heart full of compassion … They meditate spreading a heart full of rejoicing … They meditate spreading a heart full of equanimity to one direction, and to the second, and to the third, and to the fourth. In the same way above, below, across, everywhere, all around, they spread a heart full of equanimity to the whole world—abundant, expansive, limitless, free of enmity and ill will. Then they reflect: 'Even this heart's release by equanimity is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One …

Furthermore, a mendicant, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space. Then they reflect: 'Even this attainment of the dimension of infinite space is produced by choices and intentions.' They understand: 'But whatever is produced by choices and intentions is impermanent and liable to cessation.' Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One …

Furthermore, a mendicant, going totally beyond the dimension of infinite space, aware that 'consciousness is infinite', enters and remains in the dimension of infinite consciousness. … Going totally beyond the dimension of infinite consciousness, aware that 'there is nothing at all', they enter and remain in the dimension of nothingness. … Then they

reflect: ‘Even this attainment of the dimension of nothingness is produced by choices and intentions.’ They understand: ‘But whatever is produced by choices and intentions is impermanent and liable to cessation.’ Abiding in that they attain the ending of defilements. If they don’t attain the ending of defilements, with the ending of the five lower fetters they’re reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. This too is one thing that has been rightly explained by the Blessed One—who knows and sees, the perfected one, the fully awakened Buddha—practicing which a diligent, keen, and resolute mendicant’s mind is freed, their defilements are ended, and they reach the supreme sanctuary from the yoke.”

When he said this, the householder Dasama said to Venerable Ānanda:

“Honorable Ānanda, suppose a person was looking for an entrance to a hidden treasure. And all at once they’d come across eleven entrances! In the same way, I was searching for the door to freedom from death. And all at once I got to hear of eleven doors to freedom from death. Suppose a person had a house with eleven doors. If the house caught fire they’d be able to flee to safety through any one of those doors. In the same way, I’m able to flee to safety through any one of these eleven doors to freedom from death. Sir, those of other religions will seek a fee for the teacher. Why shouldn’t I make an offering to Venerable Ānanda?”

Then the householder Dasama, having assembled the Saṅgha from Vesālī and Pāṭaliputta, served and satisfied them with his own hands with delicious fresh and cooked foods. He clothed each and every mendicant in a pair of garments, with a set of three robes for Ānanda. And he had a dwelling worth five hundred built for Ānanda.

AN 11.17

AN 11.17
The Cowherd
Gopālasutta

“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle. What eleven? It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can’t achieve growth, improvement, or maturity in this teaching and training. What eleven? It’s when a mendicant doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant not know form? It’s when a mendicant doesn’t truly understand that all form is the four primary elements, or form derived from the four primary elements. That’s how a mendicant doesn’t know form.

And how is a mendicant not skilled in characteristics? It’s when a mendicant doesn’t understand that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That’s how a mendicant isn’t skilled in characteristics.

And how does a mendicant not pick out flies’ eggs? It’s when a mendicant tolerates a sensual, malicious, or cruel thought that has arisen. They don’t give it up, get rid of it, eliminate it, and obliterate it. They tolerate any bad, unskillful qualities that have arisen. They don’t give them up, get rid of them, eliminate them, and obliterate them. That’s how a mendicant doesn’t pick out flies’ eggs.

And how does a mendicant not dress wounds? When a mendicant sees a sight with their eyes, they get caught up in the features and details. Since the faculty of sight is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don’t practice restraint, they don’t protect the faculty of sight, and they don’t achieve its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they get caught up in the features and details. Since the faculty of the mind is left unrestrained, bad unskillful qualities of covetousness and displeasure become overwhelming. They don’t practice restraint, they don’t protect the faculty of the mind, and they don’t achieve its restraint. That’s how a mendicant doesn’t dress wounds.

And how does a mendicant not spread smoke? It's when a mendicant doesn't teach others the Dhamma in detail as they learned and memorized it. That's how a mendicant doesn't spread smoke.

And how does a mendicant not know the ford? It's when a mendicant doesn't from time to time go up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and ask them questions: 'Why, sir, does it say this? What does that mean?' Those venerables don't clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant doesn't know the ford.

And how does a mendicant not know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds no inspiration in the meaning and the teaching, and finds no joy connected with the teaching. That's how a mendicant doesn't know satisfaction.

And how does a mendicant not know the trail? It's when a mendicant doesn't truly understand the noble eightfold path. That's how a mendicant doesn't know the trail.

And how is a mendicant not skilled in pastures? It's when a mendicant doesn't truly understand the four kinds of mindfulness meditation. That's how a mendicant is not skilled in pastures.

And how does a mendicant milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. But they don't know moderation in accepting. That's how a mendicant milks dry.

And how does a mendicant not show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant doesn't consistently treat senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant doesn't show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can't achieve growth, improvement, or maturity in this teaching and training.

A cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It's when a cowherd knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can achieve growth, improvement, and maturity in this teaching and training. What eleven? It's when a mendicant knows form, is skilled in characteristics, picks out flies' eggs, dresses wounds, spreads smoke, knows the ford, knows satisfaction, knows the trail, is skilled in pastures, doesn't milk dry, and shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

And how does a mendicant know form? It's when a mendicant truly understands that all form is the four primary elements, or form derived from the four primary elements. That's how a mendicant knows form.

And how is a mendicant skilled in characteristics? It's when a mendicant understands that a fool is characterized by their deeds, and an astute person is characterized by their deeds. That's how a mendicant is skilled in characteristics.

And how does a mendicant pick out flies' eggs? It's when a mendicant doesn't tolerate a sensual, malicious, or cruel thought that has arisen, but gives it up, gets rid of it, eliminates it, and exterminates it. They don't tolerate any bad, unskillful qualities that have arisen, but give them up, get rid of them, eliminate them, and obliterate them. That's how a mendicant picks out flies' eggs.

And how does a mendicant dress wounds? When a mendicant sees a sight with their eyes, they don't get caught up in the features and details. If the faculty of sight were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of sight, and achieving its restraint. When they hear a sound with their ears … When they smell an odor with their nose … When they taste a flavor with their tongue … When they feel a touch with their body … When they know an idea with their mind, they don't get caught up in the features and details. If the faculty of mind were left unrestrained, bad unskillful qualities of covetousness and displeasure would become overwhelming. For this reason, they practice restraint, protecting the faculty of mind, and achieving its restraint. That's how a mendicant dresses wounds.

And how does a mendicant spread smoke? It's when a mendicant teaches others the Dhamma in detail as they learned and memorized it. That's how a mendicant spreads smoke.

And how does a mendicant know the ford? It's when from time to time a mendicant goes up to those mendicants who are very learned—inheritors of the heritage, who have memorized the teachings, the monastic law, and the outlines—and asks them questions: 'Why, sir, does it say this? What does that mean?' Those venerables clarify what is unclear, reveal what is obscure, and dispel doubt regarding the many doubtful matters. That's how a mendicant knows the ford.

And how does a mendicant know satisfaction? It's when a mendicant, when the teaching and training proclaimed by the Realized One are being taught, finds inspiration in the meaning and the teaching, and finds joy connected with the teaching. That's how a mendicant knows satisfaction.

And how does a mendicant know the trail? It's when a mendicant truly understands the noble eightfold path. That's how a mendicant knows the trail.

And how is a mendicant skilled in pastures? It's when a mendicant truly understands the four kinds of mindfulness meditation. That's how a mendicant is skilled in pastures.

And how does a mendicant not milk dry? It's when a mendicant is invited by a householder to accept robes, almsfood, lodgings, and medicines and supplies for the sick. And that mendicant knows moderation in accepting. That's how a mendicant doesn't milk dry.

And how does a mendicant show extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha? It's when a mendicant consistently treats senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha with kindness by way of body, speech, and mind, both in public and in private. That's how a mendicant shows extra respect to senior mendicants of long standing, long gone forth, fathers and leaders of the Saṅgha.

A mendicant with these eleven qualities can achieve growth, improvement, or maturity in this teaching and training."

AN 11.18

AN 11.18
Immersion (1st)
Paṭhamasamādhisutta

And then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him:

“Could it be, sir, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“It could be, mendicants.”

“But how could this be?”

“It’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

AN 11.19

AN 11.19
Immersion (2nd)
Dutiyasamādhisutta

There the Buddha addressed the mendicants, “Mendicants!”

“Venerable sir,” they replied. The Buddha said this:

“Could it be, mendicants, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Our teachings are rooted in the Buddha. He is our guide and our refuge. Sir, may the Buddha himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Well then, mendicants, listen and apply your mind well, I will speak.”

“Yes, sir,” they replied. The Buddha said this:

“A mendicant could gain such a state of immersion.”

“But how could this be?”

“It’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

AN 11.20

AN 11.20
Immersion (3rd)
Tatiyasamādhisutta

And then several mendicants went up to Venerable Sāriputta, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to him:

“Could it be, reverend, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“It could be, reverends.”

“But how could this be?”

“It’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

AN 11.21

AN 11.21
Immersion (4th)
Catutthasamādhisutta

There Sāriputta addressed the mendicants:

“Could it be, reverends, that a mendicant might gain a state of immersion like this? They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

“Reverend, we would travel a long way to learn the meaning of this statement in the presence of Venerable Sāriputta. May Venerable Sāriputta himself please clarify the meaning of this. The mendicants will listen and remember it.”

“Then listen and apply your mind well, I will speak.”

“Yes, friend,” they replied. Sāriputta said this:

“A mendicant could gain such a state of immersion.”

“But how could this be?”

“It’s when a mendicant perceives: ‘This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.’ That’s how a mendicant might gain a state of immersion like this. They wouldn’t perceive earth in earth, water in water, fire in fire, or air in air. And they wouldn’t perceive the dimension of infinite space in the dimension of infinite space, the dimension of infinite consciousness in the dimension of infinite consciousness, the dimension of nothingness in the dimension of nothingness, or the dimension of neither perception nor non-perception in the dimension of neither perception nor non-perception. They wouldn’t perceive this world in this world, or the other world in the other world. And they wouldn’t perceive what is seen, heard, thought, known, attained, sought, or explored by the mind. And yet they would still perceive.”

AN 11.22

“Mendicants, a cowherd with eleven factors can’t maintain and expand a herd of cattle. What eleven? It’s when a cowherd doesn’t know form, is unskilled in characteristics, doesn’t pick out flies’ eggs, doesn’t dress wounds, doesn’t spread smoke, doesn’t know the ford, doesn’t know satisfaction, doesn’t know the trail, is not skilled in pastures, milks dry, and doesn’t show extra respect to the bulls who are fathers and leaders of the herd. A cowherd with these eleven factors can’t maintain and expand a herd of cattle.

In the same way, a mendicant with eleven qualities can’t meditate observing impermanence in the eye …

AN 11.23

suffering …

AN 11.24

not-self …

AN 11.25

ending …

AN 11.26

vanishing …

AN 11.27

fading away …

AN 11.28

cessation …

letting go …”

AN 11.30-69

AN 11.30–69
Untitled Discourses on the Ear, Etc.

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… "… ear … nose … tongue … body … mind …"

AN 11.70-117

AN 11.70–117
Untitled Discourses on Sights, Etc.

~

… "… sights … sounds … smells … tastes … touches … ideas …"

AN 11.118-165

AN 11.118–165
Untitled Discourses on Eye Consciousness, Etc.

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… "… eye consciousness … ear consciousness … nose consciousness … tongue consciousness … body consciousness … mind consciousness. …"

AN 11.166-213

AN 11.166–213
Untitled Discourses on Eye Contact, Etc.

~

… "… eye contact … ear contact … nose contact … tongue contact … body contact … mind contact. …"

AN 11.214-261

AN 11.214–261
Untitled Discourses on Feeling Born of Eye Contact, Etc.

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… "… feeling born of eye contact … feeling born of ear contact … feeling born of nose contact … feeling born of tongue contact … feeling born of body contact … feeling born of mind contact …

AN 11.262-309

AN 11.262–309
Untitled Discourses on Perception of Sights, Etc.

~

… "… perception of sights … perception of sounds … perception of smells … perception of tastes … perception of touches … perception of ideas. …"

AN 11.310-357

AN 11.310–357
Untitled Discourses on Intention Regarding Sights, Etc.

~

… "… intention regarding sights … intention regarding sounds … intention regarding smells … intention regarding tastes … intention regarding touches … intention regarding ideas. …"

AN 11.358-405

AN 11.358–405
Untitled Discourses on Craving For Sights, Etc.

~

… "… Craving for sights … craving for sounds … craving for smells … craving for tastes … craving for touches … craving for ideas. …"

AN 11.406-453

AN 11.406–453
Untitled Discourses on Thoughts About Sights, Etc.

~

… "… thoughts about sights … thoughts about sounds … thoughts about smells … thoughts about tastes … thoughts about touches … thoughts about ideas. …"

AN 11.454-501

AN 11.454–501
Untitled Discourses on Considerations Regarding Sights, Etc.

~

… "… considerations regarding sights … considerations regarding sounds … considerations regarding smells … considerations regarding tastes … considerations regarding touches … meditate observing impermanence in considerations about ideas … meditate observing suffering … meditate observing not-self … meditate observing ending … meditate observing vanishing … meditate observing fading away … meditate observing cessation … meditate observing letting go. …"

AN 11.502-981

AN 11.502–981
Untitled Discourses on the Eye, Etc.

~

“Mendicants, a cowherd with eleven factors can maintain and expand a herd of cattle. What eleven? It’s when a cowherd knows form …

In the same way, a mendicant with eleven qualities can meditate observing impermanence in the eye … meditate observing letting go. …”

AN 11.70-117

AN 11.70–117
Untitled Discourses on Sights, Etc.

~

… "… sights … sounds … smells … tastes … touches … ideas …"

AN 11.982

AN 11.982
Untitled Discourse on Greed

~

“For insight into greed, eleven things should be developed. What eleven? The first, second, third, and fourth absorptions; the heart’s releases by love, compassion, rejoicing, and equanimity; the dimensions of infinite space, infinite consciousness, and nothingness. For insight into greed, these eleven things should be developed.”

AN 11.983-991

AN 11.983–991
Untitled Discourses on Greed

~

“For the complete understanding of greed … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … letting go … these eleven things should be developed.”

AN 11.992-1151

AN 11.992–1151
Untitled Discourses on Hate, Etc.

~

“Of hate … delusion … anger … hostility … disdain … contempt … jealousy … stinginess … deceitfulness … deviousness … obstinacy … aggression … conceit … arrogance … vanity … for insight into negligence … complete understanding … complete ending … giving up … ending … vanishing … fading away … cessation … giving away … For the letting go of negligence, these eleven things should be developed.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said.

The Book of the Elevens is finished.

The Numbered Discourses are completed.

Dhp - The Dhammapada

(each verse receives its own record - the reference in in the Key field)

Dhp 1

Intention shapes experiences; intention is first, they’re made by intention. If with corrupt intent you speak or act, suffering follows you, like a wheel, the ox’s foot.

Dhp 2

Intention shapes experiences; intention is first, they’re made by intention. If with pure intent you speak or act, happiness follows you like a shadow that never leaves.

Dhp 3

“They abused me, they hit me! They beat me, they robbed me!” For those who bear such a grudge, hatred never ends.

Dhp 4

“They abused me, they hit me! They beat me, they robbed me!” For those who bear no such grudge, hatred has an end.

Dhp 5

For never is hatred settled by hate, it’s only settled by love: this is an eternal truth.

Dhp 6

Others don’t understand that here we need to be restrained. But those who do understand this, being clever, settle their conflicts.

Dhp 7

Those who contemplate the beautiful, their faculties unrestrained, immoderate in eating, lazy, lacking energy: Māra strikes them down like the wind, a feeble tree.

Dhp 8

Those who contemplate the ugly, their faculties well-restrained, eating in moderation, faithful and energetic: Māra cannot strike them down, like the wind, a rocky mountain.

Dhp 9

One who, not free of stains themselves, would wear the robe stained in ocher, bereft of self-control and of truth: they are not worthy of the ocher robe.

Dhp 10

One who’s purged all their stains, steady in ethics, possessed of self-control and of truth, they are truly worthy of the ocher robe.

Dhp 11

Thinking the inessential is essential, seeing the essential as inessential; they don’t realize the essential, for wrong thoughts are their pasture.

Dhp 12

Having known the essential as essential, and the inessential as inessential; they realize the essential, for right thoughts are their pasture.

Dhp 13

Just as rain seeps into a poorly roofed house, lust seeps into an undeveloped mind.

Dhp 14

Just as rain doesn’t seep into a well roofed house, lust doesn’t seep into a well developed mind.

Dhp 15

Here they grieve, hereafter they grieve, an evildoer grieves in both places. They grieve and fret, seeing their own corrupt deeds.

Dhp 16

Here they rejoice, hereafter they rejoice, one who does good rejoices in both places. They rejoice and celebrate, seeing their own pure deeds.

Dhp 17

Here they’re tormented, hereafter they’re tormented, an evildoer is tormented in both places. They’re tormented thinking of bad things they’ve done; when gone to a bad place, they’re tormented all the more.

Dhp 18

Here they delight, hereafter they delight, one who does good delights in both places. They delight thinking of good things they've done; when gone to a good place, they delight all the more.

Dhp 19

Much though they may recite scripture, if a negligent person does not apply them, then, like a cowherd who counts the cattle of others, they miss out on the blessings of the ascetic life.

Dhp 20

Little though they may recite scripture, if they live in line with the teachings, having given up greed, hate, and delusion, with deep understanding and heart well-freed, not grasping to this world or the next, they share in the blessings of the ascetic life.

Dhp 21

Heedfulness is the state free of death; heedlessness is the state of death. The heedful do not die, while the heedless are like the dead.

Dhp 22

Understanding this distinction when it comes to heedfulness, the astute rejoice in heedfulness, happy in the noble ones’ domain.

Dhp 23

They who regularly meditate, always staunchly vigorous; those wise ones realize quenching, the supreme sanctuary from the yoke.

Dhp 24

For the hard-working and mindful, pure of deed and attentive, restrained, living righteously, and diligent, their reputation only grows.

Dhp 25

By hard work and diligence, by restraint and by self-control, a smart person would build an island that the floods cannot overflow.

Dhp 26

Fools and half-wits devote themselves to negligence. But the wise protect diligence as their best treasure.

Dhp 27

Don’t devote yourself to negligence, or delight in sexual intimacy. For if you’re diligent and meditate, you’ll attain abundant happiness.

Dhp 28

When the astute dispel negligence by means of diligence, ascending the palace of wisdom, sorrowless, they behold this generation of sorrow, as a wise man on a mountain-top beholds the fools below.

Dhp 29

Heedful among the heedless, wide awake while others sleep—a true sage leaves them behind, like a swift horse passing a feeble.

Dhp 30

Maghavā became chief of the gods by means of diligence. People praise diligence, while negligence is always deplored.

Dhp 31

A mendicant who loves to be diligent, seeing fear in negligence—advances like fire, burning up fetters big and small.

Dhp 32

A mendicant who loves to be diligent, seeing fear in negligence—such a one can’t decline, and has drawn near to extinguishment.

Dhp 33

The mind quivers and shakes, hard to guard, hard to curb. The discerning straighten it out, like a fletcher straightens an arrow.

Dhp 34

Like a fish pulled from the sea and cast upon the shore, this mind flounders about, trying to throw off Māra’s sway.

Dhp 35

Hard to hold back, flighty, alighting where it will; it’s good to tame the mind; a tamed mind leads to bliss.

Dhp 36

So hard to see, so subtle, alighting where it will; the discerning protect the mind, a guarded mind leads to bliss.

Dhp 37

The mind travels far, wandering alone; incorporeal, it hides in a cave. Those who will restrain the mind are freed from Māra’s bonds.

Dhp 38

Those of unsteady mind, who don’t understand the true teaching, and whose confidence wavers, do not perfect their wisdom.

Dhp 39

One whose mind is uncorrupted, whose heart is undamaged, who’s given up right and wrong, alert, has nothing to fear.

Dhp 40

Knowing this body breaks like a pot, and fortifying the mind like a citadel, attack Māra with the sword of wisdom, guard your conquest, and never settle.

Dhp 41

All too soon this body will lie upon the earth, bereft of consciousness, tossed aside like a useless log.

Dhp 42

A wrongly directed mind would do you more harm than a hater to the hated, or an enemy to their foe.

Dhp 43

A rightly directed mind would do you more good than your mother or father or any other relative.

Dhp 44

Who shall explore this land, and the Yama realm with its gods? Who shall examine the well-taught word of truth, as an expert examines a flower?

Dhp 45

A trainee shall explore this land, and the Yama realm with its gods. A trainee shall examine the well-taught word of truth, as an expert examines a flower.

Dhp 46

Knowing this body's like foam, realizing it's all just a mirage, and cutting off Māra's blossoming, vanish from the King of Death.

Dhp 47

As a mighty flood sweeps off a sleeping village, death steals away a man even as he gathers flowers, his mind caught up in them.

Dhp 48

The terminator gains control of the man who has not had his fill of pleasures, even as he gathers flowers, his mind caught up in them.

Dhp 49

A bee takes the nectar and moves on, doing no damage to the flower’s beauty and fragrance; and that’s how a sage should walk in the village.

Dhp 50

Don’t find fault with others, with what they’ve done or left undone. You should only watch yourself, what you’ve done or left undone.

Dhp 51

Just like a glorious flower that’s colorful but lacks fragrance; eloquent speech is fruitless for one who does not act on it.

Dhp 52

Just like a glorious flower that’s both colorful and fragrant, eloquent speech is fruitful for one who acts on it.

Dhp 53

Just as one would create many garlands from a heap of flowers, when a person has come to be born, they should do many skillful things.

Dhp 54

The fragrance of flowers doesn’t spread upwind, nor sandalwood, pinwheel, or jasmine; but the fragrance of the good spreads upwind; a true person’s virtue spreads in every direction.

Dhp 55

Among all the fragrances—sandalwood or pinwheel or lotus or jasmine—the fragrance of virtue is supreme.

Dhp 56

Faint is the fragrance of sandal or pinwheel; but the fragrance of the virtuous floats to the highest gods.

Dhp 57

For those accomplished in ethics, meditating diligently, freed through the highest knowledge, Māra cannot find their path.

Dhp 58

From a forsaken heap discarded on the highway, a lotus might blossom, fragrant and delightful.

Dhp 59

So too, among the forsaken, a disciple of the perfect Buddha outshines with their wisdom the blind ordinary folk.

Dhp 60

Long is the night for the wakeful; long is the league for the weary; long transmigrate the fools who don’t understand the true teaching.

Dhp 61

If while wandering you find no partner equal or better than yourself, then firmly resolve to wander alone—there’s no fellowship with fools.

Dhp 62

“Sons are mine, wealth is mine”—thus the fool frets. For even your self is not your own, let alone your sons or wealth.

Dhp 63

The fool who thinks they’re a fool is wise at least to that extent. But the true fool is said to be one who imagines that they are wise.

Dhp 64

Though a fool attends to the wise even for the rest of their life, they still don’t experience the teaching, like a spoon the taste of the soup.

Dhp 65

If a clever person attends to the wise even just for an hour or so, they swiftly experience the teaching, like a tongue the taste of the soup.

Dhp 66

Witless fools behave like their own worst enemies, doing wicked deeds that ripen as bitter fruit.

Dhp 67

It’s not good to do a deed that plagues you later on, for which you weep and wail, as its effect stays with you.

Dhp 68

It is good to do a deed that doesn’t plague you later on, that gladdens and cheers, as its effect stays with you.

Dhp 69

The fool imagines that evil is sweet, so long as it has not yet ripened. But as soon as that evil ripens, they fall into suffering.

Dhp 70

Month after month a fool may eat food from a grass-blade’s tip; but they’ll never be worth a sixteenth part of one who has fathomed the teaching.

Dhp 71

For a wicked deed that has been done does not spoil quickly like milk. Smoldering, it follows the fool, like a fire smothered over with ash.

Dhp 72

Whatever fame a fool may get, it only gives rise to harm. Whatever good features they have it ruins, and blows their head into bits.

Dhp 73

They’d seek the esteem that they lack, and status among the mendicants; authority over monasteries, and honor among other families.

Dhp 74

“Let both layfolk and renunciants think the work was done by me alone. In anything at all that’s to be done, let them fall under my sway alone.” So thinks the fool, their greed and pride only growing.

Dhp 75

For the means to profit and the path to quenching are two quite different things. A mendicant disciple of the Buddha, understanding what this really means, would never delight in honors, but rather would foster seclusion.

Dhp 76

Regard one who sees your faults as a guide to a hidden treasure. Stay close to one so wise and astute who corrects you when you need it. Sticking close to such an impartial person, things get better, not worse.

Dhp 77

Advise and instruct; curb wickedness: for you shall be loved by the good, and disliked by the bad.

Dhp 78

Don’t mix with bad friends, nor with the worst of men. Mix with spiritual friends, and with the best of men.

Dhp 79

Through joy in the teaching you sleep at ease, with clear and confident heart. An astute person always delights in the teaching proclaimed by the Noble One.

Dhp 80

Irrigators guide water, fletchers straighten arrows, carpenters carve timber, the astute tame themselves.

Dhp 81

As the wind cannot stir a solid mass of rock, so too blame and praise do not affect the wise.

Dhp 82

Like a deep lake, clear and unclouded, so clear are the astute when they hear the teachings.

Dhp 83

True persons give up everything, they don’t cajole for the things they desire. Though touched by sadness or happiness, the astute appear neither depressed nor elated.

Dhp 84

Never wish for success by unjust means, for your own sake or that of another, desiring children, wealth, or nation; rather, be virtuous, wise, and just.

Dhp 85

Few are those among humans who cross to the far shore. The rest just run around on the near shore.

Dhp 86

When the teaching is well explained, those who practice accordingly will cross over Death’s domain so hard to pass.

Dhp 87

Rid of dark qualities, an astute person should develop the bright. Leaving home behind for the seclusion so hard to enjoy,

Dhp 88

find delight there, having left behind sensual pleasures. With no possessions, an astute person would cleanse themselves of mental corruptions.

Dhp 89

Those whose minds are rightly developed in the awakening factors; who, letting go of attachments, delight in not grasping: with defilements ended, brilliant, they in this world are quenched.

Dhp 90

At journey’s end, rid of sorrow; everywhere free, all ties given up, no fever is found in them.

Dhp 91

The mindful apply themselves; they delight in no abode. Like a swan gone from the marsh, they leave home after home behind.

Dhp 92

Those with nothing stored up, who have understood their food, whose domain is the liberation of the signless and the empty: their path is hard to trace, like birds in the sky.

Dhp 93

One whose defilements have ended; who’s not attached to food; whose domain is the liberation of the signless and the empty: their track is hard to trace, like birds in the sky.

Dhp 94

Whose faculties have become serene, like horses tamed by a charioteer, who has abandoned conceit and defilements; the poised one is envied by even the gods.

Dhp 95

Undisturbed like the earth, true to their vows, steady as a post, like a lake clear of mud; such a one does not transmigrate.

Dhp 96

Their mind is peaceful, peaceful are their speech and deeds. Such a one is at peace, rightly freed through enlightenment.

Dhp 97

Lacking faith, a house-breaker, one who acknowledges nothing, purged of hope, they’ve wasted their chance: that is indeed the supreme person!

Dhp 98

Whether in village or wilderness, in a valley or the uplands, wherever the perfected ones live is a delightful place.

Dhp 99

Delightful are the wildernesses where no people delight. Those free of greed will delight there, not those who seek sensual pleasures.

Dhp 100

Better than a thousand meaningless sayings is a single meaningful saying, hearing which brings you peace.

Dhp 101

Better than a thousand meaningless verses is a single meaningful verse, hearing which brings you peace.

Dhp 102

Better than reciting a hundred meaningless verses is a single saying of Dhamma, hearing which brings you peace.

Dhp 103

The supreme conqueror is not he who conquers a million men in battle, but he who conquers a single man: himself.

Dhp 104

It is surely better to conquer oneself than all those other folk. When a person has tamed themselves, always living restrained,

Dhp 105

no god nor centaur, nor Māra nor Brahmā, can undo the victory of such a one.

Dhp 106

Rather than a thousand-fold sacrifice, every month for a hundred years, it’s better to honor for a single moment one who has developed themselves. That offering is better than the hundred year sacrifice.

Dhp 107

Rather than serve the sacred flame in the forest for a hundred years, it’s better to honor for a single moment one who has developed themselves. That offering is better than the hundred year sacrifice.

Dhp 108

Whatever sacrifice or offering in the world a seeker of merit may make for a year, none of it is worth a quarter of bowing to the upright.

Dhp 109

For one in the habit of bowing, always honoring the elders, four blessings grow: lifespan, beauty, happiness, and strength.

Dhp 110

Better to live a single day ethical and absorbed in meditation than to live a hundred years unethical and lacking immersion.

Dhp 111

Better to live a single day wise and absorbed in meditation than to live a hundred years witless and lacking immersion.

Dhp 112

Better to live a single day energetic and strong, than to live a hundred years lazy and lacking energy.

Dhp 113

Better to live a single day seeing rise and fall than to live a hundred years blind to rise and fall.

Dhp 114

Better to live a single day seeing the state free of death than to live a hundred years blind to the state free of death.

Dhp 115

Better to live a single day seeing the supreme teaching than to live a hundred years blind to the supreme teaching.

Dhp 116

Rush to do good, shield your mind from evil; for when you’re slow to do good, your thoughts delight in wickedness.

Dhp 117

If you do something bad, don’t do it again and again, don’t set your heart on it, for piling up evil is suffering.

Dhp 118

If you do something good, do it again and again, set your heart on it, for piling up goodness is joyful.

Dhp 119

Even the wicked see good things, so long as their wickedness has not ripened. But as soon as that wickedness ripens, then the wicked see wicked things.

Dhp 120

Even the good see wicked things, so long as their goodness has not ripened. But as soon as that goodness ripens, then the good see good things.

Dhp 121

Think not lightly of evil, that it won’t come back to you. The pot is filled with water falling drop by drop; the fool is filled with wickedness piled up bit by bit.

Dhp 122

Think not lightly of goodness, that it won’t come back to you. The pot is filled with water falling drop by drop; the sage is filled with goodness piled up bit by bit.

Dhp 123

Avoid wickedness, as a merchant with rich cargo and small escort would avoid a dangerous road, or one who loves life would avoid drinking poison.

Dhp 124

You can carry poison in your hand if it has no wound, for poison does not infect without a wound; nothing bad happens unless you do bad.

Dhp 125

Whoever wrongs a man who has done no wrong, a pure man who has not a blemish, the evil backfires on the fool, like fine dust thrown upwind.

Dhp 126

Some are born in a womb; evil-doers go to hell; the virtuous go to heaven; the undefiled become fully extinguished.

Dhp 127

Not in the sky, nor mid-ocean, nor hiding in a mountain cleft; you'll find no place in the world to escape your wicked deeds.

Dhp 128

Not in the sky, nor mid-ocean, nor hiding in a mountain cleft; you'll find no place in the world where you won't be vanquished by death.

Dhp 129

All tremble at the rod, all fear death. Treating others like oneself, neither kill nor incite to kill.

Dhp 130

All tremble at the rod, all love life. Treating others like oneself, neither kill nor incite to kill.

Dhp 131

Creatures love happiness, so if you harm them with a stick in search of your own happiness, after death you won’t find happiness.

Dhp 132

Creatures love happiness, so if you don’t hurt them with a stick in search of your own happiness, after death you will find happiness.

Dhp 133

Don’t speak harshly, they may speak harshly back. For aggressive speech is painful, and the rod may spring back on you.

Dhp 134

If you still yourself like a broken gong, you’re quenched and conflict-free.

Dhp 135

As a cowherd drives the cows to pasture with the rod, so too old age and death drive life from living beings.

Dhp 136

The fool does not understand the evil that they do. But because of those deeds, that dullard is tormented as if burnt by fire.

Dhp 137

One who violently attacks the peaceful and the innocent swiftly falls to one of ten bad states:

Dhp 138

harsh pain; loss; the breakup of the body; serious illness; mental distress;

Dhp 139

hazards from rulers; vicious slander; loss of kin; destruction of wealth;

Dhp 140

or else their home is consumed by fire. When their body breaks up, that witless person is reborn in hell.

Dhp 141

Not nakedness, nor matted hair, nor mud, nor fasting, nor lying on bare ground, nor wearing dust and dirt, or squatting on the heels, will cleanse a mortal not free of doubt.

Dhp 142

Dressed-up they may be, but if they live well—peaceful, tamed, committed to the spiritual path, having laid aside violence towards all creatures—they are a brahmin, an ascetic, a mendicant.

Dhp 143

Can a person constrained by conscience be found in the world? Who shies away from blame, like a fine horse from the whip?

Dhp 144

Like a fine horse under the whip, be keen and full of urgency. With faith, ethics, and energy, immersion, and investigation of principles, accomplished in knowledge and conduct, mindful, give up this vast suffering.

Dhp 145

While irrigators guide water, fletchers shape arrows, and carpenters carve timber—those true to their vows tame themselves.

Dhp 146

What is joy, what is laughter, when the flames are ever burning? Shrouded by darkness, would you not seek a light?

Dhp 147

See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all.

Dhp 148

This body is decrepit and frail, a nest of disease. This foul carcass falls apart, for life ends only in death.

Dhp 149

These dove-grey bones are tossed away like dried gourds in the autumn—what joy is there in such a sight?

Dhp 150

In this city built of bones, plastered with flesh and blood, old age and death are stashed away, along with conceit and contempt.

Dhp 151

Fancy chariots of kings wear out, and even this body gets old. But the teaching of the good never gets old; so the true and the good proclaim.

Dhp 152

A person of little learning ages like an ox—their flesh grows, but not their wisdom.

Dhp 153

Transmigrating through countless rebirths, I’ve journeyed without reward, searching for the house-builder; painful is birth again and again.

Dhp 154

I’ve seen you, house-builder! You won’t build a house again! Your rafters are all broken, your roof-peak is demolished. My mind, set on demolition, has reached the end of craving.

Dhp 155

When young they spurned the spiritual path and failed to earn any wealth. Now they languish like old cranes in a pond bereft of fish.

Dhp 156

When young they spurned the spiritual path and failed to earn any wealth. Now they lie like spent arrows, bemoaning over things past.

Dhp 157

If you’d only love yourself, you’d look after yourself right well. In one of the night’s three watches, an astute person would remain alert.

Dhp 158

The astute would avoid being corrupted by grounding themselves first of all in what is suitable, and only then instructing others.

Dhp 159

If one so acts as one instructs, the well-tamed would tame others, for the self is hard to tame, they say.

Dhp 160

Self is indeed the lord of self, for who else would be one’s lord? When one’s self is well-tamed, one gains a lord that’s rare indeed.

Dhp 161

For the evil that one does, born and produced in oneself, grinds down a fool, as diamond grinds a lesser gem.

Dhp 162

One choked by immorality, as a sal tree by a creeper, does to themselves what a foe only wishes.

Dhp 163

It’s easy to do bad things harmful to oneself, but good things that are helpful are the hardest things to do.

Dhp 164

On account of wicked views—scorning the guidance of the perfected ones, the noble ones living righteously—the idiot begets their own demise, like the bamboo bearing fruit.

Dhp 165

For it is by oneself that evil’s done, one is corrupted by oneself. It’s by oneself that evil’s not done, one is purified by oneself. Purity and impurity are personal matters, no one can purify another.

Dhp 166

Never neglect your own good for the sake of another, however great. Knowing well what's good for you, be intent upon your true goal.

Dhp 167

Don’t resort to lowly things, don’t abide in negligence, don’t resort to wrong views, don’t perpetuate the world.

Dhp 168

Get up, don’t be heedless, live by principle, with good conduct. For one of good conduct sleeps at ease, in this world and the next.

Dhp 169

Live by principle, with good conduct, don’t conduct yourself badly. For one of good conduct sleeps at ease, in this world and the next.

Dhp 170

Look upon the world as a bubble or a mirage, then the King of Death won’t see you.

Dhp 171

Come, see this world decked out like a fancy royal chariot. Here fools flounder, but the discerning are not chained.

Dhp 172

He who once was heedless, but turned to heedfulness, lights up the world like the moon freed from clouds.

Dhp 173

Someone whose bad deed is supplanted by the good, lights up the world, like the moon freed from clouds.

Dhp 174

Blind is the world, few are those who clearly see. Only a handful go to heaven, like a bird freed from a net.

Dhp 175

Swans fly by the sun’s path, psychic sages fly through space. The wise leave the world, having vanquished Māra and his mount.

Dhp 176

When a person, spurning the hereafter, transgresses in just one thing—lying—there is no evil they would not do.

Dhp 177

The miserly don’t ascend to heaven, it takes a fool to not praise giving. The wise celebrate giving, and so find happiness in the hereafter.

Dhp 178

The fruit of stream-entry is better than being the one king of the earth, than going to heaven, than lordship over all the world.

Dhp 179

He whose victory may not be undone, a victory unrivaled in all the world; by what track would you trace that Buddha, who leaves no track in his infinite range?

Dhp 180

Of craving, the weaver, the clinger, he has none: so where can he be traced? By what track would you trace that Buddha, who leaves no track in his infinite range?

Dhp 181

The wise intent on absorption, who love the peace of renunciation, the Buddhas, ever mindful, are envied by even the gods.

Dhp 182

It’s hard to gain a human birth; the life of mortals is hard; it’s hard to hear the true teaching; the arising of Buddhas is hard.

Dhp 183

Not to do any evil; to embrace the good; to purify one’s mind: this is the instruction of the Buddhas.

Dhp 184

Patient acceptance is the ultimate fervor. Extinguishment is the ultimate, say the Buddhas. No true renunciate injures another, nor does an ascetic hurt another.

Dhp 185

Not speaking ill nor doing harm; restraint in the monastic code; moderation in eating; staying in remote lodgings; commitment to the higher mind—this is the instruction of the Buddhas.

Dhp 186

Even if it were raining money, you’d not be sated in sensual pleasures. An astute person understands that sensual pleasures offer little gratification and much suffering.

Dhp 187

Thus they find no delight even in celestial pleasures. A disciple of the fully awakened Buddha delights in the ending of craving.

Dhp 188

So many go for refuge to mountains and forest groves, to tree-shrines in tended parks; those people are driven by fear.

Dhp 189

But such refuge is no sanctuary, it is no supreme refuge. By going to that refuge, you’re not released from suffering.

Dhp 190

One gone for refuge to the Buddha, to his teaching and to the Saṅgha, sees the four noble truths with right understanding:

Dhp 191

suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

Dhp 192

Such refuge is a sanctuary, it is the supreme refuge. By going to that refuge, you're released from all suffering.

Dhp 193

It’s hard to find a thoroughbred man they’re not born just anywhere. A family where that sage is born prospers in happiness.

Dhp 194

Happy, the arising of Buddhas! Happy, the teaching of Dhamma! Happy is the harmony of the Saṅgha, and the striving of the harmonious is happy.

Dhp 195

When a person venerates the worthy—the Buddha or his disciple, who have transcended proliferation, and have left behind grief and lamentation,

Dhp 196

quenched, fearing nothing from any quarter—the merit of one venerating such as these, cannot be calculated by anyone, saying it is just this much.

Dhp 197

Let us live so very happily, loving among the hostile. Among hostile people, let us live with love.

Dhp 198

Let us live so very happily, healthy among the ailing. Among ailing people let us live healthily.

Dhp 199

Let us live so very happily, content among the greedy. Among greedy people, let us live content.

Dhp 200

Let us live so very happily, we who have nothing. We shall feed on rapture, like the gods of streaming radiance.

Dhp 201

Victory breeds enmity; the defeated sleep badly. The peaceful sleep at ease, having left victory and defeat behind.

Dhp 202

There is no fire like greed, no crime like hate, no suffering like the aggregates, no bliss beyond peace.

Dhp 203

Hunger is the worst illness, conditions are the worst suffering, For one who truly knows this, extinguishment is the ultimate happiness.

Dhp 204

Freedom from disease is the ultimate blessing; contentment, the ultimate wealth; trust is the ultimate family; extinguishment, the ultimate happiness.

Dhp 205

Having drunk the nectar of seclusion and the nectar of peace—free of stress, free of evil, drink the joyous nectar of truth.

Dhp 206

It’s good to see the noble ones, staying with them is always good. Were you not to see fools, you’d always be happy.

Dhp 207

For one who consorts with fools grieves long. Painful is dwelling with fools, like being stuck with your enemy. Happy is dwelling with a sage, like meeting with your kin.

Therefore: A sage, wise and learned, a mammoth of virtue, true to their vows, noble: follow a true and intelligent person such as this, as the moon tracks the path of the stars.

Dhp 209

Applying yourself where you ought not, neglecting what you should be doing, forgetting your goal, you cling to what you hold dear, jealous of those devoted to their own goal.

Dhp 210

Don’t ever get too close to those you like or dislike. For not seeing the liked is suffering, and so is seeing the disliked.

Dhp 211

Therefore don’t hold anything dear, for it’s bad to lose those you love. No ties are found in they who hold nothing loved or loathed.

Dhp 212

Sorrow springs from what we hold dear, fear springs from what we hold dear; one free from holding anything dear has no sorrow, let alone fear.

Dhp 213

Sorrow springs from attachment, fear springs from attachment; one free from attachment has no sorrow, let alone fear.

Dhp 214

Sorrow springs from relishing, fear springs from relishing; one free from relishing has no sorrow, let alone fear.

Dhp 215

Sorrow springs from desire, fear springs from desire; one free from desire has no sorrow, let alone fear.

Dhp 216

Sorrow springs from craving, fear springs from craving; one free from craving has no sorrow, let alone fear.

Dhp 217

One accomplished in virtue and vision, firm in principle, and truthful, doing oneself what ought be done: that’s who the people love.

Dhp 218

One eager to realize the ineffable would be filled with awareness. Their mind not bound to pleasures of sense, they’re said to be heading upstream.

Dhp 219

When a man returns safely after a long time spent abroad, family, friends, and loved ones celebrate his return.

Dhp 220

Just so, when one who has done good goes from this world to the next, their good deeds receive them there, as family welcomes home one they love.

Dhp 221

Give up anger, get rid of conceit, and escape every fetter. Sufferings don’t befall one who has nothing, not clinging to name and form.

Dhp 222

When anger surges like a lurching chariot, keep it in check. That’s what I call a charioteer; others just hold the reins.

Dhp 223

Defeat anger with kindness, villainy with virtue, stinginess with giving, and lies with truth.

Dhp 224

Speak the truth, do not be angry, and give when asked, if only a little. By these three means, you may enter the presence of the gods.

Dhp 225

Those harmless sages, always restrained in body, go to the imperishable state, where there is no sorrow.

Dhp 226

Always wakeful, practicing night and day, focused only on quenching, their defilements come to an end.

Dhp 227

It’s always been like this, it’s not just today. They blame you when you’re silent, they blame you when you speak a lot, and even when you speak just right: no-one in the world escapes blame.

Dhp 228

There never was, nor will be, nor is there today, someone who is wholly praised or wholly blamed.

Dhp 229

If, after watching them day in day out, discerning people praise that sage of impeccable conduct, endowed with ethics and wisdom;

Dhp 230

like a pendant of river gold, who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they’re praised.

Dhp 231

Guard against ill-tempered deeds, be restrained in body. Giving up bad bodily conduct, conduct yourself well in body.

Dhp 232

Guard against ill-tempered words, be restrained in speech. Giving up bad verbal conduct, conduct yourself well in speech.

Dhp 233

Guard against ill-tempered thoughts, be restrained in mind. Giving up bad mental conduct, conduct yourself well in mind.

Dhp 234

A sage is restrained in body restrained also in speech, in thought, too, they are restrained: they are restrained in every way.

Dhp 235

Today you’re like a withered leaf, Yama’s men await you. You stand at the departure gates, yet you have no supplies for the road.

Dhp 236

Make an island of yourself! Swiftly strive, learn to be wise! Purged of stains, flawless, you’ll go to the divine realm of the noble ones.

Dhp 237

You’ve journeyed the stages of life, and now you set out to meet Yama. Along the way there’s nowhere to stay, yet you have no supplies for the road.

Dhp 238

Make an island of yourself! Swiftly strive, learn to be wise! Purged of stains, flawless, you’ll not come again to rebirth and old age.

Dhp 239

A smart person would purge their own stains gradually, bit by bit, moment by moment, like a smith smelting silver.

Dhp 240

It is the rust born on the iron that eats away the place it arose. And so it is their own deeds that lead the overly-ascetic to a bad place.

Dhp 241

Not reciting is the stain of hymns. The stain of houses is neglect. Laziness is the stain of beauty. A guard’s stain is negligence.

Dhp 242

Misconduct is a woman’s stain. A giver’s stain is stinginess. Bad qualities are a stain in this world and the next.

Dhp 243

But a worse stain than these is ignorance, the worst stain of all. Having given up that stain, be without stains, mendicants!

Dhp 244

Life is easy for the shameless. With all the rude courage of a crow, they live pushy, rude, and corrupt.

Dhp 245

Life is hard for the conscientious, always seeking purity, neither clinging nor rude, pure of livelihood and discerning.

Dhp 246

Take anyone in this world who kills living creatures, speaks falsely, steals, commits adultery,

Dhp 247

and indulges in drinking alcohol and liquor. Right here they dig up the root of their own self.

Dhp 248

Know this, good sir: they are unrestrained and wicked. Don’t let greed and hate subject you to pain for long.

Dhp 249

The people give according to their faith, according to their confidence. If you get upset over that, over other’s food and drink, you’ll not, by day or by night, become immersed in samādhi.

Dhp 250

Those who have cut that out, dug it up at the root, eradicated it, they will, by day or by night, become immersed in samādhi.

Dhp 251

There is no fire like greed, no crime like hate, no net like delusion, no river like craving.

Dhp 252

It’s easy to see the faults of others, hard to see one’s own. For the faults of others are tossed high like chaff, while one’s own are hidden, as a cheat hides a bad hand.

Dhp 253

When you look for the flaws of others, always finding fault, your defilements only grow, you’re far from ending defilements.

Dhp 254

In the sky there is no track, there’s no true ascetic outside here. People enjoy proliferation, the Realized Ones are free of proliferation.

Dhp 255

In the sky there is no track, there’s no true ascetic outside here. No conditions last forever, the Awakened Ones are not shaken.

Dhp 256

You don’t become just by passing hasty judgment. An astute person evaluates both what is pertinent and what is irrelevant.

Dhp 257

A wise one judges others without haste, justly and impartially; that guardian of the law is said to be just.

Dhp 258

You’re not an astute scholar just because you speak a lot. One who is secure, free of enmity and fear, is said to be astute.

Dhp 259

You’re not one who has memorized the teaching just because you recite a lot. Someone who directly sees the teaching after hearing only a little is truly one who has memorized the teaching, for they can never forget it.

Dhp 260

You don’t become a senior by getting some grey hairs; for one ripe only in age, is said to have aged in vain.

Dhp 261

One who has truth and principle, harmlessness, restraint, and self-control, that wise one, purged of stains, is said to be a senior.

Dhp 262

Not by mere eloquence, or a beautiful complexion does a person become holy, if they’re jealous, stingy, and devious.

Dhp 263

But if they’ve cut that out, dug it up at the root, eradicated it, that wise one, purged of vice, is said to be holy.

Dhp 264

A liar and breaker of vows is no ascetic just because they shave their head. How on earth can one be an ascetic who’s full of desire and greed?

Dhp 265

One who stops all wicked deeds, great and small, because of stopping wicked deeds is said to be an ascetic.

Dhp 266

You don’t become a mendicant just by begging from others. One who has undertaken domestic duties has not yet become a mendicant.

Dhp 267

But one living a spiritual life, who has banished both merit and evil, who wanders having appraised the world, is said to be a mendicant.

Dhp 268

You don’t become a sage by silence, while still confused and ignorant. The astute one holds up the scales, taking only the best,

Dhp 269

and rejecting the bad; a sage becomes a sage by measuring. One who measures good and bad in the world, is thereby said to be a sage.

Dhp 270

You don’t become a noble one by harming living beings. One harmless towards all living beings is said to be a noble one.

Dhp 271

Not by precepts and observances, nor by much learning, nor by meditative immersion, nor by living in seclusion,

Dhp 272

do I experience the bliss of renunciation not frequented by ordinary people. A mendicant cannot rest confident without attaining the end of defilements.

Dhp 273

Of paths, the eightfold is the best; of truths, the four statements; dispassion is the best of things, and the Clear-eyed One is the best of humans.

Dhp 274

This is the path, there is no other for the purification of vision. You all must practice this, it is the way to baffle Māra.

Dhp 275

When you all are practicing this, you will make an end of suffering. I have explained the path to you for extracting the thorn with wisdom.

Dhp 276

You yourselves must do the work, the Realized Ones just show the way. Meditators practicing absorption are released from Māra’s bonds.

Dhp 277

All conditions are impermanent—when this is seen with wisdom, one grows disillusioned with suffering: this is the path to purity.

Dhp 278

All conditions are suffering—when this is seen with wisdom, one grows disillusioned with suffering: this is the path to purity.

Dhp 279

All things are not-self—when this is seen with wisdom, one grows disillusioned with suffering: this is the path to purity.

Dhp 280

They don’t get going when it’s time to start; they’re young and strong, but given to sloth.
Their mind depressed in sunken thought, lazy and slothful, they can’t discern the path.

Dhp 281

Guarded in speech, restrained in mind, doing no unskillful bodily deed. Purify these three ways of performing deeds, and win the path known to seers.

Dhp 282

From meditation springs wisdom, without meditation, wisdom ends. Knowing these two paths—of progress and decline— you should conduct yourself so that wisdom grows.

Dhp 283

Cut down the jungle, not just a tree; from the jungle springs fear. Having cut down jungle and vine, be free of jungles, mendicants!

Dhp 284

So long as the vine, no matter how small, that ties a man to women is not cut, his mind remains trapped, like a calf suckling its mother.

Dhp 285

Cut out fondness for oneself, like plucking an autumn lotus. Foster only the path to peace, the quenching the Holy One taught.

Dhp 286

“Here I will stay for the rains; here for winter, here the summer”; thus the fool thinks, not realizing the danger.

Dhp 287

As a mighty flood sweeps away a sleeping village, death steals away a man who dotes on children and cattle, his mind caught up in them.

Dhp 288

Children provide you no shelter, nor does father, nor relatives. When you’re seized by the terminator, there’s no shelter in family.

Dhp 289

Knowing the reason for this, astute, and ethically restrained, one would quickly clear the path that leads to extinguishment.

Dhp 290

If by giving up material happiness one sees abundant happiness, a wise one would give up material happiness, seeing the abundant happiness.

Dhp 291

Some seek their own happiness by imposing suffering on others. Living intimate with enmity, they’re not freed from enmity.

Dhp 292

They disregard what should be done, and do what should not be done. For the insolent and the negligent, their defilements only grow.

Dhp 293

Those that have properly undertaken constant mindfulness of the body, don’t cultivate what should not be done, but always do what should be done. Mindful and aware, their defilements come to an end.

Dhp 294

Having slain mother and father, and two aristocratic kings, and having wiped out the kingdom with its tax collector, the brahmin walks on without worry.

Dhp 295

Having slain mother and father, and two prosperous kings, and a tiger as the fifth, the brahmin walks on without worry.

Dhp 296

The disciples of Gotama always wake up refreshed, who day and night constantly recollect the Buddha.

Dhp 297

The disciples of Gotama always wake up refreshed, who day and night constantly recollect the teaching.

Dhp 298

The disciples of Gotama always wake up refreshed, who day and night constantly recollect the Saṅgha.

Dhp 299

The disciples of Gotama always wake up refreshed, who day and night are constantly mindful of the body.

Dhp 300

The disciples of Gotama always wake up refreshed, whose minds day and night delight in harmlessness.

Dhp 301

The disciples of Gotama always wake up refreshed, whose minds day and night delight in meditation.

Dhp 302

Going forth is hard, it’s hard to be happy; life at home is hard too, and painful, it’s painful to stay when you’ve nothing in common. A traveler is a prey to pain, so don’t be a traveler, don’t be prey to pain.

Dhp 303

One who is faithful, accomplished in ethics, blessed with fame and wealth, is honored in whatever place they frequent.

Dhp 304

The good shine from afar, like the Himalayan peaks, but the wicked are not seen, like arrows scattered in the night.

Dhp 305

Sitting alone, sleeping alone, tirelessly wandering alone; one who tames themselves alone would delight within a forest.

Dhp 306

A liar goes to hell, as does one who denies what they did. Both are equal in the hereafter, those men of base deeds.

Dhp 307

Many who wrap their necks in ocher robes are unrestrained and wicked. Being wicked, they are reborn in hell due to their bad deeds.

Dhp 308

It’d be better for the immoral and unrestrained to eat an iron ball, scorching, like a burning flame, than to eat the nation’s alms.

Dhp 309

Four things befall a heedless man who sleeps with another’s wife: wickedness, poor sleep, ill-repute, and rebirth in hell.

Dhp 310

He accrues wickedness and is reborn in a bad place, all so a frightened couple may snatch a moment’s pleasure, for which rulers impose a heavy punishment. That’s why a man should not sleep with another’s wife.

Dhp 311

When kusa grass is wrongly grasped it only cuts the hand. So too, the ascetic life, when wrongly taken, drags you to hell.

Dhp 312

Any lax act, any corrupt observance, or suspicious spiritual life, is not very fruitful.

Dhp 313

If one is to do what should be done, one should staunchly strive. For the life gone forth when laxly led just stirs up dust all the more.

Dhp 314

A bad deed is better left undone, for it will plague you later on. A good deed is better done, one that does not plague you.

Dhp 315

As a frontier city is guarded inside and out, so you should ward yourselves—don’t let the moment pass you by. For if you miss your moment you’ll grieve when sent to hell.

Dhp 316

Unashamed of what is shameful, ashamed of what is not shameful; beings who uphold wrong view go to a bad place.

Dhp 317

Seeing danger where there is none, and blind to the actual danger, beings who uphold wrong view go to a bad place.

Dhp 318

Seeing fault where there is none, and blind to the actual fault, beings who uphold wrong view go to a bad place.

Dhp 319

Knowing a fault as a fault and the faultless as faultless, beings who uphold right view go to a good place.

Dhp 320

Like an elephant struck with arrows in battle, I shall put up with abuse, for so many folk are badly behaved.

Dhp 321

The well-tamed beast is the one led to the crowd; the tamed elephant’s the one the king mounts; the tamed person who endures abuse is the best of human beings.

Dhp 322

Those who have tamed themselves are better than fine tamed mules, thoroughbreds from Sindh, or giant tuskers.

Dhp 323

For not on those mounts would you go to the untrodden place, whereas, with the help of one whose self is well tamed, you go there, tamed by the tamed.

Dhp 324

The tusker named Dhanapāla is musky in rut, hard to control. Bound, he eats not a bite, for he misses the elephant forest.

Dhp 325

One who gets drowsy from overeating, fond of sleep, rolling round the bed like a great hog stuffed with grain: that idiot is reborn again and again.

Dhp 326

In the past my mind wandered how it wished, where it liked, as it pleased. Now I’ll carefully guide it, as a trainer with a hook guides a rutting elephant.

Dhp 327

Delight in diligence! Take good care of your mind! Pull yourself out of this pit, like an elephant sunk in a bog.

Dhp 328

If you find an alert companion, a wise and virtuous friend, then, overcoming all adversities, wander with them, joyful and mindful.

Dhp 329

If you find no alert companion, no wise and virtuous friend, then, like a king who flees his conquered realm, wander alone like a tusker in the wilds.

Dhp 330

It’s better to wander alone, there’s no fellowship with fools. Wander alone and do no wrong, at ease like a tusker in the wilds.

Dhp 331

A friend in need is a blessing; it’s a blessing to be content with whatever; good deeds are a blessing at the end of life, and giving up all suffering is a blessing.

Dhp 332

In this world it’s a blessing to serve one’s mother and one’s father. And it’s a blessing also to serve ascetics and brahmins.

Dhp 333

It’s a blessing to keep precepts until you grow old; a blessing to be grounded in faith; the getting of wisdom’s a blessing; and it’s a blessing to avoid doing wrong.

Dhp 334

When a person lives heedlessly, craving grows in them like a camel’s foot creeper. They jump from life to life, like a monkey greedy for fruit in a forest grove.

Dhp 335

Whoever is beaten by this wretched craving, this attachment to the world, their sorrow grows, like grass in the rain.

Dhp 336

But whoever prevails over this wretched craving, so hard to get over in the world, their sorrows fall from them, like a drop from a lotus-leaf.

Dhp 337

I say this to you, good people, all those who have gathered here: dig up the root of craving, as you'd dig up grass in search of roots. Don't let Māra break you again and again, like a stream breaking a reed.

Dhp 338

A tree grows back even when cut down, so long as its roots are healthy; suffering springs up again and again, so long as the tendency to craving is not pulled out.

Dhp 339

A person of low views in whom the thirty-six streams that flow to pleasure are mighty, is swept away by lustful thoughts.

Dhp 340

The streams flow everywhere; a weed springs up and remains. Seeing this weed that has been born, cut the root with wisdom.

Dhp 341

A persons’s joys flow from senses and cravings. Seekers of happiness, bent on pleasure, continue to be reborn and grow old.

Dhp 342

People governed by thirst, crawl about like a trapped rabbit. Bound and fettered, for a long time they return to pain time and again.

Dhp 343

People governed by thirst, crawl about like a trapped rabbit. That’s why one who longs for dispassion should dispel thirst.

Dhp 344

Rejecting the household jungle, they set out for the real jungle, then they run right back to the jungle they left behind. Just look at this person! Freed, they run to bondage.

Dhp 345

The wise say that shackle is not strong that’s made of iron, wood, or knots. But obsession with jeweled earrings, concern for your partners and children:

Dhp 346

this, say the wise, is a strong shackle dragging the indulgent down, hard to escape. Having cut this one too they go forth, unconcerned, having given up sensual pleasures.

Dhp 347

Besotted by lust they fall into the stream, like a spider caught in the web she wove. The wise proceed, having cut this one too, unconcerned, having given up all suffering.

Dhp 348

Let go of the past, let go of the future, let go of the present, having gone beyond rebirth.
With your heart freed in every respect, you'll not come again to rebirth and old age.

Dhp 349

For a person churned by thoughts, very lustful, focusing on beauty, their craving grows and grows, tying them with a stout bond.

Dhp 350

But one who loves to calm their thoughts, developing perception of ugliness, ever mindful, will surely eliminate that craving, cutting off the bonds of Māra.

Dhp 351

One who is confident, unafraid, rid of craving, free of blemish, having struck down the arrows flying to future lives, this bag of bones is their last.

Dhp 352

Rid of craving, free of grasping, expert in the interpretation of terms, knowing the correct structure and sequence of syllables, they are said to be one who bears their final body, one of great wisdom, a great person.

Dhp 353

I am the champion, the knower of all, unsullied in the midst of all things. I’ve given up all, freed in the ending of craving. Since I know for myself, whose follower should I be?

Dhp 354

The gift of the teaching surmounts all other gifts; the taste of the teaching surmounts all other tastes; the joy of the teaching surmounts all other joys; the ending of craving surmounts all suffering.

Dhp 355

Riches ruin an idiot, but not a seeker of the far shore. From craving for wealth, an idiot ruins themselves and others.

Dhp 356

Weeds are the bane of crops, but greed is these folk’s bane. That’s why a gift to one rid of greed is so very fruitful.

Dhp 357

Weeds are the bane of crops, but hate is these folk’s bane. That’s why a gift to one rid of hate is so very fruitful.

Dhp 358

Weeds are the bane of crops, but delusion is these folk’s bane. That’s why a gift to one rid of delusion is so very fruitful.

Dhp 359

Weeds are the bane of crops, but desire is these folk’s bane. That’s why a gift to one rid of desire is so very fruitful.

Dhp 360

Restraint of the eye is good; good is restraint of the ear; restraint of the nose is good; good is restraint of the tongue.

Dhp 361

Restraint of the body is good; good is restraint of speech; restraint of mind is good; everywhere, restraint is good. The mendicant restrained everywhere is released from suffering.

Dhp 362

One restrained in hand and foot, and in speech, the supreme restraint; happy inside, serene, solitary, content, I call a mendicant.

Dhp 363

When a mendicant of restrained mouth, thoughtful in counsel, not restless, explains the text and its meaning, their words are sweet.

Dhp 364

Delighting in the teaching, enjoying the teaching, contemplating the teaching, a mendicant who recollects the teaching doesn’t decline in the true teaching.

Dhp 365

A well-off mendicant ought not look down on others, nor should they be envious. A mendicant who envies others does not achieve immersion.

Dhp 366

If a mendicant is poor in offerings, the well-to-do ought not look down on them. For the gods indeed praise them, who are tireless and pure of livelihood.

Dhp 367

One who has no sense of ownership in the whole realm of name and form, who does not grieve for that which is not, is said to be a mendicant.

Dhp 368

A mendicant who meditates on love, devoted to the Buddha’s teaching, would realize the peaceful state, the blissful stilling of conditions.

Dhp 369

Bail out this boat, mendicant! When bailed out it will float lightly. Having cut off desire and hate, you shall reach quenching.

Dhp 370

Five to cut, five to drop, and five more to develop. When a mendicant slips five chains they’re said to have crossed the flood.

Dhp 371

Practice absorption, don’t be negligent! Don’t let the mind delight in the senses! Don’t heedlessly swallow a hot iron ball! And when it burns, don’t cry, “Oh, the pain!”

Dhp 372

No absorption for one without wisdom, no wisdom for one without absorption. But one with absorption and wisdom—they have truly drawn near to extinguishment.

Dhp 373

A mendicant who enters an empty hut with mind at peace finds a superhuman delight as they rightly discern the Dhamma.

Dhp 374

Whenever they are mindful of the rise and fall of the aggregates, they feel rapture and joy: that is freedom from death for one who knows.

Dhp 375

This is the very start of the path for a wise mendicant: guarding the senses, contentment, and restraint in the monastic code.

Dhp 376

Mix with spiritual friends, who are tireless and pure of livelihood. Share what you have with others, being skillful in your conduct. And when you’re full of joy, you’ll make an end to suffering.

Dhp 377

As a jasmine sheds its withered flowers, O mendicants, cast off greed and hate.

Dhp 378

Calm in body, calm in speech, peaceful and serene; a mendicant who’s spat out the world’s bait is said to be one at peace.

Dhp 379

Urge yourself on, reflect on yourself. A mendicant self-controlled and mindful will always dwell in happiness.

Dhp 380

Self is indeed the lord of self, for who else would be one’s lord? Self is indeed the home of self, so restrain yourself, as a merchant his thoroughbred steed.

Dhp 381

A monk full of joy trusting in the Buddha’s teaching, would realize the peaceful state, the blissful stilling of conditions.

Dhp 382

A young mendicant devoted to the Buddha’s teaching, lights up the world, like the moon freed from a cloud.

Dhp 383

Strive and cut the stream! Dispel sensual pleasures, brahmin. Knowing the ending of conditions, know the uncreated, brahmin.

Dhp 384

When a brahmin has gone beyond two things, then they consciously make an end of all fetters.

Dhp 385

One for whom there is no crossing over or crossing back, or crossing over and back;
stress-free, detached, that’s who I call a brahmin.

Dhp 386

Absorbed, rid of hopes, their task completed, without defilements, arrived at the highest goal: that’s who I call a brahmin.

Dhp 387

The sun blazes by day, the moon glows at night, the aristocrat shines in armor, and the brahmin shines in absorption. But all day and all night, the Buddha shines with glory.

Dhp 388

A brahmin’s so-called since they’ve banished evil, an ascetic’s so-called since they live a serene life. One who has renounced all stains is said to be a “renunciant”.

Dhp 389

One should never strike a brahmin, nor should a brahmin retaliate. Woe to the one who hurts a brahmin, and woe for the one who retaliates.

Dhp 390

Nothing is better for a brahmin than to hold their mind back from attachment. As cruelty in the mind gradually subsides, suffering also subsides.

Dhp 391

Who does nothing wrong by body, speech or mind, restrained in these three respects, that’s who I call a brahmin.

Dhp 392

You should graciously honor the one from whom you learn the Dhamma taught by the awakened Buddha, as a brahmin honors the sacred flame.

Dhp 393

Not by matted hair or family, or birth is one a brahmin. Those who have truth and principle: they are pure, they are brahmins.

Dhp 394

Why the matted hair, you fool, and why the skin of deer? The tangle is inside you, yet you polish up your outsides.

Dhp 395

A person who wears robes of rags, lean, their limbs showing veins, meditating alone in the forest, that’s who I call a brahmin.

Dhp 396

I don’t call someone a brahmin after the mother’s womb they’re born from. If they still have attachments, they’re just someone who says “mister”. Having nothing, taking nothing: that’s who I call a brahmin.

Dhp 397

Having cut off all fetters they have no anxiety. They’ve slipped their chains and are detached: that’s who I call a brahmin.

Dhp 398

They’ve cut the strap and harness, the reins and bridle too, with cross-bar lifted, they’re awakened: that’s who I call a brahmin.

Dhp 399

Abuse, killing, caging: they endure these without anger. Patience is their powerful army: that’s who I call a brahmin.

Dhp 400

Not irritable or stuck up, dutiful in precepts and observances, tamed, bearing their final body: that’s who I call a brahmin.

Dhp 401

Like water from a lotus leaf, like a mustard seed off a pin-point, sensual pleasures slip off them: that’s who I call a brahmin.

Dhp 402

They understand for themselves the end of suffering in this life; with burden put down, detached: that’s who I call a brahmin.

Dhp 403

Deep in wisdom, intelligent, expert in what is the path and what is not the path; arrived at the highest goal: that’s who I call a brahmin.

Dhp 404

mixing with neither householders nor the homeless. A migrant with no shelter, few in wishes: that’s who I call a brahmin.

Dhp 405

They’ve laid aside violence against creatures firm and frail; not killing or making others kill: that’s who I call a brahmin.

Dhp 406

Not fighting among those who fight, extinguished among those who are armed, not taking among those who take: that’s who I call a brahmin.

Dhp 407

They’ve discarded greed and hate, along with conceit and contempt, like a mustard seed off the point of a pin: that’s who I call a brahmin.

Dhp 408

The words they utter are sweet, informative, and true, and don’t offend anyone: that’s who I call a brahmin.

Dhp 409

They don’t steal anything in the world, long or short, fine or coarse, beautiful or ugly: that’s who I call a brahmin.

Dhp 410

They have no hope in this world or the next. with no need for hope, detached: that’s who I call a brahmin.

Dhp 411

They have no clinging, knowledge has freed them of indecision, they’ve plunged into freedom from death: that’s who I call a brahmin.

Dhp 412

They’ve escaped clinging to both good and bad deeds; sorrowless, stainless, pure: that’s who I call a brahmin.

Dhp 413

Pure as the spotless moon, clear and undisturbed, they’ve ended delight and future lives: that’s who I call a brahmin.

Dhp 414

They’ve got past this grueling swamp of delusion, transmigration. Meditating in stillness, free of indecision, they have crossed over to the far shore. They’re extinguished by not grasping: that’s who I call a brahmin.

Dhp 415

They’ve given up sensual stimulations, and have gone forth from lay life; they’ve ended rebirth in the sensual realm: that’s who I call a brahmin.

Dhp 416

They’ve given up craving, and have gone forth from lay life; they’ve ended craving to be reborn: that’s who I call a brahmin.

They’ve given up craving, and have gone forth from lay life; they’ve ended craving to be reborn: that’s who I call a brahmin.

Dhp 417

They’ve thrown off the human yoke, and slipped out of the heavenly yoke; unyoked from all yokes: that’s who I call a brahmin.

Dhp 418

Giving up discontent and desire, they’re cooled and free of attachments; a hero, master of the whole world: that’s who I call a brahmin.

Dhp 419

They know the passing away and rebirth of all beings; unattached, holy, awakened: that’s who I call a brahmin.

Dhp 420

Gods, centaurs, and humans don’t know their destiny; the perfected ones with defilements ended: that’s who I call a brahmin.

Dhp 421

They have nothing before or after, or even in between. Having nothing, taking nothing: that’s who I call a brahmin.

Dhp 422

Leader of the herd, excellent hero, great seer and victor; unstirred, washed, awakened:
that’s who I call a brahmin.

Dhp 423

They know their past lives, seeing heaven and places of loss, and have attained the end of rebirth; that sage who has perfect insight, at the summit of spiritual perfection: that’s who I call a brahmin.

The Sayings of the Dhamma are completed.

Ud - Udāna

Ud 1.1

Ud 1.1
Upon Awakening (1st)
Paṭhamabodhisutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the first part of the night, he carefully applied the mind to dependent origination in forward order:

“When this exists, that is; due to the arising of this, that arises. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear to the keen, meditating brahmin, his doubts are dispelled, since he understands each thing and its cause.”

Ud 1.2

Ud 1.2
Upon Awakening (2nd)
Dutiyabodhisutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the second part of the night, he carefully applied the mind to dependent origination in reverse order:

“When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: When ignorance ceases, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear to the keen, meditating brahmin, his doubts are dispelled, since he’s known the end of conditions.”

Ud 1.3

Ud 1.3
Upon Awakening (3rd)
Tatiyabodhisutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion. In the last part of the night, he carefully applied the mind to dependent origination in forward and reverse order:

“When this exists, that is; due to the arising of this, that arises. When this doesn’t exist, that is not; due to the cessation of this, that ceases. That is: Ignorance is a condition for choices. Choices are a condition for consciousness. Consciousness is a condition for name and form. Name and form are conditions for the six sense fields. The six sense fields are conditions for contact. Contact is a condition for feeling. Feeling is a condition for craving. Craving is a condition for grasping. Grasping is a condition for continued existence. Continued existence is a condition for rebirth. Rebirth is a condition for old age and death, sorrow, lamentation, pain, sadness, and distress to come to be. That is how this entire mass of suffering originates.

When ignorance fades away and ceases with nothing left over, choices cease. When choices cease, consciousness ceases. When consciousness ceases, name and form cease. When name and form cease, the six sense fields cease. When the six sense fields cease, contact ceases. When contact ceases, feeling ceases. When feeling ceases, craving ceases. When craving ceases, grasping ceases. When grasping ceases, continued existence ceases. When continued existence ceases, rebirth ceases. When rebirth ceases, old age and death, sorrow, lamentation, pain, sadness, and distress cease. That is how this entire mass of suffering ceases.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“When things become clear to the keen, meditating brahmin, he remains, scattering Māra’s army, as the sun lights up the sky.”

Ud 1.4

Ud 1.4
Whiny
Huṁhuṅkasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the goatherd's banyan tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom. When seven days had passed, the Buddha emerged from that state of immersion.

Then a certain brahmin of the whiny sort went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he stood to one side, and said, "Mister Gotama, how do you define a brahmin? And what are the things that make one a brahmin?"

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A brahmin who has banished bad qualities—not whiny, not stained, but self-controlled, a complete knowledge master who has completed the spiritual journey—may rightly proclaim the brahmin doctrine, not proud of anything in the world."

Ud 1.5

Ud 1.5
The Brahmin
Brāhmaṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a number of senior monks approached the Buddha—Venerables Sāriputta, Mahāmoggallāna, Mahākassapa, Mahākaccāna, Mahākoṭṭhita, Mahākappina, Mahācunda, Anuruddha, Revata, and Nanda.

The Buddha saw them coming off in the distance, and addressed the mendicants: "These, mendicants, are brahmins coming! These are brahmins coming!" When he said this, a certain mendicant who was brahmin by birth asked the Buddha, "Sir, how do you define a brahmin? And what are the things that make one a brahmin?"

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Having banished bad qualities, those who live always mindful, with fetters ended, awakened, they are the world's true brahmins."

Ud 1.6

Ud 1.6
With Mahākassapa
Mahākassapasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave, and he was sick, suffering, gravely ill. Then after some time he recovered from that illness. It occurred to him, "Why not enter Rājagaha for almsfood?"

Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa refused those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms. He went to the streets of the poor, the destitute, and the weavers. The Buddha saw him wandering for alms in the streets of the poor, the destitute, and the weavers.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"The stranger, providing for no other, tamed, consolidated in the core, with defilements ended and flaws purged: that's who I call a brahmin."

Ud 1.7

Ud 1.7
At Ajakalāpaka
Ajakalāpakasutta

So I have heard. At one time the Buddha was staying in Pāvā at the Ajakalāpaka Tree-shrine, the haunt of the native spirit Ajakalāpaka. Now at that time the Buddha was meditating in the open during the dark of night, while a gentle rain drizzled down. Then Ajakalāpaka, wanting to make the Buddha feel fear, terror, and goosebumps, approached him, and while not far away yelled three times, “Grr! Arrgh!” Then he added, “Now that’s a goblin for you, ascetic!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“When a brahmin gets over their own issues, they transcend this goblin and his grunts.”

Ud 1.8

Ud 1.8
With Saṅgāmaji
Saṅgāmajisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time around Venerable Saṅgāmaji had arrived at Sāvatthī to see the Buddha. His former wife heard that he had arrived, and went to the Jetavana, taking their boy.

Now at that time Venerable Saṅgāmaji was sitting at the root of a tree for the day's meditation. Then his former wife went up to him and said, "Ascetic, please raise this little boy." When she said this, Saṅgāmaji kept silent.

For a second time she said, "Ascetic, please raise this little boy." For a second time, Saṅgāmaji kept silent.

For a third time she said, "Ascetic, please raise this little boy." For a third time, Saṅgāmaji kept silent.

Then she put down the boy in front of Saṅgāmaji, saying, "This is your child, ascetic. Please raise him."

But Saṅgāmaji neither looked at the boy nor spoke to him. Then his former wife went a little distance away. Looking back, she saw Saṅgāmaji ignoring the boy, and thought, "This ascetic doesn't even want his child." She returned to pick up the boy, then left. With clairvoyance that is purified and superhuman, the Buddha saw how Saṅgāmaji's former wife went back for the child.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"When she came he was not glad, when she left he did not grieve. Victorious in battle, freed from chains, that's who I call a brahmin."

Ud 1.9

Ud 1.9
Dreadlocked Ascetics
Jaṭilasutta

So I have heard. At one time the Buddha was staying near Gayā on Gayā Head. Now at that time—during the cold spell when the snow falls in the January winter—many dreadlocked ascetics plunged in and out of the Gayā river. Plunging and showering, they served the sacred flame, thinking: “Through this there is purity.”

The Buddha saw them plunging in and out.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Purity doesn’t come from water, no matter how many people bathe there. One who has truth and principle, they are pure, they are brahmins.”

Ud 1.10

Ud 1.10
With Bāhiya
Bāhiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Bāhiya of the Bark Cloth was residing by Suppāraka on the ocean shore, where he was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. Then as he was in private retreat this thought came to his mind, "I am one of those in the world who are perfected or on the path to perfection."

Then a deity who was a former relative of Bāhiya, having compassion and wanting what's best for him, approached him and said: "Bāhiya, you're not a perfected one, nor on the path to perfection. You don't have the practice by which you might become a perfected one or one on the path to perfection."

"Then who exactly are those in the world who are perfected or on the path to perfection?" "In the northern lands there is a city called Sāvatthī. There that Blessed One is now staying, the perfected one, the fully awakened Buddha. He is a perfected one and teaches the Dhamma for the sake of perfection."

Impelled by that deity, Bāhiya left Suppāraka right away. Sojourning no more than a single night in any place, he made his way to Anāthapiṇḍika's Monastery in the Jeta Grove at Sāvatthī. At that time several mendicants were walking mindfully in the open air. Bāhiya approached them and said, "Sirs, where is the Blessed One at present, the perfected one, the fully awakened Buddha? For I want to see him." "He has entered an inhabited area for almsfood, Bāhiya."

Then Bāhiya rushed out of the Jeta Grove and entered Sāvatthī, where he saw the Buddha walking for alms. He was impressive and inspiring, with peaceful faculties and mind, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. Bāhiya went up to the Buddha, bowed down with his head at the Buddha's feet, and said, "Sir, let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." The Buddha said this: "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

For a second time, Bāhiya said, "But you never know, sir, when life is at risk, either the Buddha's or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness." For a second time, the Buddha said, "It's not the time, Bāhiya, so long as I have entered an inhabited area for almsfood."

For a third time, Bāhiya said, “But you never know, sir, when life is at risk, either the Buddha’s or my own. Let the Blessed One teach me the Dhamma! Let the Holy One teach me the Dhamma! That would be for my lasting welfare and happiness.”

“In that case, Bāhiya, you should train like this: ‘In the seen will be merely the seen; in the heard will be merely the heard; in the thought will be merely the thought; in the known will be merely the known.’ That’s how you should train. When you have trained in this way, you won’t be ‘by that’. When you’re not ‘by that’, you won’t be ‘in that’. When you’re not ‘in that’, you won’t be in this world or the world beyond or between the two. Just this is the end of suffering.”

Then, due to this brief Dhamma teaching of the Buddha, Bāhiya’s mind was right away freed from defilements by not grasping.

And when the Buddha had given Bāhiya this brief advice he left. But soon after the Buddha had left, a cow with a baby calf charged at Bāhiya and took his life.

Then the Buddha wandered for alms in Sāvatthī. After the meal, on his return from almsround, he departed the city together with several mendicants and saw that Bāhiya had passed away. He said to the monks, “Mendicants, pick up Bāhiya’s corpse. Having lifted it onto a cot and carried it, cremate it and build a monument. Mendicants, one of your spiritual companions has passed away.”

“Yes, sir,” replied those mendicants. They did as the Buddha asked, then returned to the Buddha and said, “Sir, Bāhiya’s corpse has been cremated and a monument built for him. Where has he been reborn in his next life?” “Mendicants, Bāhiya was astute. He practiced in line with the teachings, and did not trouble me about the teachings. Bāhiya of the Bark Cloth has become fully extinguished.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Where water and earth, fire and air find no footing: there no star does shine, nor does the sun shed its light; there the moon glows not, yet no darkness is found.

And when a sage, a brahmin, finds understanding through their own sagacity, then from forms and formless, from pleasure and pain they are released.”

This too is a heartfelt saying that was spoken by the Blessed One: that is what I heard.

Ud 2.1

Ud 2.1
With Mucalinda
Mucalindasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the Mucalinda tree on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

Just then a great storm blew up out of season, bringing seven days of rain, cold winds, and clouds. Mucalinda, the dragon king, came out from his abode, encircled the Buddha's body with seven coils and spread his large hood over his head, thinking, "May the Buddha not be hot or cold, nor be bothered by flies, mosquitoes, wind, sun, or reptiles."

When seven days had passed, the Buddha emerged from that state of immersion. When he knew the sky was clear, Mucalinda unwrapped his coils from the Buddha's body. Hiding his own form, he manifested in the form of a brahmin youth. He stood in front of the Buddha, venerating him with joined palms.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Seclusion is happiness for the contented who see the teaching they have learned.
Kindness for the world is happiness for one who'd not harm a living creature.

Dispassion for the world is happiness for one who has gone beyond sensual pleasures. But dispelling the conceit 'I am' is truly the ultimate happiness."

Ud 2.2

Ud 2.2
Kings
Rājasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the assembly hall and this discussion came up among them: "Which of these two kings has greater wealth, riches, treasury, dominion, vehicles, forces, might, and power: King Seniya Bimbisāra of Magadha or King Pasenadi of Kosala?" At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat, went to the assembly hall, sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Neither the pleasures of the senses, nor even divine happiness, is worth even a sixteenth part of the happiness of craving's end."

Ud 2.3

Ud 2.3
A Stick
Daṇḍasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were hitting a snake with a stick. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys hitting the snake.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Creatures love happiness, so if you harm them with a stick in search of your own happiness, after death you'll find no happiness.

Creatures love happiness, so if you don't harm them with a stick in search of your own happiness, after death you will find happiness."

Ud 2.4

Ud 2.4
Esteem
Sakkārasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick. Then those wanderers who followed other religions, unable to bear the esteem of the mendicant Sangha, abused, attacked, harassed, and troubled the mendicants in the village and the wilderness.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"When struck by pleasure and pain in the village or wilderness, regard it not as self or other. Contacts strike because of attachment; how would contacts strike one free of attachment?"

Ud 2.5

Ud 2.5
A Lay Follower
Upāsakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower from Icchānaṅgalaka arrived at Sāvatthī on some business. Having concluded his business in Sāvatthī he went to see the Buddha, bowed, and sat down to one side. The Buddha said this to him: "It's been a long time, lay follower, since you took the opportunity to come here."

"For a long time I've wanted to come and see the Buddha, but I wasn't able, being prevented by my many duties and responsibilities."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"One who has nothing is happy indeed, a learned person who has appraised the teaching.
See how troubled are those with attachments, a person bound tight to people."

Ud 2.6

Ud 2.6
The Pregnant Woman
Gabbhinīsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain wanderer had a young brahmin wife who was pregnant and about to give birth. She said to him, "Go, brahmin, bring oil for my delivery."

The wanderer said, "But where, my dear, can I get oil?" For a second time, she said, "Go, brahmin, bring oil for my delivery." For a second time, the wanderer said, "But where, my dear, can I get oil?" For a third time, she said, "Go, brahmin, bring oil for my delivery."

Now at that time ghee and oil were being given away to any ascetic or brahmin at the storehouse of King Pasenadi of Kosala. But it was only to drink there, not to take away.

Knowing this, the wanderer thought, "Why don't I go to the king's storehouse, drink as much oil as I can, then come home and throw it up so it can be used for the delivery?"

Then he did just that. But when he got home he was unable to either bring it up or pass it out. He rolled to and fro, suffering painful, sharp, severe, acute feelings.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the wanderer in agony.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Oh! How happy are those with nothing! Hence knowledge masters are people with nothing. See how troubled are those with attachments, a person bound tight to people."

Ud 2.7

Ud 2.7
An Only Son
Ekaputtakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time a certain lay follower's dear and beloved only child passed away.

Then in the middle of the day several lay followers with wet clothes and hair went up to the Buddha, bowed, and sat down to one side. The Buddha said to them: "Why, lay followers, have you come here in the middle of the day with wet clothes and hair?"

The lay follower replied, "Sir, my dear and beloved only child has passed away. That's why we came here in the middle of the day with wet clothes and hair."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Hosts of gods and most human beings are bound to what seems dear and pleasant. Miserable and exhausted, they fall under the sway of the King of Death.

The diligent, who day and night leave behind what seems pleasant, dig out the root of misery—Death's bait so hard to escape."

Ud 2.8

Ud 2.8
Suppavāsā
Suppavāsāsutta

So I have heard. At one time the Buddha was staying near Kuṇḍiyā in the Kuṇḍadhāna Grove. Now at that time Suppavāsā the Koliyan had been pregnant for seven years, and in obstructed labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts helped her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably. And then say: ‘Suppavāsā the Koliyan has been pregnant for seven years, and in difficult labor for seven days. While suffering painful, sharp, severe, acute feelings, three thoughts help her endure: “Oh! The Blessed One is indeed a fully awakened Buddha, who teaches the Dhamma for giving up suffering such as this. Oh! The Saṅgha of the Buddha’s disciples is indeed practicing well, who practice for giving up suffering such as this. Oh! Extinguishment is so very blissful, where such suffering as this is not found.”””

“Excellent idea,” he replied. He went to the Buddha and told him of his wife’s struggles. The Buddha said:

“May Suppavāsā the Koliyan be happy and healthy! May she give birth to a healthy child!” As soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.

Saying “Yes, sir,” the Koliyan gentleman approved and agreed with what the Buddha said. He got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he returned to his own house. He saw that his wife, happy and healthy, had given birth to a healthy child, and thought, “Oh, how incredible, how amazing! The Realized One has such psychic power and might! For as soon as he spoke, Suppavāsā, happy and healthy, gave birth to a healthy child.” He became uplifted and overjoyed, full of rapture and happiness.

Then Suppavāsā addressed her husband, “Please, master, go to the Buddha, and in my name bow with your head to his feet. And then say, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Sir, might the Buddha please accept seven meals from Suppavāsā.’”

“Excellent idea,” he replied. He went to the Buddha, told him the good news, and conveyed his wife’s invitation.

Now at that time a certain lay follower had already invited the Sangha of monks headed by the Buddha for the meal on the following day. That lay follower was Venerable Mahāmoggallāna’s supporter. Then the Buddha addressed Venerable Mahāmoggallāna, “Please, Moggallāna, go to the that lay follower and say to him, ‘Suppavāsā the Koliyan, who was pregnant for seven years, and in difficult labor for seven days, is now happy and healthy and has given birth to a healthy child. She invites the mendicant Saṅgha headed by the Buddha to a meal for seven days. Let Suppavāsā make seven meals, afterwards you can make yours.’ He is your supporter.”

“Yes, sir,” replied Mahāmoggallāna. He went to that lay follower and conveyed the Buddha’s request.

“If, sir, Venerable Mahāmoggallāna can guarantee me three things—wealth, life, and faith—then let Suppavāsā make seven meals, afterwards I shall make mine.” “I can guarantee you two things—wealth and life. But as for faith, you alone are the guarantor.”

“If, sir Venerable Mahāmoggallāna can guarantee me two things—wealth and life—then let Suppavāsā make seven meals, afterwards I shall make mine.”

Having persuaded that lay follower, Mahāmoggallāna went to the Buddha and said, “I’ve persuaded the lay follower. Let Suppavāsā make seven meals, afterwards he shall make his.”

For seven days Suppavāsā served and satisfied the Buddha with her own hands with delicious fresh and cooked foods. And she made her little boy bow to the Buddha and the mendicant Sangha.

Then Sāriputta said to the boy, “I hope you’re keeping well, little boy; I hope you’re getting by. I hope that you are not in pain.” “How could I be keeping well? How could I be getting by? For seven years I lived in a pot of blood.”

Then Suppavāsā, thinking, “My child is conversing with the General of the Dhamma!” was uplifted and overjoyed, full of rapture and happiness. Knowing this, the Buddha said to her, “Would you like to have another child like this?” “Sir, I would like to have seven more children like this!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Pain in the guise of pleasure, the disliked in the guise of the liked, suffering in the guise of happiness, overpower the negligent.”

Ud 2.9

Ud 2.9
With Visākhā
Visākhāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time Visākhā was caught up in some business with King Pasenadi. But the king's settlement did not meet her expectations.

Then, in the middle of the day, she went to the Buddha, bowed, and sat down. The Buddha said to her: "So, Visākhā, where are you coming from in the middle of the day?" "Sir, I am caught up in some business with King Pasenadi. But the king's settlement did not meet my expectations."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"All under another's control is suffering, all under one's own authority is pleasing; what's shared is stressful for both parties, for yokes are hard to escape."

Ud 2.10

Ud 2.10
With Bhaddiya
Bhaddiyasutta

So I have heard. At one time the Buddha was staying near Anupiya in a mango grove. Now at that time, Venerable Bhaddiya son of Kāḷīgodhā, even in the wilderness, at the foot of a tree, or in an empty dwelling, frequently expressed this heartfelt sentiment: “Oh, what bliss! Oh, what bliss!”

Several mendicants heard him and thought, “Without a doubt, Venerable Bhaddiya leads the spiritual life dissatisfied. It’s when recalling the pleasures of royalty he formerly enjoyed as a lay person that, even in the wilderness, at the foot of a tree, or in an empty dwelling, he frequently expresses this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’”

Then those mendicants went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha addressed one of the monks, “Please, monk, in my name tell the mendicant Bhaddiya that the teacher summons him.”

“Yes, sir,” that monk replied. He went to Bhaddiya and said to him, “Reverend Bhaddiya, the teacher summons you.” “Yes, reverend,” Bhaddiya replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

“Is it really true, Bhaddiya, that even in the wilderness, at the foot of a tree, or in an empty dwelling, you frequently express this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’?” “Yes, sir.”

“But why do you say this?” “Formerly, as a lay person ruling the land, my guard was well organized within and without the royal compound, within and without the city, and within and without the country. But although I was guarded and defended in this way, I remained fearful, scared, suspicious, and nervous. But these days, even when alone in the wilderness, at the foot of a tree, or in an empty dwelling, I’m not fearful, scared, suspicious, or nervous. I live relaxed, unruffled, surviving on charity, my heart free as a wild deer. It is for this reason that, even in the wilderness, at the foot of a tree, or in an empty dwelling, I frequently expressed this heartfelt sentiment: ‘Oh, what bliss! Oh, what bliss!’”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“They who hide no anger within, gone beyond any kind of existence; happy, free from fear and sorrow—even the gods can’t see them.”

Ud 3.1

Ud 3.1
Born of the Fruits of deeds
Kammavipākajasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now, at that time a certain mendicant was sitting not far from the Buddha, cross-legged, with his body straight. As a result of past deeds, he suffered painful, sharp, severe, and acute feelings, which he endured unbothered, with mindfulness and awareness.

The Buddha saw him meditating and enduring that pain.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A mendicant who has left all deeds behind, shaking off the dust of past deeds, unselfish, steady, poised, has no need to complain."

Ud 3.2

Ud 3.2
With Nanda
Nandasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Nanda, the Buddha's brother and maternal cousin, informed several mendicants: "I lead the spiritual life dissatisfied. I am unable to keep up the spiritual life. I shall resign the training and return to a lesser life."

Then a mendicant went up to the Buddha, bowed, sat down to one side, and told him what was happening.

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Nanda that the teacher summons him." "Yes, sir," that monk replied. He went to Nanda and said to him, "Reverend Nanda, the teacher summons you."

"Yes, reverend," Nanda replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him:

"Is it really true, Nanda, that you informed several mendicants that you are unable to keep up the spiritual life; that you shall resign the training and return to a lesser life?" "Yes, sir," he replied.

"But why are you so dissatisfied with the spiritual life?" "As I left my house, sir, the finest lady of the Sakyan land, her hair half-combed, glanced at me and said, 'Hurry back, master.' Recalling that, I am dissatisfied and shall resign the training."

Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from Jeta's Grove and reappeared among the gods of the Thirty-Three.

Now at that time five hundred dove-footed nymphs had come to attend to Sakka, the lord of gods. Then the Buddha said to Nanda, "Nanda, do you see these five hundred dove-footed nymphs?" "Yes, sir," he replied.

"What do you think, Nanda? Who is more attractive, good-looking, and lovely—the finest lady of the Sakyan land, or these five hundred dove-footed nymphs?" "Compared to these five hundred dove-footed nymphs, the finest lady of the Sakyan land is like a deformed monkey with its ears and nose cut off. She doesn't count, there's no comparison, she's not worth a fraction. These five hundred dove-footed nymphs are far more attractive, good-looking, and lovely."

"Rejoice, Nanda, rejoice! I guarantee you five hundred dove-footed nymphs." "If, sir, you guarantee me five hundred dove-footed nymphs, I shall happily lead the spiritual life under

the Buddha.”

Then the Buddha took Nanda by the arm and, as easily as a strong person would extend or contract their arm, vanished from the gods of the Thirty-Three and reappeared at Jeta’s Grove.

The mendicants heard, “It seems Venerable Nanda—who is both the Buddha’s half-brother and maternal cousin—leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs.”

Monks who were his friends accused him of being a hireling and a lackey, “It seems Nanda is a hireling, it seems he is a lackey: he leads the spiritual life for the sake of nymphs. And it seems that the Buddha guaranteed him five hundred dove-footed nymphs.”

Then Nanda—embarrassed, ashamed, and disgusted at being called a hireling and a lackey—living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: “Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence.” Venerable Nanda became one of the perfected.

Then, late at night, a glorious deity, lighting up the entire Jeta’s Grove, went up to the Buddha, bowed, stood to one side, and said to him: “Sir, Venerable Nanda—who is both the Buddha’s half-brother and maternal cousin—has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements.” And the knowledge also came to the Buddha: “Nanda has realized the undefiled freedom of heart and freedom by wisdom in this very life. He lives having realized it with his own insight due to the ending of defilements.”

Then, when the night had passed, Nanda went to the Buddha, bowed, sat down to one side, and said to him, “Sir, you guaranteed me five hundred dove-footed nymphs. I release you from that promise.” “Nanda, I comprehended your mind and knew that you had realized the undefiled freedom of heart and freedom by wisdom. And deities also told me about this. As soon as your mind was freed from defilements by not grasping, I was released from that promise.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“The mendicant who has crossed over the bog, who has crushed the thorn of sensuality, who has reached the end of delusion, trembles not at pleasure and pain.”

Ud 3.3

Ud 3.3
With Yasoja
Yasojasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time five hundred mendicants headed by Yasoja arrived at Sāvatthī to see the Buddha. At that, those visiting mendicants, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket.

Then the Buddha said to Venerable Ānanda, "Ānanda, who's making that dreadful racket? You'd think it was fishermen hauling in a catch!" "Sir, those five hundred mendicants headed by Yasoja have arrived at Sāvatthī to see the Buddha. It's those visiting mendicants who, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket." "Well then, Ānanda, in my name tell those mendicants that the teacher summons them."

"Yes, sir," Ānanda replied. He went to those mendicants and said, "Venerables, the teacher summons you." "Yes, reverend," replied those mendicants. Then they rose from their seats and went to the Buddha, bowed, and sat down to one side. The Buddha said to them,

"Mendicants, what's with that dreadful racket? You'd think it was fishermen hauling in a catch!" When he said this, Venerable Yasoja said to the Buddha, "Sir, these five hundred mendicants have arrived at Sāvatthī to see the Buddha. It's these visiting mendicants who, while exchanging pleasantries with the resident mendicants, preparing their lodgings, and putting away their bowls and robes, made a dreadful racket." "Go away, mendicants, I dismiss you. You are not to stay in my presence."

"Yes, sir," replied those mendicants. They got up from their seats, bowed, and respectfully circled the Buddha, keeping him on their right. They set their lodgings in order and left, taking their bowls and robes. Traveling stage by stage in the land of the Vajjis, they arrived at the Vaggumudā River. They built leaf huts near the riverbank and there they entered the rainy season.

Then Venerable Yasoja, having entered the rainy season, addressed the mendicants: "Out of compassion, reverends, the Buddha dismissed us, wanting what's best for us. Come, let us live in such a way that the Buddha would be pleased with us." "Yes, reverend," they replied. Then those mendicants, living alone, withdrawn, diligent, keen, and resolute, all realized the three knowledges in that same rainy season.

When the Buddha had stayed in Sāvatthī as long as he pleased, he set out for Vesālī. Traveling stage by stage, he arrived at Vesālī, where he stayed in the hall with the peaked roof.

Then, having applied his mind to comprehending the minds of the mendicants staying on the bank of the river Vaggumudā, the Buddha said to Venerable Ānanda, “A light, it appears to me, has arisen in this quarter, Ānanda; a brightness has arisen. I’m not put off at the thought of going to where the mendicants are staying on the bank of the river Vaggumudā. Send a message to those mendicants: ‘Venerables, the teacher summons you. He wants to see you.’”

“Yes, sir,” Ānanda replied. He went to one of the mendicants and said, “Please, Reverend, go to the mendicants staying on the bank of the river Vaggumudā and say to them, ‘Venerables, the teacher summons you. He wants to see you.’”

“Yes, reverend,” replied that mendicant. Then, as easily as a strong person would extend or contract their arm, he vanished from the Great Wood, in the hall with the peaked roof, and reappeared in front of those mendicants on the bank of the river Vaggumudā. Then he said to those mendicants, “Venerables, the teacher summons you. He wants to see you.”

“Yes, reverend,” replied those mendicants. They set their lodgings in order and took their bowls and robes. Then, as easily as a strong person would extend or contract their arm, they vanished from the bank of the river Vaggumudā, and reappeared in the presence of the Buddha in the Great Wood, in the hall with the peaked roof. But at that time the Buddha was sitting immersed in imperturbable meditation. Then those mendicants thought, “What kind of meditation is the Buddha practicing right now?” They thought, “He is practicing the imperturbable meditation.” They all sat in imperturbable meditation.

And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the first watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.” But the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the second watch of the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.” But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, “Sir, the night is getting late. It is the last watch of the night; dawn stirs, bringing joy to the night, and the visiting mendicants have been sitting long. Sir, please greet the visiting mendicants.”

Then the Buddha emerged from that immersion and addressed Ānanda, “If you’d known, Ānanda, you wouldn’t have said so much. Both I and these five hundred mendicants have been sitting in imperturbable meditation.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A mendicant who has beaten the thorn of sensuality—and abuse, killing, and caging—steady as a mountain, imperturbable, trembles not at pleasure and pain.”

Ud 3.4

Ud 3.4
With Sāriputta
Sāriputtasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness established in his presence. The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"As a rocky mountain is unwavering and well grounded, so when delusion ends, a monk, like a mountain, doesn't tremble."

Ud 3.5

Ud 3.5
With Mahāmoggallāna
Mahāmoggallānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahāmoggallāna was sitting not far from the Buddha, cross-legged, with his body straight and mindfulness of the body well-established in himself. The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"With mindfulness of the body established, restrained in the six fields of contact, a mendicant always immersed in samādhi would know quenching in themselves."

Ud 3.6

Ud 3.6
With Pilindavaccha
Pilindavacchasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Pilindavaccha addressed the mendicants as "lowlifes". Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Venerable Pilindavaccha addresses the mendicants as 'lowlifes'."

So the Buddha addressed one of the monks, "Please, monk, in my name tell the mendicant Pilindavaccha that the Teacher summons him." "Yes, sir," that monk replied. He went to Pilindavaccha and said to him, "Reverend Pilindavaccha, the teacher summons you."

"Yes, reverend," Pilindavaccha replied. He went to the Buddha, bowed, and sat down to one side. The Buddha said to him: "Is it really true, Vaccha, that you addressed the mendicants as 'lowlifes'?" "Yes, sir," he replied.

Then, having applied his mind to Pilindavaccha's past lives, the Buddha said to the mendicants, "Mendicants, don't complain about the mendicant Vaccha. He doesn't addresses the mendicants as 'lowlifes' out of hate. For five hundred lives without interruption he was reborn in a brahmin family. For a long time, he has addressed people as 'lowlife'. That's why he addresses the mendicants as 'lowlifes'."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"In whom dwells no deceit or conceit, rid of greed, unselfish, with no need for hope, with anger eliminated, quenched: they are a brahmin, an ascetic, a mendicant."

Ud 3.7

Ud 3.7
Sakka's Heartfelt Saying
Sakkudānasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Mahākassapa was staying in the Pipphali cave. Having entered a certain state of immersion, he sat cross-legged for seven days without moving. When seven days had passed, Mahākassapa emerged from that state of immersion. It occurred to him, "Why not enter Rājagaha for almsfood?"

Now at that time five hundred deities were ready and eager for the chance to offer alms to Mahākassapa. But Mahākasspa refused those deities. In the morning, he robed up, took his bowl and robe, and entered Rājagaha for alms.

Now at that time Sakka, lord of Gods, wished to give alms to Mahākassapa. Having manifested in the appearance of a weaver, he worked the loom while the titan maiden Sujā fed the shuttle. Then, as Mahākassapa wandered indiscriminately for almsfood in Rājagaha, he approached Sakka's house. Seeing Mahākassapa coming off in the distance, Sakka came out of his house, greeted him, and took the bowl from his hand. He re-entered the house and filled the bowl with rice from the pot. That almsfood had many tasty soups and sauces. Then it occurred to Mahākassapa, "Now, what being is this who has such psychic power?" It occurred to him, "This is Sakka, lord of Gods." Knowing this, he said to Sakka, "This is your doing, Kosiya; don't do such a thing again." "But Honorable Kassapa, we too need merit! We too ought make merit."

Then Sakka bowed and respectfully circled Mahākassapa, keeping him on his right. Then he rose into the air and, sitting cross-legged in the sky, expressed this heartfelt sentiment three times: "Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa! Oh the gift, the best gift is well established in Kassapa!" With clairaudience that is purified and superhuman, the Buddha heard Sakka express this heartfelt sentiment while sitting in the sky.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A mendicant who relies on alms, self-supported, providing for no other; the poised one is envied by even the gods, calm and ever mindful."

Ud 3.8

Ud 3.8
One Who Eats Only Almsfood
Piṇḍapātikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion by the kareri tree and this discussion came up among them:

"Reverends, when a mendicant who eats only almsfood is wandering for alms, from time to time they get to see pleasing sights, hear pleasing sounds, smell pleasing smells, taste pleasing tastes, and encounter pleasing touches. They wander for alms being honored, respected, revered, venerated, and esteemed. Come, we too should eat only almsfood. From time to time we too will get to see pleasing sights, hear pleasing sounds, smell pleasing smells, taste pleasing tastes, and encounter pleasing touches. We too shall wander for alms being honored, respected, revered, venerated, and esteemed." At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the pavilion by the kareri tree, where he sat on the seat spread out and addressed the mendicants:
"Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A mendicant who relies on alms, self-supported, providing for no other; the poised one is envied by even the gods, but not if they're after popularity and reputation."

Ud 3.9

Ud 3.9
Professions
Sippasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, after the meal, on return from almsround, several mendicants sat together in the pavilion and this discussion came up among them: "Who knows a craft? Who is studying which craft? Which is the best craft?"

In answer, some said that elephant-craft is the best of crafts. Others said that the best craft is horse-craft, or chariot-craft, or archery, or swordsmanship, or arithmetic, or accounting, or calculating, or writing, or poetry, or cosmology, or geomancy. At that point the conversation among those mendicants was left unfinished.

Then in the late afternoon, the Buddha came out of retreat and went to the assembly hall. He sat down on the seat spread out, and addressed the mendicants: "Mendicants, what were you sitting talking about just now? What conversation was left unfinished?"

So the mendicants told him what they had been talking about when the Buddha arrived. The Buddha said,

"Mendicants, it is not appropriate for you gentlemen who have gone forth in faith from the lay life to homelessness to talk about such things. When you're sitting together you should do one of two things: discuss the teachings or keep noble silence."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Living without a craft, light, desiring the good, with senses controlled, everywhere free; a migrant with no shelter, unselfish, with no need for hope, having given up conceit, wandering alone: that is a mendicant."

Ud 3.10

Ud 3.10
The World
Lokasutta

So I have heard. At one time, when he was first awakened, the Buddha was staying in Uruvelā at the root of the tree of awakening on the bank of the Nerañjarā River. There the Buddha sat cross-legged for seven days without moving, experiencing the bliss of freedom.

When seven days had passed, the Buddha emerged from that state of immersion and surveyed the world with the eye of a Buddha. He saw sentient beings tormented with many torments, and burning with many fevers born of greed, hate, and delusion.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“This world, born in torment, overcome by contact, speaks of disease as the self. For whatever it thinks it is, it turns out to be something else.

The world is attached to continued existence, overcome by continued existence, taking pleasure only in continued existence, yet it becomes something else. What it enjoys, that is the fear; what it fears, that is the suffering. But this spiritual life is led in order to give up continued existence.

Of the ascetics and brahmins who say that through continued existence one is freed from continued existence, none are themselves freed from continued existence, I say. Of the ascetics and brahmins who say that through annihilation of existence one escapes from continued existence, none have themselves escaped from continued existence, I say.

For this suffering originates dependent on all attachment. With the ending of all grasping there is no origination of suffering. Just look at this world! Mired in all sorts of ignorance, beings in love with being are not released from continued existence. Whatever states of continued existence there are—everywhere, all over—all are impermanent, suffering, and perishable.

One who sees truly like this, with right wisdom, gives up craving for continued existence, while not looking forward to ending existence. Extinguishment comes from the ending of all cravings; fading away and cessation with nothing left over.

There is no further existence for that mendicant extinguished without grasping. Victorious in battle, such a one has defeated Māra; they've gone beyond all states of existence."

Ud 4.1

Ud 4.1
With Meghiya
Meghiyasutta

So I have heard. At one time the Buddha was staying near Cālikā, on the Cālikā mountain. Now, at that time Venerable Meghiya was the Buddha's attendant. Then Venerable Meghiya went up to the Buddha, bowed, stood to one side, and said to him, "Sir, I'd like to enter Jantu village for alms." "Please, Meghiya, go at your convenience."

Then Meghiya robed up in the morning and, taking his bowl and robe, entered Jantu village for alms. After the meal, on his return from almsround in Jantu village, he went to the shore of Kimikālā river. As he was going for a walk along the shore of the river he saw a lovely and delightful mango grove. When he saw this he thought, "Oh, this mango grove is lovely and delightful! This is good enough for striving for a gentleman wanting to strive. If the Buddha allows me, I'll come back to this mango grove to meditate."

Then Venerable Meghiya went up to the Buddha, bowed, sat down to one side, and told him what had happened, adding,

"If the Buddha allows me, I'll go back to that mango grove to meditate."

When he had spoken, the Buddha said to him, "We're alone, Meghiya. Wait until another mendicant comes."

For a second time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate." For a second time the Buddha said, "We're alone, Meghiya. Wait until another mendicant comes."

For a third time Meghiya said to the Buddha, "Sir, the Buddha has nothing more to do, and nothing that needs improvement. But I have. If you allow me, I'll go back to that mango grove to meditate." "Meghiya, since you speak of meditation, what can I say? Please, Meghiya, go at your convenience."

Then Meghiya got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right. Then he went to that mango grove, and, having plunged deep into it, sat at the root of a certain tree for the day's meditation. But while Meghiya was meditating in that mango grove he was beset mostly by three kinds of bad, unskillful thoughts, namely, sensual, malicious, and cruel thoughts.

Then he thought, "Oh, how incredible, how amazing! I've gone forth from the lay life to homelessness out of faith, but I'm still harassed by these three kinds of bad, unskillful thoughts: sensual, malicious, and cruel thoughts."

Then in the late afternoon, Venerable Meghiya came out of retreat and went to the Buddha. He bowed, sat down to one side, and told the Buddha what had happened.

“Meghiya, when the heart’s release is not ripe, five things help it ripen. What five?

Firstly, a mendicant has good friends, companions, and associates. This is the first thing …

Furthermore, a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. This is the second thing …

Furthermore, a mendicant gets to take part in talk about self-effacement that helps open the heart and leads solely to disillusionment, dispassion, cessation, peace, insight, awakening, and extinguishment when they want, without trouble or difficulty. That is, talk about fewness of wishes, contentment, seclusion, aloofness, arousing energy, ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom.’ This is the third thing …

Furthermore, a mendicant lives with energy roused up for giving up unskillful qualities and embracing skillful qualities. They are strong, staunchly vigorous, not slacking off when it comes to developing skillful qualities. This is the fourth thing …

Furthermore, a mendicant is wise. They have the wisdom of arising and passing away which is noble, penetrative, and leads to the complete ending of suffering. This is the fifth thing that, when the heart’s release is not ripe, helps it ripen. These are the five things that, when the heart’s release is not ripe, help it ripen.

A mendicant with good friends, companions, and associates can expect to be ethical …

A mendicant with good friends, companions, and associates can expect to take part in talk about self-effacement that helps open the heart …

A mendicant with good friends, companions, and associates can expect to be energetic …

A mendicant with good friends, companions, and associates can expect to be wise …

But then, a mendicant grounded on these five things should develop four further things. They should develop the perception of ugliness to give up greed, love to give up hate, mindfulness of breathing to cut off thinking, and perception of impermanence to uproot the conceit ‘I am’. When you perceive impermanence, the perception of not-self becomes stabilized. Perceiving not-self, you uproot the conceit ‘I am’ and attain extinguishment in this very life.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Lesser thoughts and subtle thoughts arise, springing up in the mind. Not understanding these thoughts, one with mind astray runs all over the place.

Having understood these thoughts that arise, springing up in the mind, an awakened one—keen, restrained, and mindful—has given them up without remainder.”

Ud 4.2

Ud 4.2
Restless
Uddhatasutta

So I have heard. At one time the Buddha was staying in the sal forest of the Mallas at Upavattana near Kusinārā. Now at that time several mendicants were staying not far from the Buddha in a wilderness hut. They were restless, insolent, fickle, scurrilous, loose-tongued, unmindful, lacking situational awareness and immersion, with straying minds and undisciplined faculties.

The Buddha saw those mendicants staying nearby.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Unguarded in body, ruined by wrong view, overcome with dullness and drowsiness, you fall under Māra’s sway.

That’s why you should guard the mind, with right thoughts your pasture, and right view at the fore. Having understood rise and fall, a mendicant who has overcome dullness and drowsiness would cast off all bad destinies.”

Ud 4.3

Ud 4.3
The Cowherd
Gopālakasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. And then the Buddha left the road, went to the root of a certain tree, and sat down on the seat spread out.

Then a certain cowherd went up to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk.

Then the cowherd said to the Buddha, “Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow’s meal from me.” The Buddha consented with silence. The cowherd got up from his seat, circumambulated the Buddha with his right side toward him, and left.

And when the night had passed the cowherd had plenty of thick milk-rice prepared in his own home, with fresh ghee. Then he had the Buddha informed of the time, saying, “Sir, it’s time. The meal is ready.”

The Buddha robed up, took his bowl and robe and, together with the Sangha of monks, went to the house of that cowherd, where he sat down on the prepared seat in the dining hall. Then the cowherd served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with a thick milk-rice and fresh ghee. When the Buddha had eaten and washed his hand and bowl, the cowherd took a low seat and sat to one side. The Buddha then instructed, inspired, and gladdened him with a teaching, after which he got up and left. But soon after the Buddha had left, the cowherd was killed by a certain man in the gap between village borders.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A wrongly directed mind would do you more harm than a hater to the hated, or an enemy to their foe.”

Ud 4.4

Ud 4.4
The Spirit's Blow
Yakkhapahārasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. At that time Venerables Sāriputta and Moggallāna were staying near the pigeons' alcove. Now at that time Venerable Sāriputta was sitting outdoors in the moonlight, his head freshly shaven, having entered a certain state of immersion.

Now at that time two native spirits who were friends were on their way from the north to the south on some business. They saw Sāriputta meditating there. One of the spirits said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" The other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

For a second time the first spirit said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" For a second time, the other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!" For a third time the first spirit said to the other, "I feel inspired, friend, to give this ascetic a blow on the head!" For a third time, the other spirit replied, "Enough, friend, don't hit the ascetic! That is an eminent ascetic, powerful and mighty!"

Ignoring his friend, the first spirit struck Sāriputta. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. But then the spirit, crying out, "I burn, I burn!" fell into the Great Hell right there.

With clairvoyance that is purified and superhuman, Venerable Moggallāna saw that spirit striking Venerable Sāriputta. He approached him and said, "I hope you're keeping well, reverend; I hope you're getting by. I hope that you are not in pain." "I am keeping well, Reverend Moggallāna; but my head does hurt a little."

"It's incredible, Reverend Sāriputta, it's amazing! How mighty and powerful is Venerable Sāriputta! Just now, a native spirit struck you on the head. The blow was so strong it would have felled a bull elephant seven or seven and a half cubits tall, or split apart a great mountain peak. Yet you say, 'I am keeping well, Reverend Moggallāna; but my head does hurt a little.'"

"It's incredible, Reverend Moggallāna, it's amazing! How mighty and powerful is Venerable Moggallāna, in that he can even see a native spirit! Whereas I can't even see a mud-goblin right now."

With clairaudience that is purified and superhuman, the Buddha heard that discussion between those two spiritual giants.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“One whose mind is like a rock, steady, never trembling, free of desire for desirable things, not getting annoyed when things are annoying: from where will suffering strike one whose mind is developed like this?”

Ud 4.5

Ud 4.5
A Bull Elephant
Nāgasutta

So I have heard. At one time the Buddha was staying near Kosambi, in Ghosita's Monastery. Now at that time Buddha lived crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. Crowded, he lived in suffering and discomfort. Then he thought, "These days I live crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. Crowded, I live in suffering and discomfort. Why don't I live alone, withdrawn from the group?"

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Kosambī for alms. After the meal, on his return from almsround, he set his lodgings in order himself. Taking his bowl and robe, without informing his attendants or taking leave of the mendicant Saṅgha, he set out to go wandering alone towards Pārileyya, with no companion. When he eventually arrived, he stayed in a protected forest grove, at the foot of a sacred sal tree.

A certain bull elephant was also living crowded by other males, females, younglings, and cubs. He ate the grass they'd trampled, and they ate the broken branches he dragged down. He drank muddy water, and after his bath the female elephants bumped into him. Crowded, he lived in suffering and discomfort. Then he thought, "These days I live crowded by other males, females, younglings, and cubs. I eat the grass they've trampled, and they eat the broken branches I've dragged down. I drink muddy water, and after my bath the female elephants bump into me. Crowded, I live in suffering and discomfort. Why don't I live alone, withdrawn from the herd?"

So he left the herd and went to Pārileyya, where he approached the Buddha in the protected forest grove at the foot of a sacred sal tree. There he attended on the Buddha, clearing the vegetation from the place where the Buddha stayed, and using his trunk to set out water for drinking and washing.

Then as the Buddha was in private retreat this thought came to his mind, "Formerly I lived crowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. Crowded, I live in suffering and discomfort. But now I live uncrowded by monks, nuns, laymen, and laywomen; by rulers and their ministers, and monastics of other religions and their disciples. Being uncrowded, I live in happiness and comfort."

And to the bull elephant also this thought came to mind, "Formerly I lived crowded by other males, females, younglings, and cubs. I ate the grass they'd trampled, and they ate the broken branches I'd dragged down. I drank muddy water, and after my bath the female

elephants bumped into me. Crowded, I lived in suffering and discomfort. But now I live uncrowded by other males, females, younglings, and cubs. I eat untrampled grass, and other elephants don't eat the broken branches I have dragged down. I don't drink muddy water, and the female elephants don't bump into me after my bath. Being uncrowded, I live in happiness and comfort."

Then, understanding his own seclusion and knowing that elephant's train of thought, on that occasion the Buddha expressed this heartfelt sentiment:

"The giant elephant, with tusks like chariot-poles, agrees heart to heart with the spiritual giant, since each finds joy in the woods alone."

Ud 4.6

Ud 4.6
The Alms-Gatherer
Piṇḍolasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Bhāradvāja the Alms-Gatherer was sitting not far from the Buddha, cross-legged, with his body straight. He was one who lived in the wilderness, ate only almsfood, wore rag robes, and owned just three robes. He was of few wishes, content, secluded, aloof, and energetic, an advocate of austerities, dedicated to the higher mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Not speaking ill nor doing harm; restraint in the monastic code; moderation in eating; staying in remote lodgings; commitment to the higher mind—this is the instruction of the Buddhas."

Ud 4.7

Ud 4.7
With Sāriputta
Sāriputtasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, with his body straight. He was of few wishes, content, secluded, aloof, energetic, dedicated to the higher mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"A sage of higher consciousness, diligent, training in the ways of sagacity: there are no sorrows for one thus poised, calm and ever mindful."

Ud 4.8

Ud 4.8
With Sundarī
Sundarīsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was honored, respected, revered, venerated, and esteemed. And he received robes, almsfood, lodgings, and medicines and supplies for the sick. And the mendicant Saṅgha was also honored, respected, revered, venerated, and esteemed. And they received robes, almsfood, lodgings, and medicines and supplies for the sick. But the wanderers who followed other religions were not honored, respected, revered, venerated, and esteemed. And they didn't receive robes, almsfood, lodgings, and medicines and supplies for the sick.

Then those wanderers who followed other religions, unable to bear the esteem of the mendicant Sangha, approached the female wanderer Sundarī and said, "Sister, are you able to do something for the welfare of your kin?" "What can I do, venerables? How can I help? I'd even give my life for the welfare of my kin."

"Well then, sister, frequently visit Jeta's Grove." "Yes, venerables," she replied, and did as they asked.

When those wanderers knew that Sundarī had been clearly seen by many people frequently visiting Jeta's Grove, they killed her and dumped her in the ditch around Jeta's Grove. Then they went to see King Pasenadi of Kosala and said to him, "Great king, we cannot find the female wanderer Sundarī." "But where do you suspect she is?" "At Jeta's Grove, great king." "Well then, search Jeta's Grove."

So the wanderers searched Jeta's Grove. They pulled her body up from the ditch where they had dumped it, and lifted it on a bier. Having entered Sāvatthī, they went from street to street and from square to square, complaining to people:

"See the deed of the Sakyan ascetics! Shameless are these Sakyan ascetics, immoral and wicked. They are liars and fake celibates. Sure, they claim to be of principled and moral conduct, to be celibate, truthful, ethical, and of good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man's business, kill a woman!"

Then at that time when the people of Sāvatthī saw the mendicants they abused and insulted them with rude, harsh words:

"Shameless are these Sakyan ascetics, immoral, wicked, liars, and fake celibates. Sure, they claim to be of principled and moral conduct, to be celibate, truthful, ethical, and of

good character. But they have no asceticism, no spirituality. Asceticism and spirituality are lost to them! Where is their asceticism, where their spirituality? They have abandoned asceticism and spirituality! How on earth can a man, having done a man's business, kill a woman!"

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

"That rumor, mendicants, won't last long. It will only be seven days, then it will vanish. So you may respond to those critics with this verse:

A liar goes to hell, as does one who denies what they did. Both are equal in the hereafter, those men of base deeds."

The mendicants memorized that verse in the Buddha's presence, then used it to respond to those critics.

People thought, "These Sakyan ascetics didn't do it, it was not done by them, they swear it." That rumor didn't last long. It was seven days, then it vanished.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said to him,

"It's incredible, sir, it's amazing! How well said this was by the Buddha: 'That rumor, mendicants, won't last long. It will only be seven days, then it will vanish.' That rumor has vanished, sir."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"People out of control stab with words, like they stab a tusker in battle with darts. When they hear a harsh word spoken, a mendicant should endure with no anger in heart."

Ud 4.9

Ud 4.9
With Upasena
Upasenasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then as Venerable Upasena son of Vaṅgantā was in private retreat this thought came to his mind: "I'm so fortunate, so very fortunate! My Teacher is the Blessed One, perfected, a fully awakened Buddha. Well explained is the teaching and training in which I have gone forth from the lay life to homelessness. My spiritual companions are ethical and of good character. I have fulfilled the precepts. My mind is unified and serene. I am a perfected one who has ended the defilements. I am of great might and power. My life has been good, and my death will be good."

Then, knowing that Venerable Upasena's train of thought, on that occasion the Buddha expressed this heartfelt sentiment:

"One who has no guilt in life, nor grief at facing death: that wise one who has seen the truth, grieves not among the grieving.

For the mendicant with peaceful mind, who has cut off craving for continued existence, Transmigration through births is finished, there are no future lives for them."

Ud 4.10

Ud 4.10
The Peacefulness of Sāriputta
Sāriputtaupasamasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was sitting not far from the Buddha, cross-legged, with his body straight, reviewing his own peacefulness.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"With mind at peace, so full of peace, for a mendicant who has cut the cord,
transmigration through births is finished: they're freed from Māra's bonds."

Ud 5.1

Ud 5.1
Who Is More Dear?
Piyatarasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time King Pasenadi of Kosala was upstairs in the royal longhouse together with Queen Mallikā. Then King Pasenadi addressed Queen Mallikā, "Mallikā, is there anyone more dear to you than yourself?"

"No, great king, there isn't. But is there anyone more dear to you than yourself?" "For me also, Mallikā, there's no-one."

Then King Pasenadi of Kosala came downstairs from the stilt longhouse, went to the Buddha, bowed, sat down to one side, and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Having explored every quarter with the mind, Likewise for others, each holds themselves dear; so one who cares for their own welfare would harm no other."

Ud 5.2

Ud 5.2
Short-lived
Appāyukasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then in the late afternoon, Venerable Ānanda came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him: "It's incredible, sir, it's amazing! How short-lived was the Blessed One's mother! For seven days after the Blessed One was born, his mother passed away and was reborn in the host of Joyful Gods."

"That's so true, Ānanda! For the mothers of beings intent of awakening are short-lived. Seven days after the beings intent on awakening are born, their mothers pass away and are reborn in the host of Joyful Gods."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Whether born or to be born, all depart, leaving the body behind. The skillful, understanding that all is lost, would keenly practice the spiritual life."

Ud 5.3

Ud 5.3
With Suppabuddha the Leper
Suppabuddhakuṭṭhisutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. At that time in Rājagaha there was a leper called Suppabuddha. He was poor, destitute, and pitiful. Now, at that time the Buddha was teaching Dhamma, surrounded by a large assembly.

Suppabuddha saw the crowd seated off in the distance and thought, "Surely some fresh and cooked foods will be distributed there. Why don't I approach the crowd? Hopefully I'll get something to eat."

So he approached the crowd where he saw the Buddha teaching Dhamma, surrounded by a large assembly. When he saw this he thought, "There's no food being distributed here. The ascetic Gotama is teaching Dhamma in an assembly. Why don't I also listen to the teaching?" Right there he sat down to one side, thinking, "I also will listen to the teaching."

Then the Buddha focused on comprehending the minds of everyone in the assembly, thinking, "Who here is capable of understanding the teaching?" He saw Suppabuddha sitting in the assembly, and thought, "He is capable of understanding the teaching." He gave a step by step talk especially for Suppabuddha on giving, ethical conduct, and heaven. He explained the drawbacks of sensual pleasures, so sordid and corrupt, and the benefit of renunciation. When the Buddha knew that Suppabuddha's mind was ready, supple, without hindrances, elated, and confident, he revealed the teaching unique to the Buddhas: suffering, its origin, its cessation, and the path. Just as a clean cloth rid of stains would properly absorb dye, in that very seat the stainless, immaculate vision of the Dhamma in Suppabuddha: "Everything that has a beginning has an end."

Then Suppabuddha saw, attained, understood, and fathomed the Dhamma. He went beyond doubt, got rid of indecision, and became self-assured and independent of others regarding the Teacher's instructions. He rose from his seat and went to the Buddha, bowed, sat down to one side, and said:

"Excellent, sir! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, the Buddha has made the teaching clear in many ways. I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. From this day forth, may the Buddha remember me as a lay follower who has gone for refuge for life."

After Suppabuddha had been educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, he got up from his seat, bowed, and respectfully circled the Buddha

before leaving. But soon after Suppabuddha had left, a cow with a baby calf charged at him and took his life.

Then several mendicants went up to the Buddha, bowed, sat down to one side, and said, “The leper called Suppabuddha, after being educated, encouraged, fired up, and inspired with a Dhamma talk by the Buddha, has passed away. Where has he been reborn in his next life?”

“Mendicants, Suppabuddha was astute. He practiced in line with the teachings, and did not trouble me about the teachings. With the ending of three fetters, Suppabuddha is a stream-enterer, not liable to be reborn in the underworld, bound for awakening.”

When he said this, one of the mendicants said to the Buddha, “What is the cause, sir, what is the reason why Suppabuddha became a leper, poor, destitute, and pitiful?”

“Once upon a time, mendicants, Suppabuddha used to be a financier’s son right here in Rājagaha. On his way to visit a park, he saw Tagarasikhī, an independent Buddha, entering the city for alms. When he saw this he thought, “Who is this leper wandering about with his leper’s robe?” Before leaving, he spat on the ground and turned his left side to Tagarasikhī. As a result of that deed he burned in hell for many years, for many hundreds, many thousands, many hundreds of thousands of years. And as a residual result of that same deed, he became a leper right here in Rājagaha, poor, destitute and pitiful. But owing to faith in the teaching and training proclaimed by the Realized One, he undertook ethics, learning, generosity, and wisdom. After undertaking these things, when his body broke up, after death, he was reborn in a good place, a heavenly realm, in the company of the gods of the Thirty-Three. There he outshines the other gods in beauty and glory.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“As a clear-eyed man would avoid rough paths, so long as strength is found; an astute person in the living world, would shun bad deeds.”

Ud 5.4

Ud 5.4
The Boys
Kumārakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time, between Sāvatthī and the Jeta Grove, several boys were tormenting some fish.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw the boys tormenting the fish. He went to them and said, "Boys, do you fear pain? Do you dislike pain?" "Yes, sir," they replied. "We dislike pain."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"If you fear pain, if you dislike pain, don't do bad deeds either openly or in secret.

If you should do a bad deed, now or in the future, you won't be freed from suffering, though you fly away and flee."

Ud 5.5

Ud 5.5
Sabbath
Uposathasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now, at that time it was the sabbath, and the Buddha was sitting surrounded by the Saṅgha of monks.

And then, as the night was getting late, in the first watch of the night, Venerable Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks." But when he said this, the Buddha kept silent.

For a second time, as the night was getting late, in the middle watch of the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the first watch of the night, and the Saṅgha of monks has been sitting long. Please, sir, may the Buddha recite the monastic code to the monks." But for a second time the Buddha kept silent.

For a third time, as the night was getting late, in the last watch of the night, as dawn stirred, bringing joy to the night, Ānanda got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha and said, "Sir, the night is getting late. It is the last watch of the night and dawn stirs, bringing joy to the night. Please, sir, may the Buddha recite the monastic code to the monks." "Ānanda, the assembly is not pure."

Then Venerable Mahāmoggallāna thought, "Who is the Buddha talking about?" Then he focused on comprehending the minds of everyone in the Saṅgha. He saw that unethical person, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved, sitting in the middle of the Saṅgha. When he saw him he got up from his seat, went up to him and said, "Get up, reverend. The Buddha has seen you. You can't live in communion with the monks." But when he said this, that person kept silent.

For a second time and a third time, he asked that monk to leave. But for a third time that person kept silent.

Then Venerable Mahāmoggallāna took that person by the arm, ejected him out the gate, and bolted the door. Then he went up to the Buddha, and said to him, "I have ejected that person. The assembly is pure. Please, sir, may the Buddha recite the monastic code to the monks." "It's incredible, Moggallāna, it's amazing, how that silly man waited to be taken by the arm!"

Then the Buddha said to the monks, “From this day forth, monks, I will not perform the sabbath or recite the monastic code. Now you should perform the sabbath and recite the monastic code. It’s impossible, monks, it can’t happen that a Realized One could recite the monastic code in an impure assembly.

Seeing these eight incredible and amazing things the titans love the ocean. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. This is the first thing the titans love about the ocean.

Furthermore, the ocean is consistent and doesn’t overflow its boundaries. This is the second thing the titans love about the ocean.

Furthermore, the ocean doesn’t accommodate a carcass, but quickly carries it to the shore and strands it on the beach. This is the third thing the titans love about the ocean.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered ‘the ocean’. This is the fourth thing the titans love about the ocean.

Furthermore, for all the world’s streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. This is the fifth thing the titans love about the ocean.

Furthermore, the ocean has just one taste, the taste of salt. This is the sixth thing the titans love about the ocean.

Furthermore, the ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. This is the seventh thing the titans love about the ocean.

Furthermore, many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. This is the eighth thing the titans love about the ocean. Seeing these eight incredible and amazing things the titans love the ocean.

In the same way, seeing eight incredible and amazing things, mendicants, the mendicants love this teaching and training. What eight?

The ocean gradually slants, slopes, and inclines, with no abrupt precipice. In the same way in this teaching and training the penetration to enlightenment comes from gradual training, progress, and practice, not abruptly. This is the first thing the mendicants love about this teaching and training.

The ocean is consistent and doesn’t overflow its boundaries. In the same way, when a training rule is laid down for my disciples they wouldn’t break it even for the sake of their own life. This is the second thing the mendicants love about this teaching and training.

The ocean doesn't accommodate a carcass, but quickly carries it to the shore and strands it on the beach. In the same way, the Saṅgha doesn't accommodate a person who is unethical, of bad qualities, filthy, with suspicious behavior, underhand, no true ascetic or spiritual practitioner—though claiming to be one—rotten inside, corrupt, and depraved. But they quickly gather and expel them. Even if such a person is sitting in the middle of the Saṅgha, they're far from the Saṅgha, and the Saṅgha is far from them. This is the third thing the mendicants love about this teaching and training.

Furthermore, when they reach the ocean, all the great rivers—that is, the Ganges, Yamunā, Aciravatī, Sarabhū, and Mahī—lose their names and clans and are simply considered 'the ocean'. In the same way, when they go forth from the lay life to homelessness, all four classes—aristocrats, brahmins, peasants, and menials—lose their former names and clans and are simply considered 'Sakyan ascetics'. This is the fourth thing the mendicants love about this teaching and training.

For all the world's streams that reach it, and the rain that falls from the sky, the ocean never empties or fills up. In the same way, though several mendicants become fully extinguished in the element of extinguishment with nothing left over, the element of extinguishment never empties or fills up. This is the fifth thing the mendicants love about this teaching and training.

The ocean has just one taste, the taste of salt. In the same way, this teaching and training has one taste, the taste of freedom. This is the sixth thing the mendicants love about this teaching and training.

The ocean is full of many kinds of treasures, such as pearls, gems, beryl, conch, quartz, coral, silver, gold, rubies, and emeralds. In the same way, this teaching and training is full of many kinds of treasures, such as the four kinds of mindfulness meditation, the four right efforts, the four bases of psychic power, the five faculties, the five powers, the seven awakening factors, and the noble eightfold path. This is the seventh thing the mendicants love about this teaching and training.

Many great beings live in the ocean, such as leviathans, leviathan-gulpers, leviathan-gulper-gulpers, titans, dragons, and centaurs. In the ocean there are life-forms a hundred leagues long, or even two hundred, three hundred, four hundred, or five hundred leagues long. In the same way, great beings live in this teaching and training, and these are those beings. The stream-enterer and the one practicing to realize the fruit of stream-entry. The once-returner and the one practicing to realize the fruit of once-return. The non-returner and the one practicing to realize the fruit of non-return. The perfected one, and the one practicing for perfection. This is the eighth thing the mendicants love about this teaching and training. Seeing these eight incredible and amazing things, the mendicants love this teaching and training."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"The rain saturates things that are covered up; it doesn't saturate things that are open. Therefore you should open up a covered thing, so the rain will not saturate it."

Ud 5.6

Ud 5.6
With Soṇa
Soṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was staying in the land of the Avantis near Kuraraghara on Steep Mountain. And the layman Soṇa of the Sharp Ears was Mahākaccāna's attendant.

Then as Soṇa was in private retreat this thought came to his mind, "As I understand Venerable Mahākaccāna's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?"

Then Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

"May Venerable Mahākaccāna please give me the going forth!"

When this was said, Mahākaccāna said to him, "It's hard to lead the spiritual life as long as you live, eating in one part of the day and sleeping alone. Come now, Soṇa, while remaining a layperson just as you are, devote yourself to the instructions of the Buddhas, leading the spiritual life at suitable times, eating in one part of the day and sleeping alone." Then Soṇa's aspiration to go forth died down.

For a second time, while in private retreat the thought came to Soṇa that he should go forth, but the outcome was the same.

For a third time, as Soṇa was in private retreat this thought came to his mind, "As I understand Venerable Mahākaccāna's teachings, it's not easy for someone living at home to lead the spiritual life utterly full and pure, like a polished shell. Why don't I shave off my hair and beard, dress in ocher robes, and go forth from lay life to homelessness?" For a third time, Soṇa went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then he said,

"May Venerable Mahākaccāna please give me the going forth!"

Then Mahākaccāna gave Soṇa the going forth. Now at that time the southern region, including Avanti, was short of monks. It took three years and much struggle and difficulty before Venerable Mahākaccāyana was able to assemble from here and there a Sangha consisting of ten monks and give Venerable Soṇa the full ordination.

Then as Venerable Soṇa was in private retreat this thought came to his mind, "I have not personally seen the Buddha. I have only heard reports that that Blessed One is like this or

like that. If my mentor allows, I should go to see that Blessed One, the perfected one, the fully awakened Buddha."

Then in the late afternoon, Soṇa came out of retreat, went up to Mahākaccāna, bowed, sat down to one side, and told him what he was thinking. Then Mahākaccāna said,

"Good, good, Soṇa! Go to see the Blessed One, the perfected one, the fully awakened Buddha. You will see that Blessed One who is impressive and inspiring, with peaceful faculties and mind, attained to the highest self-control and serenity, like an elephant with tamed, guarded, and controlled faculties. On seeing him, in my name bow with your head to his feet. Ask him if he is healthy and well, nimble, strong, and living comfortably, saying, 'Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably.'"

Saying, "Yes, sir," Soṇa welcomed and agreed with Mahākaccāna's words. He got up from his seat, bowed, and respectfully circled Mahākaccāna, keeping him on his right. Then he set his lodgings in order and, taking his bowl and robe, set out for Sāvatthī. Eventually he came to Sāvatthī and Jeta's Grove. He went up to the Buddha, bowed, and sat down to one side. Soṇa said to the Buddha, "Sir, my mentor Venerable Mahākaccāna bows with his head to your feet. He asks if you are healthy and well, nimble, strong, and living comfortably."

"I hope you're keeping well, mendicant; I hope you're all right. And I hope you have arrived from your journey unwearied, having had no trouble getting almsfood." "I'm keeping well, sir; I'm all right. And I have arrived from my journey unwearied, having had no trouble getting almsfood."

Then the Buddha said to Venerable Ānanda, "Prepare lodgings for this visiting mendicant." Then Venerable Ānanda thought, "When the Buddha orders me to prepare lodgings for a specific mendicant, he wishes to stay in the same dwelling with that mendicant. The Buddha wishes to stay together with Venerable Soṇa." He prepared lodgings for Soṇa in the same dwelling where the Buddha was staying.

The Buddha spent much of the night sitting meditation in the open. Then he got up from his seat, washed his feet and entered the dwelling. Venerable Soṇa did the same. Then the Buddha rose at the crack of dawn and addressed Soṇa, "Speak some Dhamma, mendicant, as you feel inspired."

"Yes, sir," replied Soṇa. He intoned all sixteen discourses in the Chapter of the Eights. When Soṇa finished his intoning, the Buddha applauded, saying, "Good, good, mendicant! You have learned the sixteen discourses of the Chapter of the Eights well, you have applied the mind and remembered it well. You are a good speaker, with a polished, clear, and articulate voice that expresses the meaning. How many rains have you been ordained, mendicant?" "I have one rains, Blessed One." "But why did it take you so long to make it?" "Sir, I have long seen the drawbacks of sensual pleasures, yet living in a house is cramped, with many duties and much to do."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Seeing the danger of the world, I understood the truth without attachments. The Noble One does not delight in evil, the Pure One does not delight in evil.”

Ud 5.7

Ud 5.7
With Revata the Doubter
Kaṅkhārevatasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Revata the Doubter was sitting not far from the Buddha, cross-legged, with his body straight, reviewing his own purification through overcoming doubt.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Any doubts about this world or the world beyond, about one's own experiences or those of another: those who meditate give them all up, keenly practicing the spiritual life."

Ud 5.8

Ud 5.8
Schism in the Saṅgha
Saṁghabhedasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time Venerable Ānanda robed up in the morning and, taking his bowl and robe, entered Rājagaha for alms.

Devadatta saw him wandering for alms, so he went up to him and said, "From this day forth, Reverend Ānanda, I shall perform the sabbath and legal proceedings of the Saṅgha apart from the Buddha and the Saṅgha of mendicants."

Then Ānanda wandered for alms in Rājagaha. After the meal, on his return from almsround, he went to the Buddha, bowed, sat down to one side, and told him what had just happened, adding:

"Today, sir, Devadatta will split the Saṅgha. He will perform the sabbath and legal proceedings of the Saṅgha."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"It's easy for the good to do good, and hard for the good to do bad. It's easy for the bad to do bad, but for the noble ones, bad is hard to do."

Ud 5.9

Ud 5.9
Teasing
Sadhāyamānasutta

So I have heard. At one time the Buddha was wandering in the land of the Kosalans together with a large Saṅgha of mendicants. Now at that time several students were passing by not far from the Buddha in a teasing manner. The Buddha saw them.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Dolts pretending to be astute, they talk, their words right out of bounds. They blab at will, their mouths agape, and no-one knows what leads them on.”

Ud 5.10

Ud 5.10
With Cūḷapanthaka
Cūḷapanthakasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Cūḷapanthaka was sitting not far from the Buddha, cross-legged, his body set straight, and mindfulness established in his presence.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Steady in body, steady in mind, standing, sitting or lying down: a mendicant focusing on this mindfulness gains an ever higher distinction. And when they have done so, they vanish from the King of Death."

Ud 6.1

Ud 6.1
Surrendering the Life Force
Āyusaṅkhārossajjanasutta

So I have heard. At one time the Buddha was staying near Vesālī, at the Great Wood, in the hall with the peaked roof. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Vesālī for alms. Then, after the meal, on his return from almsround, he addressed Venerable Ānanda: "Ānanda, get your sitting cloth. Let's go to the Cāpāla shrine for the day's meditation."

"Yes, sir," replied Ānanda. Taking his sitting cloth he followed behind the Buddha. Then the Buddha went up to the Cāpāla shrine, where he sat on the seat spread out. When he was seated he said to Venerable Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra. For a second time … and for a third time, the Buddha said to Ānanda:

"Ānanda, Vesālī is lovely. And the Udena, Gotamaka, Seven Maidens, Many Sons, Sārandada, and Cāpāla Tree-shrines are all lovely. Whoever has developed and cultivated the four bases of psychic power—made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them—may, if they wish, live for the proper lifespan or what's left of it. The Realized One has developed and cultivated the four bases of psychic power, made them a vehicle and a basis, kept them up, consolidated them, and properly implemented them. If he wished, the Realized One could live for the proper lifespan or what's left of it."

But Ānanda didn't get it, even though the Buddha dropped such an obvious hint, such a clear sign. He didn't beg the Buddha, "Sir, may the Blessed One please remain for the eon! May the Holy One please remain for the eon! That would be for the welfare and happiness

of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans." For his mind was as if possessed by Māra.

Then the Buddha said to Venerable Ānanda, "Go now, Ānanda, at your convenience." "Yes, sir," replied Ānanda. He rose from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before sitting at the root of a tree close by.

And then, not long after Ānanda had left, Māra the Wicked went up to the Buddha, stood to one side, and said to him:

"May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished. Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have monk disciples who are competent, educated, assured, learned, have memorized the teachings, and practice in line with the teachings. Not until they practice properly, living in line with the teaching. Not until they've learned their own tradition, and explain, teach, assert, establish, disclose, analyze, and make it clear. Not until they can legitimately and completely refute the doctrines of others that come up, and teach with a demonstrable basis.' Today you do have such monk disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'Wicked One, I shall not become fully extinguished until I have nun disciples who are competent, educated, assured, learned …' … Today you do have such nun disciples.

'Wicked One, I shall not become fully extinguished until I have layman disciples who are competent, educated, assured, learned …' Today you do have such layman disciples.

'Wicked One, I shall not become fully extinguished until I have laywoman disciples who are competent, educated, assured, learned …' Today you do have such laywoman disciples. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

Sir, you once made this statement: 'I shall not become fully extinguished until my spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans.' Today your spiritual path is successful and prosperous, extensive, popular, widespread, and well proclaimed wherever there are gods and humans. May the Blessed One now become fully extinguished! May the Holy One now become fully extinguished! Now is the time for the Buddha to become fully extinguished.

When this was said, the Buddha said to Māra, "Relax, Wicked One. The final extinguishment of the Realized One will be soon. Three months from now the Realized One will finally be extinguished."

So at the Cāpāla Tree-shrine the Buddha, mindful and aware, surrendered the life force. When he did so there was a great earthquake, awe-inspiring and hair-raising, and thunder cracked the sky.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Comparing the incomparable with the creation of prolonged life, the sage surrendered the life force. Happy inside, serene, he shattered self-creation like a suit of armor.”

Ud 6.2

Ud 6.2
Seven Matted-Hair Ascetics
Sattajaṭilasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Then in the late afternoon, the Buddha came out of retreat and sat outside the gate. Then King Pasenadi of Kosala went up to the Buddha, bowed, and sat down to one side.

Now at that time seven matted-hair ascetics, seven Jain ascetics, seven naked ascetics, seven one-cloth ascetics, and seven wanderers passed by not far from the Buddha. Their armpits and bodies were hairy, and their nails were long; and they carried their stuff with shoulder-poles.

King Pasenadi saw them passing by. He got up from his seat, arranged his robe over one shoulder, knelt with his right knee on the ground, raised his joined palms toward those various ascetics, and pronounced his name three times: "Sirs, I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala! I am Pasenadi, king of Kosala!"

Then, soon after those ascetics had left, King Pasenadi went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, are they among those in the world who are perfected ones or who are on the path to perfection?"

"Great king, as a layman enjoying sensual pleasures, living at home with your children, using sandalwood imported from Kāsi, wearing garlands, perfumes, and makeup, and accepting gold and money, it's hard for you to know who is perfected or on the path to perfection.

You can get to know a person's ethics by living with them. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless. You can get to know a person's purity by dealing with them. … You can get to know a person's resilience in times of trouble. … You can get to know a person's wisdom by discussion. But only after a long time, not casually; only when attentive, not when inattentive; and only by the wise, not the witless."

"It's incredible, sir, it's amazing, how well said this was by the Buddha. …

Sir, these are my spies, my undercover agents returning after spying on the country. First they go undercover, then I have them report to me. And now—when they have washed off the dust and dirt, and are nicely bathed and anointed, with hair and beard dressed, and dressed in white—they will amuse themselves, supplied and provided with the five kinds of sensual stimulation."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Don’t strive in every situation, don’t become another’s man. Don’t live depending on another, and don’t use the teaching to make money.”

Ud 6.3

Ud 6.3
The Buddha's Reviewing
Paccavekkhaṇasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of many bad, unskillful qualities, and the many skillful qualities he had fully developed.

Then, knowing the many bad, unskillful qualities that he had given up and the many skillful qualities he had fully developed, on that occasion the Buddha expressed this heartfelt sentiment:

"What was before then was not; what before was not then was. It never was, nor will it be, nor is it found today."

Ud 6.4

Ud 6.4
Followers of Various Other Religions (1st)
Paṭhamanānātitthiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The cosmos is eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The cosmos is not eternal."

"The cosmos is finite."

"The cosmos is infinite."

"The soul and the body are the same thing."

"The soul and the body are different things."

"A realized one still exists after death."

"A realized one no longer exists after death."

"A realized one both still exists and no longer exists after death."

"A realized one neither still exists nor no longer exists after death."

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: "Such is Truth, such is not Truth! Such is not Truth, such is Truth!"

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening. The Buddha said:

"The wanderers of other religions are blind and sightless. They don't understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That's why they are arguing, quarreling, and disputing, continually wounding each other with barbed words.

Once upon a time, mendicants, right here in Sāvatthī there was a certain king. Then the king addressed a man, ‘Please, mister, gather all those blind from birth throughout Sāvatthī and bring them together in one place.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked, then said to him, ‘Your Majesty, the blind people throughout Sāvatthī have been gathered.’ ‘Well then, my man, show them an elephant.’ ‘Yes, Your Majesty,’ that man replied. He did as the king asked.

To some of the blind people he showed the elephant’s head, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s ear, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s tusk, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s trunk, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s flank, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s leg, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s thigh, saying, ‘Here is the elephant.’ To some of them he showed the elephant’s tail, saying, ‘Here is the elephant.’ To some of them he showed the tip of the elephant’s tail, saying, ‘Here is the elephant.’

Then he approached the king and said, ‘Your Majesty, the blind people have been shown the elephant. Please go at your convenience.’

Then the king went up to the blind people and said, ‘Have you seen the elephant?’ ‘Yes, Your Majesty, we have been shown the elephant.’ ‘Then tell us, what kind of thing is an elephant?’

The blind people who had been shown the elephant’s head said, ‘Your Majesty, an elephant is like a pot.’

Those who had been shown the ear said, ‘An elephant is like a winnowing fan.’

Those who had been shown the tusk said, ‘An elephant is like a ploughshare.’

Those who had been shown the trunk said, ‘An elephant is like a plough-pole.’

Those who had been shown the flank said, ‘An elephant is like a storehouse.’

Those who had been shown the leg said, ‘An elephant is like a pillar.’

Those who had been shown the thigh said, ‘An elephant is like a mortar.’

Those who had been shown the tail said, ‘An elephant is like a pestle.’

Those who had been shown the tip of the tail said, ‘An elephant is like a broom.’

Saying, ‘Such is an elephant, not such! Such is not an elephant, such is!’ they punched each other with their fists. At that, the king was pleased.

In the same way, mendicants, the wanderers of other religions are blind and sightless. They don't understand what is beneficial or what is not beneficial, nor what is the truth and what is not the truth. That’s why they are arguing, quarreling, and disputing, continually

wounding each other with barbed words. ‘Such is Truth, such is not! Such is not Truth, such is!’”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Some ascetics and brahmins, it seems, cling to these things. Arguing, they quarrel, the folk who see just one part.”

Ud 6.5

Ud 6.5
Followers of Various Other Religions (2nd)
Dutiyanānātitthiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

"The self and the cosmos are both eternal and not eternal."

"The self and the cosmos are neither eternal nor not eternal."

"The self and the cosmos are made by oneself."

"The self and the cosmos are made by another."

"The self and the cosmos are made by both oneself and another."

"The self and the cosmos have arisen by chance, not made by oneself or another."

"Pleasure and pain are eternal, and the self and the cosmos."

"Pleasure and pain are not eternal, and the self and the cosmos."

"Pleasure and pain are both eternal and not eternal, and the self and the cosmos."

"Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos."

"Pleasure and pain are made by oneself, and the self and the cosmos."

"Pleasure and pain are made by another, and the self and the cosmos."

"Pleasure and pain are made by both oneself and another, and the self and the cosmos."

"Pleasure and pain have arisen by chance, not made by oneself or another, and the self and the cosmos."

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: “Such is Truth, such is not Truth! Such is not Truth, such is Truth!”

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Some ascetics and brahmins, it seems, cling to these things. They flounder in mid-stream, without reaching a firm footing.”

Ud 6.6

Ud 6.6
Followers of Various Other Religions (3rd)
Tatiyanānātitthiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time several ascetics, brahmins, and wanderers who followed various other religions were residing in Sāvatthī, holding different views, beliefs, and opinions, relying on different views.

There were some ascetics and brahmins who had this doctrine and view: "The self and the cosmos are eternal. This is the only truth, other ideas are silly."

Others held views such as the following, each regarding their own view as true and others as silly. "The self and the cosmos are not eternal."

"The self and the cosmos are both eternal and not eternal."

"The self and the cosmos are neither eternal nor not eternal."

"The self and the cosmos are made by oneself."

"The self and the cosmos are made by another."

"The self and the cosmos are made by both oneself and another."

"The self and the cosmos have arisen by chance, not made by oneself or another."

"Pleasure and pain are eternal, and the self and the cosmos."

"Pleasure and pain are not eternal, and the self and the cosmos."

"Pleasure and pain are both eternal and not eternal, and the self and the cosmos."

"Pleasure and pain are neither eternal nor not eternal, and the self and the cosmos."

"Pleasure and pain are made by oneself, and the self and the cosmos."

"Pleasure and pain are made by another, and the self and the cosmos."

"Pleasure and pain are made by both oneself and another, and the self and the cosmos."

"Pleasure and pain have arisen by chance, not made by oneself or another, and the self and the cosmos."

They were arguing, quarreling, and disputing, continually wounding each other with barbed words: ‘Such is Truth, such is not! Such is not Truth, such is Truth!”

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Folk are fixated on the I-maker, which is tied up with the other-maker. There are some who do not realize this, they do not see the dart.

But when they see this dart, they do not think, ‘I make it’, nor ‘another makes it’.

These folk are caught up in conceit, tied by conceit, shackled by conceit. Vehemently defending their views, they don’t escape transmigration.”

Ud 6.7

Ud 6.7
With Subhūti
Subhūtisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Subhūti was sitting not far from the Buddha, cross-legged, with his body straight, having attained the immersion free of placing the mind.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"In whom mental vibrations are cleared away, internally clipped off entirely, perceiving the formless, beyond attachments, having overcome the four yokes, they never return."

Ud 6.8

Ud 6.8
The Courtesan
Gaṇikāsutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time two gangs were both hopelessly in love with a certain courtesan. Quarreling, arguing, and disputing, they attacked each other with fists, stones, rods, and swords, resulting in death and deadly pain.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Rājagaha for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"What has been attained and what is to be attained are both strewn over with dust for that one training while still sick. Those for whom the training is the essence, or precepts and observances, celibacy, and service as the essence: this is one extreme. Those who say, 'There's nothing wrong with sensual pleasures': this is the second extreme. Thus these two extremes swell the charnel grounds, while the charnel grounds swell wrong view. Not realizing these two extremes, some get stuck and some overreach. Those who realize these things, who were not found there, who did not conceive by that, there is no cycle of rebirths to be found."

Ud 6.9

Ud 6.9
Hastening By
Upātidhāvantisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was meditating in the open during the dark of night, while oil lamps were burning.

And many moths were falling down and crashing down into the lamps, coming to grief and ruin. The Buddha saw the moths coming to grief.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Hastening by, they miss the essence, sprouting ever more new bonds. Like moths falling in the flame, some have become fixed in what is seen or heard."

Ud 6.10

Ud 6.10
Arising
Uppajjantisutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Ānanda went up to the Buddha, bowed, sat down to one side, and said to him:

"Sir, so long as the Realized Ones, the perfected ones, the fully awakened Buddhas do not arise in the world, the wanderers of other religions are honored, respected, revered, venerated, and esteemed. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers of other religions are no longer honored, respected, revered, venerated, and esteemed. And they do not receive robes, almsfood, lodgings, and medicines and supplies for the sick. Now only the Buddha is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick."

"That's so true, Ānanda. So long as the Realized Ones do not arise in the world, the wanderers of other religions are honored, respected, revered, venerated, and esteemed. And they receive robes, almsfood, lodgings, and medicines and supplies for the sick. But when the Realized Ones do arise in the world, the wanderers of other religions are no longer honored in this way. Now only the Realized One is honored, respected, revered, venerated, and esteemed. And he receives robes, almsfood, lodgings, and medicines and supplies for the sick. And so does the mendicant Saṅgha."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"The glow-worm shines so long as the beacon of the sun does not rise. But when the sun has come up, that light is erased and shines no more.

So too the reasoners shine bright so long as the Buddhas don't arise in the world. The reasoners are not purified, nor are their disciples. Having bad views, they are not freed from suffering."

Ud 7.1

Ud 7.1
Bhaddiya the Dwarf (1st)
Paṭhamalakuṇḍakabhaddiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf in many ways with a Dhamma talk.

Then after being taught like this Bhaddiya's mind was freed from defilements by not grasping.

The Buddha saw what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Above, below, everywhere free, not contemplating 'I am this'. Freed like this, he has crossed the flood not crossed before, so as to not be reborn."

Ud 7.2

Ud 7.2
Bhaddiya the Dwarf (2nd)
Dutiyalakuṇḍakabhaddiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Sāriputta was educating, encouraging, firing up, and inspiring Venerable Bhaddiya the Dwarf in even more ways with a Dhamma talk, thinking that he was still a trainee.

The Buddha saw what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"They've cut the cycle, gone to the wishless; the streams are dried, they flow no more. Cut, the cycle no longer turns. Just this is the end of suffering."

Ud 7.3

Ud 7.3
Clinging (1st)
Paṭhamasattasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī overly clung to sensual pleasures. Lustful, greedy, tied, infatuated, they lived completely addicted to sensual pleasures.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Sāvatthī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him what was happening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Clinging to sensual pleasures, to the chains of the senses, blind to the faults of the fetters, clinging to the chain of the fetters, they'll never cross the flood so vast."

Ud 7.4

Ud 7.4
Clinging (2nd)
Dutiyasattasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time most of the people in Sāvatthī clung to sensual pleasures. Lustful, greedy, tied, infatuated, attached, and blinded, they lived completely addicted to sensual pleasures.

Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. He saw how attached the people were.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Blinded by sensual pleasures, wrapped in a net, they are smothered over by craving; bound by the kinsman of the negligent, like a fish caught in a funnel-net trap. They chase old age and death, like a suckling calf its mother."

Ud 7.5

Ud 7.5
Another Discourse with Bhaddiya the Dwarf
Aparalakuṇḍakabhaddiyasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then Venerable Bhaddiya the Dwarf, closely following several mendicants, approached the Buddha.

The Buddha saw Venerable Bhaddiya coming off in the distance—ugly, unsightly, deformed, and despised by most of the mendicants. The Buddha addressed the mendicants:

"Mendicants, do you see this monk coming—ugly, unsightly, deformed, and despised by most of the mendicants?" "Yes, sir."

"That mendicant is very mighty and powerful. It's not easy to find an attainment that he has not already attained. And he has realized the supreme end of the spiritual path in this very life. He lives having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"With flawless wheel and white canopy, the one-spoke chariot rolls on. See it come, untroubled, with stream cut, unbound."

Ud 7.6

Ud 7.6
The Ending of Craving
Taṇhāsaṅkhayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Koṇḍañña Who Understood was sitting not far from the Buddha, cross-legged, with his body straight, reviewing the freedom through the ending of craving.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"There is no root or ground or leaves for them, so where would creepers sprout from? That wise one is released from bonds: who is worthy to criticize them? Even the gods praise them, and by Brahmā, too, they're praised."

Ud 7.7

Ud 7.7
The Ending of Proliferation
Papañcakhayasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was sitting reviewing his own giving up of the judgments that emerge from the proliferation of perceptions.

Then, understanding his own giving up of the judgments that emerge from the proliferation of perceptions, on that occasion the Buddha expressed this heartfelt sentiment:

"There is no proliferation remaining in those who have gone beyond the reins and cross-bar. The sage who lives without craving is never scorned by the world with its gods."

Ud 7.8

Ud 7.8
Kaccāna
Kaccānasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time Venerable Mahākaccāna was sitting not far from the Buddha, cross-legged, with his body straight and mindfulness of the body well-established internally in his presence.

The Buddha saw him meditating there.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"Their mindfulness would always be established in the body, constant: 'It might not be, and it might not be mine, It will not be, and it will not be mine.' Meditating stage by stage on that, in time they'd cross over clinging."

Ud 7.9

Ud 7.9
The Well
Udapānasutta

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha of mendicants when he arrived at a brahmin town of the Mallas named Thūṇa. The brahmins and householders of Thūṇa heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—while wandering in the land of the Mallas has arrived at Thūṇa, together with a large Saṅgha of mendicants.” They filled the well with grass and chaff right to the top, thinking, “Don’t let these shavelings, these fake ascetics drink the water.”

And then the Buddha left the road, went to the root of a tree, and sat down on the seat spread out. When he was seated he said to Venerable Ānanda: “Please, Ānanda, fetch me some water from that well.”

When he said this, Venerable Ānanda said to the Buddha, “Just now, sir, the brahimns and householders of Thūṇa filled the well with grass and chaff right to the top, thinking, ‘Don’t let these shavelings, these fake ascetics drink the water.’”

For a second time, and for a third time, the Buddha said to Ānanda: “Please, Ānanda, fetch me some water from that well.” “Yes, sir,” replied Ānanda. Taking his bowl he went to the well. As he approached the well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.

Then Venerable Ānanda thought, “Oh, how incredible, how amazing! The Realized One has such psychic power and might! For when I approached this well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! For when I approached that well, all the grass and chaff erupted out of the well-mouth. The water stood transparent, unclouded, and clear right up to the top, seeming to overflow. Drink the water, Blessed One! Drink the water, Holy One!”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“What difference would a well make if water is there all the time? Having cut off craving at the root, who would go out on a quest?”

Ud 7.10

Ud 7.10
King Udena
Utenasutta

So I have heard. At one time the Buddha was staying near Kosambī, in Ghosita's Monastery. Now at that time, while King Udena was visiting a park, his royal compound burned down. Five hundred women died, with Queen Sāmāvatī at their head.

Then several mendicants robed up in the morning and, taking their bowls and robes, entered Kosambī for alms. Then, after the meal, when they returned from almsround, they went up to the Buddha, bowed, sat down to one side, and told him had happened. They asked the Buddha, "Sir, where have those laywomen been reborn in the next life?"

"Among those laywomen there were stream-enterers, once-returners, and non-returners. None of those laywomen died without some fruit of the practice."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"The world is caught up in delusion, but is looked on as making sense. The fool caught up in attachment is surrounded by darkness. It seems as if eternal, but for one who sees, there is nothing."

Ud 8.1

Ud 8.1
About Extinguishment (1st)
Paṭhamanibbānapaṭisaṁyuttasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"There is, mendicants, that dimension where there is no earth, no water, no fire, no wind; no dimension of infinite space, no dimension of infinite consciousness, no dimension of nothingness, no dimension of neither perception nor non-perception; no this world, no other world, no moon or sun. There, mendicants, I say there is no coming or going or remaining or passing away or reappearing. It is not established, does not proceed, and has no support. Just this is the end of suffering."

Ud 8.2

Ud 8.2
About Extinguishment (2nd)
Dutiyanibbānapaṭisaṁyuttasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"It's hard to see what they call the 'uninclined', for the truth is not easy to see. For one who has penetrated craving, who knows and sees, there is nothing."

Ud 8.3

Ud 8.3
About Extinguishment (3rd)
Tatiyanibbānapaṭisaṁyuttasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"There is, mendicants, that which is free of rebirth, free of what has been produced, made, and conditioned. If there were nothing free of rebirth, free of what has been produced, made, and conditioned, then you would find no escape here from rebirth, from what has been produced, made, and conditioned. But since there is that which is free of rebirth, free of what has been produced, made, and conditioned, an escape is found from rebirth, from what has been produced, made, and conditioned."

Ud 8.4

Ud 8.4
About Extinguishment (4th)
Catutthanibbānapaṭisaṁyuttasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Now at that time the Buddha was educating, encouraging, firing up, and inspiring the mendicants with a Dhamma talk about extinguishment. And those mendicants were paying attention, applying the mind, concentrating wholeheartedly, and actively listening.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"For the dependent there is agitation. For the independent there's no agitation. When there's no agitation there is tranquility. When there is tranquility there's no inclination. When there's no inclination, there's no coming and going. When there's no coming and going, there's no passing away and reappearing. When there's no passing away and reappearing there's no this world or world beyond or between the two. Just this is the end of suffering."

Ud 8.5

Ud 8.5
With Cunda
Cundasutta

So I have heard. At one time the Buddha was wandering in the land of the Mallas together with a large Saṅgha when he arrived at Pāvā. There he stayed in Cunda the smith's mango grove.

Cunda heard that the Buddha had arrived and was staying in his mango grove. Then he went to the Buddha, bowed, and sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then Cunda said to the Buddha, "Sir, may the Buddha together with the mendicant Saṅgha please accept tomorrow's meal from me." The Buddha consented with silence.

Then, knowing that the Buddha had consented, Cunda got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. And when the night had passed Cunda had delicious fresh and cooked foods prepared in his own home, and plenty of pork on the turn. Then he had the Buddha informed of the time, saying, "Sir, it's time. The meal is ready."

Then the Buddha robed up in the morning and, taking his bowl and robe, went to the home of Cunda together with the mendicant Saṅgha, where he sat on the seat spread out and addressed Cunda, "Cunda, please serve me with the pork on the turn that you've prepared. And serve the mendicant Saṅgha with the other foods." "Yes, sir," replied Cunda, and did as he was asked.

Then the Buddha addressed Cunda, "Cunda, any pork on the turn that's left over, you should bury it in a pit. I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who could properly digest it except for the Realized One." "Yes, sir," replied Cunda. He did as he was asked, then came back to the Buddha, bowed, and sat down to one side. Then the Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk, after which he got up from his seat and left.

After the Buddha had eaten Cunda's meal, he fell severely ill with bloody dysentery, struck by dreadful pains, close to death. But he endured unbothered, with mindfulness and situational awareness.

Then the Buddha said to Venerable Ānanda, "Come, Ānanda, let's go to Kusinārā." "Yes, sir," Ānanda replied.

I've heard that after eating the meal of Cunda the smith, the wise one fell severely ill, with

pains, close to death.

A severe sickness struck the Teacher who had eaten the pork on the turn. While still purging the Buddha said: “I’ll go to the citadel of Kusinārā.”

Then the Buddha left the road and went to the root of a certain tree, where he addressed Ānanda, “Please, Ānanda, fold my outer robe in four and spread it out for me. I am tired and will sit down.” “Yes, sir,” replied Ānanda, and did as he was asked. The Buddha sat on the seat spread out, and said to Venerable Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.”

When he said this, Venerable Ānanda said to the Buddha, “Sir, just now around five hundred carts have passed by. The shallow water has been churned up by their wheels, and it flows cloudy and murky. The Kakutthā river is not far away, with clear, sweet, cool water, clean, with smooth banks, delightful. There the Buddha can drink and cool his limbs.”

For a second time, and a third time, the Buddha said to Ānanda, “Please, Ānanda, fetch me some water. I am thirsty and will drink.” “Yes, sir,” replied Ānanda. Taking his bowl he went to the river. Now, though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when Ānanda approached it flowed transparent, clear, and unclouded.

Then Venerable Ānanda thought, “Oh, how incredible, how amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded.” Gathering a bowl of drinking water he went back to the Buddha, and said to him, “It’s incredible, sir, it’s amazing! The Realized One has such psychic power and might! For though the shallow water in that river had been churned up by wheels, and flowed cloudy and murky, when I approached it flowed transparent, clear, and unclouded. Drink the water, Blessed One! Drink the water, Holy One!”

So the Buddha drank the water. Then the Buddha together with a large Saṅgha of mendicants went to the Kakutthā River. He plunged into the river and bathed and drank. And when he had emerged, he went to the mango grove, where he addressed Venerable Cundaka, “Please, Cundaka, fold my outer robe in four and spread it out for me. I am tired and will lie down.”

“Yes, sir,” replied Cundaka, and did as he was asked. And then the Buddha laid down in the lion’s posture—on the right side, placing one foot on top of the other—mindful and aware, and focused on the time of getting up. But Cundaka sat down right there in front of the Buddha.

Having gone to Kakutthā Creek, whose water was transparent, sweet, and clear, the Teacher, being tired, plunged in, the Realized One, without compare in the world.

And after bathing and drinking the Teacher emerged. Before the group of mendicants, in the middle, the Buddha, the Teacher who rolled forth the present dispensation, the great seer went to the mango grove. He addressed the mendicant named Cundaka: “Spread out my folded robe so I can lie down.”

The evolved one urged Cunda, who quickly spread the folded robe. The Teacher lay down so tired, while Cunda sat there before him.

Then the Buddha said to Venerable Ānanda, “Now it may happen, Ānanda, that others may give rise to some regret for Cunda the smith: ‘It’s your loss, friend Cunda, it’s your misfortune, in that the Realized One became fully extinguished after eating his last almsmeal from you.’ You should get rid of remorse in Cunda the smith like this:

‘You’re fortunate, friend Cunda, you’re so very fortunate, in that the Realized One became fully extinguished after eating his last almsmeal from you. I have heard and learned this in the presence of the Buddha. There are two almsmeal offerings that have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings. What two? The almsmeal after eating which a Realized One understands the supreme perfect awakening; and the almsmeal after eating which he becomes fully extinguished in the element of extinguishment with nothing left over. These two almsmeal offerings have identical fruit and result, and are more fruitful and beneficial than other almsmeal offerings.

You’ve accumulated a deed that leads to long life, beauty, happiness, fame, heaven, and sovereignty.’ You should dispel remorse in Cunda the smith like this.”

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“A giver’s merit grows; enmity doesn’t build up when you have self-control. A skillful person gives up bad things—with the end of greed, hate, and delusion, they’re extinguished.”

Ud 8.6

Ud 8.6
The Layfolk of Pāṭali Village
Pāṭaligāmiyasutta

So I have heard. At one time the Buddha was wandering in the land of the Magadhans together with a large Saṅgha of mendicants when he arrived at the village of Pāṭali. The lay followers of Pāṭali Village heard that he had arrived. So they went to see him, bowed, sat down to one side, and said to him, “Sir, please consent to come to our guest house.” The Buddha consented with silence.

Then, knowing that the Buddha had consented, the lay followers of Pāṭali Village got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right. Then they went to the guest house, where they spread carpets all over, prepared seats, set up a water jar, and placed an oil lamp. Then they went back to the Buddha, bowed, stood to one side, and told him of their preparations, saying: “Please, sir, come at your convenience.”

In the morning, the Buddha robed up and, taking his bowl and robe, went to the guest house together with the Saṅgha of mendicants. Having washed his feet he entered the guest house and sat against the central column facing east. The Saṅgha of mendicants also washed their feet, entered the guest house, and sat against the west wall facing east, with the Buddha right in front of them. The lay followers of Pāṭali Village also washed their feet, entered the guest house, and sat against the east wall facing west, with the Buddha right in front of them. Then the Buddha addressed them:

“Householders, there are these five drawbacks for an unethical person because of their failure in ethics. What five? Firstly, an unethical person loses substantial wealth on account of negligence. This is the first drawback.

Furthermore, an unethical person gets a bad reputation. This is the second drawback.

Furthermore, an unethical person enters any kind of assembly timid and embarrassed, whether it’s an assembly of aristocrats, brahmins, householders, or ascetics. This is the third drawback.

Furthermore, an unethical person feels lost when they die. This is the fourth drawback.

Furthermore, an unethical person, when their body breaks up, after death, is reborn in a place of loss, a bad place, the underworld, hell. This is the fifth drawback. These are the five drawbacks for an unethical person because of their failure in ethics.

There are these five benefits for an ethical person because of their accomplishment in ethics. What five? Firstly, an ethical person gains substantial wealth on account of

diligence. This is the first benefit.

Furthermore, an ethical person gets a good reputation. This is the second benefit.

Furthermore, an ethical person enters any kind of assembly bold and self-assured, whether it's an assembly of aristocrats, brahmins, householders, or ascetics. This is the third benefit.

Furthermore, an ethical person dies not feeling lost. This is the fourth benefit.

Furthermore, when an ethical person's body breaks up, after death, they're reborn in a good place, a heavenly realm. This is the fifth benefit. These are the five benefits for an ethical person because of their accomplishment in ethics."

The Buddha spent much of the night educating, encouraging, firing up, and inspiring the lay followers of Pāṭali Village with a Dhamma talk. Then he dismissed them, "The night is getting late, householders. Please go at your convenience." And then the lay followers of Pāṭali Village approved and agreed with what the Buddha said. They got up from their seat, bowed, and respectfully circled the Buddha, keeping him on their right, before leaving. Soon after they left the Buddha entered a private cubicle.

Now at that time the Magadhan ministers Sunidha and Vassakāra were building a citadel at Pāṭali Village to keep the Vajjis out. At that time thousands of deities were taking possession of building sites in Pāṭali Village. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities.

With clairvoyance that is purified and superhuman, the Buddha saw those deities taking possession of building sites in Pāṭali Village, and the people building houses in accord with the station of the deities. The Buddha rose at the crack of dawn and addressed Ānanda,

"Ānanda, who is building a citadel at Pāṭali Village?" "Sir, the Magadhan ministers Sunidha and Vassakāra are building a citadel to keep the Vajjis out." "It's as if they were building the citadel in consultation with the gods of the Thirty-Three. With clairvoyance that is purified and superhuman, I saw those deities taking possession of building sites. Illustrious rulers or royal ministers inclined to build houses at sites possessed by illustrious deities. Middling rulers or royal ministers inclined to build houses at sites possessed by middling deities. Lesser rulers or royal ministers inclined to build houses at sites possessed by lesser deities. As far as the civilized region extends, as far as the trading zone extends, this will be the chief city: the Pāṭaliputta trade center. But Pāṭaliputta will face three threats: from fire, flood, and dissension."

Then the Magadhan ministers Sunidha and Vassakāra approached the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they stood to one side and said, "Would Mister Gotama together with the mendicant Saṅgha please accept today's meal from me?"

Then, knowing that the Buddha had consented, they went to their own guest house, where they had delicious fresh and cooked foods prepared. Then they had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.”

Then the Buddha robed up in the morning and, taking his bowl and robe, went to their guest house together with the mendicant Saṅgha, where he sat on the seat spread out. Then Sunidha and Vassakāra served and satisfied the mendicant Saṅgha headed by the Buddha with their own hands with delicious fresh and cooked foods.

When the Buddha had eaten and washed his hand and bowl, Sunidha and Vassakāra took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

“In the place he makes his dwelling, having fed the astute and the virtuous here, the restrained spiritual practitioners,

he should dedicate an offering to the deities there. Venerated, they venerate him; honored, they honor him.

After that they have compassion for him, like a mother for the child at her breast. A man beloved of the deities always sees nice things.”

When the Buddha had expressed his appreciation to Sunidha and Vassakāra with these verses, he got up from his seat and left.

Sunidha and Vassakāra followed behind the Buddha, thinking, “The gate through which the ascetic Gotama departs today shall be named the Gotama Gate. The ford at which he crosses the Ganges River shall be named the Gotama Ford.”

Then the gate through which the Buddha departed was named the Gotama Gate. Then the Buddha came to the Ganges River. Now at that time the Ganges was full to the brim so a crow could drink from it. Wanting to cross from the near to the far shore, some people were seeking a boat, some a dinghy, while some were tying up a raft. But, as easily as a strong person would extend or contract their arm, the Buddha, together with the mendicant Saṅgha, vanished from the near shore and landed on the far shore.

He saw all those people wanting to cross over.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Those who cross a deluge or stream have built a bridge and left the marshes behind. While some people are still tying a raft, intelligent people have crossed over.”

Ud 8.7

Ud 8.7
A Fork in the Road
Dvidhāpathasutta

So I have heard. At one time the Buddha was traveling along a road in the Kosalan lands with Venerable Nāgasamāla as his second monk. Nāgasamāla saw a fork in the road and said to the Buddha, “Sir, this is the road, let us go this way.” But when he said this the Buddha responded, “Nāgasamāla, this is the road, let us go this way.”

For a second time, and a third time Nāgasamāla said to the Buddha, “Sir, this is the road, let us go this way.” And for a third time the Buddha responded, “Nāgasamāla, this is the road, let us go this way.” Then Nāgasamāla put the Buddha’s bowl and robes down on the ground right there and left, saying, “Sir, here are your bowl and robes.”

Then as Nāgasamāla was going down that road, he was set upon by bandits who struck him with fists and feet, broke his bowl, and tore up his outer robe. Then Nāgasamāla—with his bowl broken and his outer robe torn—went to the Buddha and told him what had happened.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

“Walking together, dwelling as one, the knowledge master mixes with foolish folk.
Knowing this, they give up wickedness, like a milk-drinking heron the water.”

Ud 8.8

Ud 8.8
With Visākhā
Visākhāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now at that time the dear and beloved granddaughter of Visākhā Migāra's Mother had just passed away. Then, in the middle of the day, Visākhā with wet clothes and hair went to the Buddha, bowed, and sat down. The Buddha said to her,

"So, Visākhā, where are you coming from in the middle of the day with wet clothes and hair?" "Sir, my beloved granddaughter has just passed away. That's why I came here in the middle of the day with wet clothes and hair." "Visākhā, would you like as many children and grandchildren as there are people in the whole of Sāvatthī?" "I would, sir."

"But Visākhā, how many people pass away each day in Sāvatthī?" "Every day, sir, there are ten people passing away in Sāvatthī. Or else there are nine, eight, seven, six, five, four, three, two, or at least one person who passes away every day in Sāvatthī. Sāvatthī is never without someone passing away."

"What do you think, Visākhā? Would there ever be a time when your clothes and hair were not wet?" "No, sir. Enough, sir, with so many children and grandchildren."

"Those who have a hundred loved ones, Visākhā, have a hundred sufferings. Those who have ninety loved ones, or eighty, seventy, sixty, fifty, forty, thirty, twenty, ten, nine, eight, seven, six, five, four, three, two, or one loved one have one suffering. Those who have no loved ones have no suffering. They are free of sorrow, stains, and anguish I say."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"All the sorrows and lamentations and the countless forms of suffering in the world occur because of those that we love; without loved ones they do not occur.

That's why those who have no loved ones at all in the world are happy and free of grief. So aspiring to the sorrowless and stainless, have no loved ones in the world at all."

Ud 8.9

Ud 8.9
With Dabba (1st)
Paṭhamadabbasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Then Venerable Dabba the Mallian went up to the Buddha, bowed, sat down to one side, and said to him: "Holy One, it is the time for my full extinguishment." "Please, Dabba, do as you see fit."

Then Dabba rose from his seat, bowed and respectfully circled the Buddha, keeping him on his right. Then he rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished.

Then when he became fully extinguished while sitting in the sky, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found.

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"The body is broken up, perception has ceased, all feelings have become cool; choices are stilled, and consciousness come to an end."

Ud 8.10

Ud 8.10
Dabba (2nd)
Dutiyadabbasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, when Dabba the Mallian rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished, his body burning and combusting left neither ashes nor soot to be found. It's like when ghee or oil blaze and burn, and neither ashes nor soot are found. In the same way, when Dabba the Mallian rose into the air and, sitting cross-legged in the sky, entered and withdrew from the fire element before becoming fully extinguished, his body burning and combusting left neither ashes nor soot to be found."

Then, understanding this matter, on that occasion the Buddha expressed this heartfelt sentiment:

"When an iron bar is struck by heat and flame the heat gradually dissipates, and where it has gone no-one knows.

In the same way for the rightly released, who have crossed the flood of sensual bonds, and attained unshakable happiness, where they have gone cannot be found."

The Heartfelt Sayings are finished.

Iti - Itivuttaka

Iti 1

Iti 1
Greed
Lobhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Greed is the one thing. Give it up, and I guarantee you non-return.”

The Buddha spoke this matter. On this it is said:

“When overcome by greed beings go to a bad place. Having rightly understood that greed, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 2

Iti 2
Hate
Dosasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Hate is the one thing. Give it up, and I guarantee you non-return.”

The Buddha spoke this matter. On this it is said:

“When overcome by hate beings go to a bad place. Having rightly understood that hate, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 3

Iti 3
Delusion
Mohasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Delusion is the one thing. Give it up, and I guarantee you non-return.”

The Buddha spoke this matter. On this it is said:

“When overcome by delusion beings go to a bad place. Having rightly understood that delusion, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 4

Iti 4
Anger
Kodhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Anger is the one thing. Give it up, and I guarantee you non-return.”

The Buddha spoke this matter. On this it is said:

“When overcome by anger beings go to a bad place. Having rightly understood that anger, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 5

Iti 5
Disdain
Makkhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing. and I guarantee you non-return. What one thing? Disdain is the one thing. Give it up, and I guarantee you non-return.” The Buddha spoke this matter. On this it is said:

“When overcome by disdain beings go to a bad place. Having rightly understood that disdain, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 6

Iti 6
Conceit
Mānasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, give up one thing and I guarantee you non-return. What one thing? Conceit is the one thing. Give it up, and I guarantee you non-return.”

The Buddha spoke this matter. On this it is said:

“Drunk on conceit, beings go to a bad place. Having rightly understood that conceit, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 7

Iti 7
Complete Understanding of All
Sabbapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding the all, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding the all, having dispassion for it and giving it up, you can end suffering.”

That is what the Buddha said. On this it is said:

“Those who know the all as all, are not attracted to anything. They completely understand all, and have risen above all suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 8

Iti 8
Complete Understanding of Conceit
Mānapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding conceit, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding conceit, having dispassion for it and giving it up, you can end suffering.”

The Buddha spoke this matter. On this it is said:

“These folk are caught up in conceit, tied by conceit, delighting in existence. Not completely understanding conceit, they return in future lives.

Those who have given up conceit, freed in the ending of conceit, vanquishers of the tie of conceit, have risen above all suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 9

Iti 9
Complete Understanding of Greed
Lobhapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding greed, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding greed, having dispassion for it and giving it up, you can end suffering.”

The Buddha spoke this matter. On this it is said:

“When overcome by greed beings go to a bad place. Having rightly understood that greed, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 10

Iti 10
Complete Understanding of Hate
Dosapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding hate, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding hate, having dispassion for it and giving it up, you can end suffering.”

The Buddha spoke this matter. On this it is said:

“When overcome by hate beings go to a bad place. Having rightly understood that hate, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 11

Iti 11
Complete Understanding of Delusion
Mohapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding delusion, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding delusion, having dispassion for it and giving it up, you can end suffering.”

The Buddha spoke this matter. On this it is said:

“When overcome by delusion beings go to a bad place. Having rightly understood that delusion, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 12

Iti 12
Complete Understanding of Anger
Kodhapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding anger, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding anger, having dispassion for it and giving it up, you can end suffering.

The Buddha spoke this matter. On this it is said:

“When overcome by anger beings go to a bad place. Having rightly understood that anger, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 13

Iti 13
Complete Understanding of Disdain
Makkhapariññāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without directly knowing and completely understanding disdain, without dispassion for it and giving it up, you can’t end suffering. By directly knowing and completely understanding disdain, having dispassion for it and giving it up, you can end suffering.”

The Buddha spoke this matter. On this it is said:

“When overcome by disdain beings go to a bad place. Having rightly understood that disdain, the discerning give it up. Once they’ve given it up, they never return to this world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 14

Iti 14
The Shroud of Ignorance
Avijjānīvaraṇasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I do not see a single shroud, shrouded by which people wander and transmigrate for a long time like the shroud of ignorance. Shrouded by ignorance, people wander and transmigrate for a long time.”

The Buddha spoke this matter. On this it is said:

“There is no other thing that shrouds people like ignorance. Veiled by delusion, they transmigrate day and night.

Those who have given up delusion, shattering the mass of darkness, wander no more, the root is not found in them.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 15

Iti 15
The Fetter of Craving
Taṇhāsaṁyojanasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I do not see a single fetter, fettered by which people wander and transmigrate for a long time like the fetter of craving. Fettered by craving, people wander and transmigrate for a long time.”

The Buddha spoke this matter. On this it is said:

“Craving is a person’s partner as they transmigrate on this long journey. They go from this state to another, but don’t escape transmigration.

Knowing this danger, that craving is the cause of suffering—rid of craving, free of grasping, a mendicant would wander mindful.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 16

Iti 16
A Trainee (1st)
Paṭhamasekhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Taking into account interior factors, mendicants, I do not see a single one that is so very helpful as rational application of mind for a trainee mendicant who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke. A mendicant rationally applying the mind gives up the unskillful and develops the skillful.”

The Buddha spoke this matter. On this it is said:

“There is nothing so helpful for a trainee mendicant aspiring for the ultimate goal as rational application of mind. Striving rationally, a mendicant attains the end of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 17

Iti 17
A Trainee (2nd)
Dutiyasekhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Taking into account exterior factors, mendicants, I do not see a single one that is so very helpful as good friendship for a trainee mendicant who hasn’t achieved their heart’s desire, but lives aspiring to the supreme sanctuary from the yoke. A mendicant who has good friends gives up the unskillful and develops the skillful.”

The Buddha spoke this matter. On this it is said:

“A mendicant with good friends is reverential and respectful when their friends are speaking, aware and mindful. Gradually they would attain the ending of all fetters.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 18

Iti 18
Schism in the Saṅgha
Saṁghabhedasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“One thing, mendicants, arises in the world for the hurt and unhappiness of the people, for the harm, hurt, and suffering of gods and humans. What one thing? Schism in the Saṅgha. When the Saṅgha is split, they argue, insult, block, and reject each other. This doesn’t inspire confidence in those without it, and it causes some with confidence to change their minds.”

The Buddha spoke this matter. On this it is said:

“A schismatic remains for the eon in a place of loss, in hell. Taking a stand against the teaching, favoring factions, they ruin their sanctuary. After causing schism in a harmonious Saṅgha, they burn in hell for an eon.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 19

Iti 19
Harmony in the Saṅgha
Saṁghasāmaggīsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“One thing, mendicants, arises in the world for the welfare and happiness of the people, for the benefit, welfare, and happiness of gods and humans. What one thing? Harmony in the Saṅgha. When the Saṅgha is in harmony, they don’t argue, insult, block, or reject each other. This inspires confidence in those without it, and increases confidence in those who have it.”

The Buddha spoke this matter. On this it is said:

“A Saṅgha in harmony is happy, as is support for those in harmony. Taking a stand on the teaching, favoring harmony, they ruin no sanctuary. After creating harmony in the Saṅgha, they rejoice in heaven for an eon.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 20

Iti 20
A Corrupted Mind
Paduṭṭhacittasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when I’ve comprehended the mind of a person whose mind is corrupted, I understand: ‘If this person were to die right now, they would be cast down to hell.’ Why is that? Because their mind is corrupted. Corruption of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a place of loss, a bad place, the underworld, hell.”

The Buddha spoke this matter. On this it is said:

“Knowing a person’s corrupted mind, the Buddha explained this matter in the mendicants’ presence.

If that person were to die at this time, they’d be reborn in hell, for their mind is corrupted.

Such a person is cast down as surely as if they’d been carried off and put there. For corruption of mind is the reason sentient beings go to a bad place.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 21

Iti 21
A Pure Mind
Pasannacittasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when I’ve comprehended the mind of a person whose mind is pure, I understand: ‘If this person were to die right now, they would be raised up to heaven.’ Why is that? Because their mind is pure. Purity of mind is the reason why some sentient beings, when their body breaks up, after death, are reborn in a good place, a heavenly realm.”

The Buddha spoke this matter. On this it is said:

“Knowing a person’s pure mind, the Buddha explained this matter in the mendicants’ presence.

If that person were to die at this time, they’d be reborn in heaven, for their mind is pure.

Such a person is raised up as surely as if they’d been carried and put there. For purity of mind is the reason sentient beings go to a good place.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 22

Iti 22
The Benefits of Love
Mettasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, don’t fear good deeds. For ‘good deeds’ is a term for happiness, for what is likable, desirable, and agreeable. I recall undergoing for a long time the likable, desirable, and agreeable results of good deeds performed over a long time. As a result, for seven eons of the cosmos contracting and expanding I didn’t return to this world again. As the eon contracted I went to the realm of streaming radiance. As it expanded I was reborn in an empty mansion of Brahmā.

There I was Brahmā, the Great Brahmā, the vanquisher, the unvanquished, the universal seer, the wielder of power. I was Sakka, lord of gods, thirty-six times. Many hundreds of times I was a king, a wheel-turning monarch, a just and principled king. My dominion extended to all four sides, I achieved stability in the country, and I possessed the seven treasures. Not to mention regional kingship!

Then I thought, ‘Of what deed of mine is this the fruit and result, that I am now so mighty and powerful?’ Then I thought, ‘It is the fruit and result of three kinds of deeds: giving, self-control, and restraint.’”

The Buddha spoke this matter. On this it is said:

“One should practice only good deeds, whose happy outcome stretches ahead. Giving and moral conduct, developing a mind of love:

having developed these three things yielding happiness, that astute one is reborn in a happy, pleasing world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 23

Iti 23
Both Kinds of Benefit
Ubhayatthasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“This one thing, mendicants, when developed and cultivated, secures equal benefits for both the present life and lives to come. What one thing? Diligence in skillful qualities. This is the one thing that, when developed and cultivated, secures equal benefits for both the present life and lives to come.”

The Buddha spoke this matter. On this it is said:

“The astute praise diligence in making merit. Being diligent, an astute person secures both benefits:

the benefit in this life, and in lives to come. A wise one, comprehending the meaning, is said to be astute.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 24

Iti 24
A Heap of Bones
Aṭṭhipuñjasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, one person roaming and transmigrating for an eon would amass a heap of bones the size of this Mount Vepulla, if they were gathered together and not lost.”

The Buddha spoke this matter. On this it is said:

“If the bones of a single person for a single eon were gathered up, they’d make a pile the size of a mountain: so said the great seer.

And this is declared to be as huge as Mount Vepulla, higher than the Vulture’s Peak near the Mountainfold of the Magadhans.

But then, with right understanding, a person sees the noble truths—suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

After roaming on seven times at most, that person makes an end of suffering, with the ending of all fetters.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 25

Iti 25
Lying
Musāvādasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, for an individual who transgresses in one thing, there is no bad deed they would not do, I say. What one thing? It is this: telling a deliberate lie.”

The Buddha spoke this matter. On this it is said:

“When a person, spurning the hereafter, transgresses in just one thing—lying—there is no evil they would not do.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 26

Iti 26
Giving
Dānasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, if sentient beings only knew, as I do, the fruit of giving and sharing, they would not eat without first giving, and the stain of stinginess would not occupy their minds. They would not eat without sharing even their last mouthful, their last morsel, so long as there was someone to receive it. It is because sentient beings do not know, as I do, the fruit of giving and sharing, that they eat without first giving, and the stain of stinginess occupies their minds.”

The Buddha spoke this matter. On this it is said:

“If sentient beings only knew how great is the fruit of giving and sharing as taught by the great seer!

Rid of the stain of stinginess, with clear and confident heart, they would duly give to the noble ones, where a gift is very fruitful.

Having given food in abundance to those worthy of a religious donation, after passing from the human realm, the givers go to heaven.

And when they have arrived there in heaven, they enjoy all the pleasures they desire. The generous enjoy the fruit of giving and sharing.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 27

Iti 27
The Meditation on Love
Mettābhāvanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like how the radiance of all the stars is not worth a sixteenth part of the moon’s radiance. Surpassing them, the moon’s radiance shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like the time after the rainy season when the sky is clear and cloudless. And when the sun rises, it dispels all the darkness from the sky as it shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.

It’s like how after the rainy season the sky is clear and cloudless. At the crack of dawn, the Morning Star shines and glows and radiates. In the same way, of all the grounds for making worldly merit, none are worth a sixteenth part of the heart’s release by love. Surpassing them, the heart’s release by love shines and glows and radiates.”

The Buddha spoke this matter. On this it is said:

“A mindful one who develops limitless love weakens the fetters, seeing the ending of attachments.

Loving just one creature with a hateless heart makes you a good person. Compassionate for all creatures, a noble one creates abundant merit.

The royal potentates conquered this land and traveled around sponsoring sacrifices—horse sacrifice, human sacrifice, the sacrifices of the ‘casting of the yoke-pin’, the ‘royal soma drinking’, and the ‘unbarred’.

These are not worth a sixteenth part of the mind developed with love, as starlight cannot rival the moon.

Don’t kill or cause others to kill, don’t conquer or encourage others to conquer, with love for all living creatures—you’ll have no enmity for anyone.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 28

Iti 28
Living in Suffering
Dukkhavihārasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. What two? Not guarding the sense doors and eating too much. When a mendicant has these two qualities they live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth.”

The Buddha spoke this matter. On this it is said:

“Eye, ear, nose, tongue, body, and likewise mind: a mendicant who leaves these sense doors unguarded—

immoderate in eating, sense faculties unrestrained—reaps suffering both physical and mental.

Burning in body, burning in mind, by day or by night such a person lives in suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 29

Iti 29
Living in Happiness
Sukhavihārasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they live happily in the present life—without distress, anguish, and fever—and when the body breaks up, after death, they can expect a good rebirth. What two? Guarding the sense doors and moderation in eating. When a mendicant has these two qualities they live happily in the present life—without distress, anguish, and fever—and when the body breaks up, after death, they can expect a good rebirth.”

The Buddha spoke this matter. On this it is said:

“Eye, ear, nose, tongue, body, and likewise mind: a mendicant who makes these sense doors well guarded—

eating in moderation, restrained in the sense faculties—reaps happiness both physical and mental.

Not burning in body, not burning in mind, by day or by night such a person lives in happiness.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 30

Iti 30
Mortifying
Tapanīyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“These two things, mendicants, are mortifying. What two? It’s when someone hasn’t done good and skillful things that keep them safe, but has done bad, violent, and depraved things. Thinking, ‘I haven’t done good things’, they’re mortified. Thinking, ‘I have done bad things’, they’re mortified. These are the two things that are mortifying.”

The Buddha spoke this matter. On this it is said:

“Having done bad things by way of body, speech, and mind, and whatever else is corrupt;

not having done good deeds, and having done many bad, when their body breaks up, that witless person is reborn in hell.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 31

Iti 31
Not Mortifying
Atapanīyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“These two things, mendicants, are not mortifying. What two? It’s when someone has done good and skillful things that keep them safe, but has not done bad, violent, and depraved things. Thinking, ‘I have done good things’, they’re not mortified. Thinking, ‘I haven’t done bad things’, they’re not mortified. These are the two things that are not mortifying.”

The Buddha spoke this matter. On this it is said:

“Having given up bad conduct by way of body, speech, and mind, and whatever else is corrupt;

not having done bad deeds, and having done many good, when their body breaks up, that wise person is reborn in heaven.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 32

Iti 32
Ethics (1st)
Paṭhamasīlasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a person with two qualities is cast down to hell. What two? Bad conduct and bad view. A person who has these two qualities is cast down to hell.”

The Buddha spoke this matter. On this it is said:

“If a person possesses these two qualities—bad conduct and bad views—when their body breaks up, that witless person is reborn in hell.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 33

Iti 33
Ethics (2nd)
Dutiyasīlasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a person with two qualities is raised up to heaven. What two? Excellent conduct and excellent view. A person who has these two qualities is is raised up to heaven.”

The Buddha spoke this matter. On this it is said:

“If a person possesses these two qualities—excellent conduct and excellent views—when their body breaks up, that wise person is reborn in heaven.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 34

Iti 34
Keen
Ātāpīsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, without being keen and prudent a mendicant can’t achieve awakening, extinguishment, and the supreme sanctuary from the yoke. But if a mendicant is keen and prudent they can achieve awakening, extinguishment, and the supreme sanctuary from the yoke.”

The Buddha spoke this matter. On this it is said:

“Neither keen nor prudent, lazy, lacking energy, full of dullness and drowsiness, unconscientious, lacking regard for others, such a mendicant is incapable of experiencing the highest awakening.

One who is mindful, alert, meditative, keen, prudent, and diligent, having cut the fetter of birth and old age, would experience supreme awakening in this very life.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 35

Iti 35
Deceit and Flattery
Paṭhamajananakuhanasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ This spiritual life is lived for the sake of restraint and giving up.”

The Buddha spoke this matter. On this it is said:

“The Buddha taught the spiritual life not because of tradition, but for the sake of restraint and giving up, and because it culminates in extinguishment.

This is the path followed by the great souls, the great seers. Those who practice it as it was taught by the Buddha doing the teacher’s bidding, make an end of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 36

Iti 36
Deceit and Flattery
Dutiyajananakuhanasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this spiritual life is not lived for the sake of deceiving people or flattering them, nor for the benefit of possessions, honor, or popularity, nor thinking, ‘So let people know about me!’ This spiritual life is lived for the sake of direct knowledge and complete understanding.”

The Buddha spoke this matter. On this it is said:

“The Buddha taught the spiritual life not because of tradition, but for the sake of insight and understanding, and because it culminates in extinguishment.

This is the path followed by the great souls, the great seers. Those who practice it as it was taught by the Buddha doing the teacher’s bidding, make an end of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 37

Iti 37
Happiness
Somanassasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a mendicant has two qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements. What two? Being inspired at inspiring places, and making a suitable effort when inspired. When a mendicant has these two qualities they’re full of joy and happiness in the present life, and they have laid the groundwork for ending the defilements.”

The Buddha spoke this matter. On this it is said:

“At inspiring places an astute person should be inspired; a keen and alert mendicant should examine with wisdom.

A mendicant living like this, with keen energy, peaceful not restless, devoted to serenity of heart, attains the ending of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 38

Iti 38
Thoughts
Vitakkasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Two thoughts, mendicants, often occur to the Realized One, the perfected one, the fully awakened Buddha: the thought of sanctuary, and that of seclusion. The Realized One loves kindness and delights in it, so this thought often occurs to him: ‘Through this behavior, I shall not hurt any creature firm or frail.’

The Realized One loves seclusion and delights in it, so this thought often occurs to him: ‘What is unskillful has been given up.’

So, mendicants, you too should love kindness and delight in it, then this thought will often occur to you: ‘Through this behavior, I shall not hurt any creature firm or frail.’

You too should love seclusion and delight in it, then this thought will often occur to you: ‘What is unskillful? What is not given up? What should I give up?’”

The Buddha spoke this matter. On this it is said:

“Two thoughts occur to him, the Realized One, the bearer of the unbearable: first mentioned was thought of sanctuary, then the second made clear was seclusion.

Dispeller of darkness, the great seer has crossed over: the attained, the master, the undefiled. In the midst of it all, he is freed in the ending of craving; that sage bears his final body. He has disposed of Māra, I declare, and gone beyond old age.

Standing high on a rocky mountain, you can see the people all around. In just the same way, the all-seer, so intelligent, having ascended the Temple of Truth, rid of sorrow, looks upon the people swamped with sorrow, oppressed by rebirth and old age.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 39

Iti 39
Teaching
Desanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, the Realized One, the perfected one, the fully awakened Buddha has two approaches to teaching Dhamma. What two? ‘See evil as evil’—this is the first approach to teaching Dhamma. ‘Having seen evil as evil, be disillusioned, dispassionate, and freed from it’—this is the second approach to teaching Dhamma. The Realized One, the perfected one, the fully awakened Buddha has these two approaches to teaching Dhamma.”

The Buddha spoke this matter. On this it is said:

“See the two approaches for explaining the Dhamma used by the Realized One, the Buddha, compassionate for all beings:

see that that is evil, and be dispassionate towards it. Then, with a mind free of desire, you will make an end of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 40

Iti 40
Knowledge
Vijjāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, ignorance precedes the attainment of unskillful qualities, with lack of conscience and prudence following along. Knowledge precedes the attainment of skillful qualities, with conscience and prudence following along.”

The Buddha spoke this matter. On this it is said:

“Bad destinies of whatever kind, in this world or the next, are all rooted in ignorance, compounded of greed and desire.

Since one of corrupt wishes is unconscientious, lacking regard for others, they create much wickedness, which sends them to a place of loss.

Therefore, dispelling desire and greed and ignorance, a mendicant arousing knowledge would cast off all bad destinies.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 41

Iti 41
Bereft of Wisdom
Paññāparihīnasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Those sentient beings are truly bereft, mendicants, who are bereft of noble wisdom. They live unhappily in the present life—with distress, anguish, and fever—and when the body breaks up, after death, they can expect a bad rebirth. Those sentient beings are not bereft who are not bereft of noble wisdom. In the present life they’re happy—free of anguish, distress, and fever—and when the body breaks up, after death, they can expect a good rebirth.”

The Buddha spoke this matter. On this it is said:

“See the world with its gods, bereft of wisdom, habituated to name and form, imagining this is truth.

Wisdom is best in the world, as it leads to penetration, through which one rightly understands the ending of rebirth and continued existence.

Gods and humans envy them, the Buddhas, ever mindful, of laughing wisdom, bearing their final body.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 42

Iti 42
Bright Things
Sukkadhammasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“These two bright things, mendicants, protect the world. What two? Conscience and prudence. If these two bright things did not protect the world, there would be no recognition of the status of mother, aunts, or wives and partners of teachers and respected people. The world would become dissolute, like goats and sheep, chickens and pigs, and dogs and jackals. But because the two bright things protect the world, there is recognition of the status of mother, aunts, and wives and partners of teachers and respected people.”

The Buddha spoke this matter. On this it is said:

“Those in whom conscience and shame are never found at all, have lost their bright roots, and fare on in birth and death.

Those in whom conscience and shame are always rightly established, thrive in the spiritual life; being at peace, they will not be reborn again.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 43

Iti 43
Free of Rebirth
Ajātasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“There is, mendicants, freedom from rebirth, freedom from what has been produced, made, and conditioned. If there were no freedom from rebirth, freedom from what has been produced, made, and conditioned, then you would find no escape here from rebirth, from what has been produced, made, and conditioned. But since there is freedom from rebirth, freedom from what has been produced, made, and conditioned, an escape is found from rebirth, from what has been produced, made, and conditioned.”

The Buddha spoke this matter. On this it is said:

“What’s reborn, produced, and arisen, made, conditioned, not lasting, wrapped in old age and death, frail, a nest of disease,

generated by food and the conduit to rebirth: that’s not fit to delight in. The escape from that is peaceful, beyond the scope of logic, everlasting,

where nothing is reborn or arisen, the sorrowless, stainless state, the cessation of all painful things, the stilling of conditions, bliss.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 44

Iti 44
Elements of Extinguishment
Nibbānadhātusutta

This was said by the Buddha, the Perfected One: that is what I heard.

“There are, mendicants, these two elements of extinguishment. What two? The element of extinguishment with something left over, and the element of extinguishment with nothing left over.

And what is the element of extinguishment with something left over? It’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. Their five sense faculties still remain. So long as their senses have not gone they continue to experience the agreeable and disagreeable, to feel pleasure and pain. The ending of greed, hate, and delusion in them is called the element of extinguishment with something left over.

And what is the element of extinguishment with nothing left over? It’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. For them, everything that’s felt, being no longer relished, will become cool right here. This is called the element of extinguishment with nothing left over. These are the two elements of extinguishment.”

The Buddha spoke this matter. On this it is said:

“These two elements of extinguishment have been explained by the Clear-eyed One, the unattached, the poised. One element pertains to the present life—what is left over when the conduit to rebirth has ended. What has nothing left over pertains to what follows this life, where all states of existence cease.

Those who have fully understood the unconditioned state—their minds freed, the conduit to rebirth ended—attained to the heart of the Dhamma, they delight in ending, the poised ones have given up all states of existence.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 45

Iti 45
Retreat
Paṭisallānasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Enjoy retreat, mendicants, love retreat. Be committed to inner serenity of the heart, don’t neglect absorption, be endowed with discernment, and frequent empty huts. A mendicant who enjoys retreat can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

The Buddha spoke this matter. On this it is said:

“With minds at peace, alert, mindful and meditative, they rightly discern the Dhamma, unconcerned for sensual pleasures.

Delighting in diligence, peaceful, seeing fear in negligence, such a one can’t decline, and has drawn near to quenching.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 46

Iti 46
The Benefits of Training
Sikkhānisaṁsasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, live with training as benefit, with wisdom as overseer, with freedom as core, and with mindfulness as ruler. A mendicant who lives in this way can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

The Buddha spoke this matter. On this it is said:

“The training fulfilled, not liable to decline, overseen by wisdom, seer of rebirth’s end; that sage bears their final body; they have disposed of Māra, I declare, and gone beyond old age.

Therefore be always enjoying absorption, immersed in samādhi, energetic, seers of rebirth’s end. Having overcome Māra and his armies, mendicants, go beyond birth and death.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 47

Iti 47
Wake Up
Jāgariyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“A mendicant should meditate wakeful, mendicants, mindful and aware, joyful and clear, and at times discern the skillful qualities in that state. A mendicant who meditates in this way can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return.”

The Buddha spoke this matter. On this it is said:

“Listen up, wakeful ones! And those asleep, wake up! Wakefulness is better than sleep, the wakeful have nothing to fear.

Those who are wakeful, mindful and aware, immersed in samādhi, joyful and clear, rightly investigating the Dhamma in good time, at one, would banish the darkness.

That’s why you should apply yourself to wakefulness. A keen and alert mendicant, possessing absorption, having cut the fetter of birth and old age, would experience supreme awakening in this very life.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 48

Iti 48
Bound for Loss
Āpāyikasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, two kinds of people are bound for a place of loss, bound for hell, if they don’t give up this fault. What two? Someone who is unchaste, but claims to be celibate; and someone who makes a groundless accusation of unchastity against a person whose celibacy is pure. These are the two kinds of people bound for a place of loss, bound for hell, if they don’t give up this fault.”

The Buddha spoke this matter. On this it is said:

“A liar goes to hell, as does one who denies what they did. Both are equal in the hereafter, those men of base deeds.

Many who wrap their necks in ocher robes are unrestrained and wicked. Being wicked, they are reborn in hell due to their bad deeds.

It’d be better for the immoral and unrestrained to eat an iron ball, scorching, like a burning flame, than to eat the nation’s alms.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 49

Iti 49
Misconceptions
Diṭṭhigatasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Overcome by two misconceptions, mendicants, some gods and humans get stuck, some overreach, while those with vision see.

And how do some get stuck? Because of love, delight, and enjoyment of existence, when the Dhamma is being taught for the cessation of existence, the minds of some gods and humans are not secure, confident, settled, and decided. That is how some get stuck.

And how do some overreach? Some, becoming horrified, repelled, and disgusted with existence, delight in ending existence: ‘When this self is annihilated and destroyed when the body breaks up, and doesn’t exist after death: that is peaceful, that is sublime, that is how it is.’ That is how some overreach.

And how do those with vision see? It’s when a mendicant sees what has come to be as having come to be. Seeing this, they are practicing for disillusionment, dispassion, and cessation regarding what has come to be. That is how those with vision see.”

The Buddha spoke this matter. On this it is said:

“Those who see what has come to be as having come to be, transcending what has come to be, are freed in accord with the truth, with the ending of craving for continued existence.

They completely understand what has come to be, rid of craving for rebirth in this or that state, with the disappearance of what has come to be, a mendicant does not come back to future lives.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 50

Iti 50
Roots
Mūlasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three unskillful roots. What three? Greed, hate, and delusion. These are the three unskillful roots.”

The Buddha spoke this matter. On this it is said:

“When greed, hate, and delusion, have arisen inside oneself, they harm a person of wicked heart, as a reed is destroyed by its own fruit.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 51

Iti 51
Elements
Dhātusutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three elements. What three? The elements of form, formlessness, and cessation. These are the three elements.”

The Buddha spoke this matter. On this it is said:

“Comprehending the element of form, not stuck in the formless, those who are released in cessation, they are conquerors of death.

Having directly experienced the element free of death, free of attachments; having realised relinquishment of attachments, the undefiled fully awakened Buddha teaches the sorrowless, stainless state.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 52

Iti 52
Feelings (1st)
Paṭhamavedanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. These are the three feelings.”

The Buddha spoke this matter. On this it is said:

“Stilled, aware, a mindful disciple of the Buddha understands feelings, the cause of feelings,

where they cease, and the path that leads to their ending. With the ending of feelings, a mendicant is hungerless, extinguished.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 53

Iti 53
Feelings (2nd)
Dutiyavedanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three feelings. What three? Pleasant, painful, and neutral feeling. Pleasant feeling should be seen as suffering. Painful feeling should be seen as a dart. Neutral feeling should be seen as impermanent. When a mendicant has seen these three feelings in this way, they’re called a noble mendicant who sees rightly, has cut off craving, untied the fetters, and by rightly comprehending conceit has made an end of suffering.”

The Buddha spoke this matter. On this it is said:

“A mendicant who sees pleasure as pain, and suffering as a dart, and that peaceful, neutral feeling as impermanent

sees rightly. And when freed in regards to that, that peaceful sage, with perfect insight, has truly slipped their yokes.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 54

Iti 54
Searches (1st)
Paṭhamaesanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.

The Buddha spoke this matter. On this it is said:

“Stilled, aware, a mindful disciple of the Buddha understands searches, the cause of searches,

where they cease, and the path that leads to their ending. With the ending of searches, a mendicant is hungerless, extinguished.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 55

Iti 55
Searches (2nd)
Dutiyaesanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three searches. What three? The search for sensual pleasures, the search for continued existence, and the search for a spiritual path. These are the three searches.”

The Buddha spoke this matter. On this it is said:

“The search for sensual pleasures, for a good rebirth, and the search for a spiritual path; the holding tight to the notion ‘this is the truth’, and the mass of grounds for views—

for one detached from all lusts, freed by the ending of craving, that searching has been relinquished, and those viewpoints eradicated. With the ending of searches, a mendicant is free of hope and indecision.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 56

Iti 56
Defilements (1st)
Paṭhamaāsavasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

The Buddha spoke this matter. On this it is said:

“Stilled, aware, a mindful disciple of the Buddha understands defilements, the cause of defilements,

where they cease, and the path that leads to their ending. With the ending of defilements, a mendicant is hungerless, extinguished.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 57

Iti 57
Defilements (2nd)
Dutiyaāsavasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three defilements. What three? The defilements of sensuality, desire to be reborn, and ignorance. These are the three defilements.”

The Buddha spoke this matter. On this it is said:

“One who has ended the defilement of sensuality, whose ignorance has faded away, and whose desire to be reborn is finished—liberated, free of attachments, they bear their final body, having vanquished Māra and his mount.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 58

Iti 58
Craving
Taṇhāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three cravings. What three? Craving for sensual pleasures, craving to continue existence, and craving to end existence. These are the three cravings.”

The Buddha spoke this matter. On this it is said:

“Bound by craving, minds full of desire for rebirth in this or that state, yoked by Māra’s yoke, these people find no sanctuary from the yoke. Sentient beings continue to transmigrate, with ongoing birth and death.

Those who have given up craving, rid of craving for rebirth in this or that state, they in this world have truly crossed over, having reached the ending of defilements.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 59

Iti 59
Māra's Sway
Māradheyyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

"Mendicants, a mendicant with these three qualities has slipped free of Māra's sway and shines like the sun. What three? It's when they have the entire spectrum of the master's ethics, immersion, and wisdom. A mendicant with these three qualities has slipped free of Māra's sway and shines like the sun."

The Buddha spoke this matter. On this it is said:

"Whoever has well developed ethics, immersion, and wisdom has slipped free of Māra's sway and shines like the sun."

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 60

Iti 60
Grounds for Making Merit
Puññakiriyavatthusutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three grounds for making merit. What three? Giving, ethical conduct, and meditation are all grounds for making merit. These are the three grounds for making merit.”

The Buddha spoke this matter. On this it is said:

“One should practice only good deeds, whose happy outcome stretches ahead. Giving and moral conduct, developing a mind of love:

having developed these three things yielding happiness, that astute one is reborn in a happy, pleasing world.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 61

Iti 61
The Eye
Cakkhusutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three eyes. What three? The eye of the flesh, the eye of clairvoyance, and the eye of wisdom. These are the three eyes.”

The Buddha spoke this matter. On this it is said:

“The eye of flesh, the clairvoyant eye, the supreme eye of wisdom: these three eyes were taught by the supreme person.

The arising of the eye of flesh is the path to the clairvoyant eye. When knowledge arises—the supreme eye of wisdom—one who gains that eye is released from all suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 62

Iti 62
Faculties
Indriyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three faculties. What three? The faculty of understanding that one’s enlightenment is imminent. The faculty of enlightenment. The faculty of one who is enlightened. These are the three faculties.”

The Buddha spoke this matter. On this it is said:

“As a trainee trains, following the straight road, first they know about ending;
enlightenment follows in the same lifetime.

Then the knowledge comes to such a one, freed through enlightenment, with the end of the fetters of rebirth: ‘My freedom is unshakable.’

Accomplished in the faculties, peaceful, in love with the state of peace, they bear their final body, having vanquished Māra and his mount.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 63

Iti 63
Periods
Addhāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three periods. What three? Past, future, and present. These are the three periods.”

The Buddha spoke this matter. On this it is said:

“Sentient beings who perceive the communicable, become established in the communicable. Not understanding the communicable, they fall under the yoke of Death.

But having fully understood the communicable, they don’t conceive a communicator, as they’ve touched liberation with their mind, the supreme state of peace.

Accomplished in the communicable, peaceful, in love with the state of peace; making use after reflection, firm in principle, a knowledge master cannot be reckoned.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 64

Iti 64
Bad Conduct
Duccaritasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three kinds of bad conduct. What three? Bad conduct by way of body, speech, and mind. These are the three kinds of bad conduct.”

The Buddha spoke this matter. On this it is said:

“Having done bad things by way of body, speech, and mind, and whatever else is corrupt;

not having done good deeds, and having done many bad, when their body breaks up, that witless person is reborn in hell.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 65

Iti 65
Good Conduct
Sucaritasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these kinds of good conduct. What three? Good conduct by way of body, speech, and mind. These are the three kinds of good conduct.” The Buddha spoke this matter. On this it is said:

“Having given up bad conduct by way of body, speech, and mind, and whatever else is corrupt;

not having done bad deeds, and having done many good, when their body breaks up, that wise person is reborn in heaven.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 66

Iti 66
Purity
Soceyyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three kinds of purity. What three? Purity of body, speech, and mind. These are the three kinds of purity.”

The Buddha spoke this matter. On this it is said:

“Purity of body, purity of speech, and undefiled purity of heart. A pure person, blessed with purity, has given up everything, they say.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 67

Iti 67
Sagacity
Moneyyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three kinds of sagacity. What three? Sagacity of body, speech, and mind. These are the three kinds of sagacity.” The Buddha spoke this matter. On this it is said:

“A sage in body, a sage in speech, a sage undefiled in mind; a sage, blessed with sagacity, has washed off all bad things, they say.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 68

Iti 68
Greed (1st)
Paṭhamarāgasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Whoever has not given up greed, hate, and delusion is said to be trapped. They’re caught in Māra’s snare, and the Wicked One can do with them what he wants. Whoever has given up greed, hate, and delusion is said to be free. They’re released from Māra’s snare, and the Wicked One cannot do with them what he wants.”

The Buddha spoke this matter. On this it is said:

“Those in whom greed, hate, and ignorance have faded away, belong with those who are evolved; A manifestation of divinity, realized, awakened, beyond enmity and fear, they’ve given up everything, they say.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 69

Iti 69
Greed (2nd)
Dutiyarāgasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Whoever has not given up greed, hate, and delusion is said to have not crossed over the ocean with its waves and whirlpools, its saltwater crocodiles and monsters. Whoever has given up greed, hate, and delusion is said to have crossed over the ocean with its waves and whirlpools, its saltwater crocodiles and monsters. Crossed over and gone beyond, that brahmin stands on the shore.”

The Buddha spoke this matter. On this it is said:

“Those in whom greed, hate, and ignorance have faded away, have crossed the ocean so hard to cross, with its saltwater crocodiles and monsters, its waves and dangers.

They’ve slipped their chains, given up death, and have no attachments. They’ve given up suffering, so there are no more future lives. They’ve come to an end and cannot be defined; they’ve confounded the King of Death, I say.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 70

Iti 70
Having Wrong View
Micchādiṭṭhikasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I’ve seen beings who engaged in misconduct by body, speech, and mind, who abused the noble ones, who had wrong views and acted accordingly. At the breaking up of the body, after death, they were reborn in a lower realm, a bad destination, a world of misery, hell.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

The Buddha spoke this matter. On this it is said:

“When the mind has been misdirected, and words wrongly spoken, and wrong bodily deeds have been done, a person here

unlearned, doer of bad deeds, though their life may be short, when their body breaks up, that witless person is reborn in hell.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 71

Iti 71
Having Right View
Sammādiṭṭhikasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I’ve seen beings who engaged in good conduct of body, speech, and mind, who did not abuse the noble ones, who held right view and acted accordingly. At the breaking up of the body, after death, they were reborn in a good destination, a heavenly realm.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

The Buddha spoke this matter. On this it is said:

“When the mind has been directed right, and words rightly spoken, and right bodily deeds have been done, a person here

learned, doer of good deeds, though their life may be short, when their body breaks up, that wise person is reborn in heaven.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 72

Iti 72
Elements of Escape
Nissaraṇiyasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three elements of escape. What three? Renunciation is the escape from sensual pleasures. Formlessness is the escape from form. Cessation is the escape from whatever is created, conditioned, and dependently originated. These are the three elements of escape.”

The Buddha spoke this matter. On this it is said:

“Knowing the escape from sensuality, and form’s transcendence, one always keen touches the stilling of all activities.

That mendicant sees rightly, and when freed in regards to that, that peaceful sage, with perfect insight, has truly slipped their yoke.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 73

Iti 73
More Peaceful
Santatarasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, formless states are more peaceful than states of form; cessation is more peaceful than formless states.”

The Buddha spoke this matter. On this it is said:

“There are beings in the realm of luminous form, and others stuck in the formless. Not understanding cessation, they return in future lives.

But the people who completely understand form, not stuck in the formless, released in cessation—they are conquerors of death.

Having directly experienced the element free of death, free of attachments; having realised relinquishment of attachments, the undefiled fully awakened Buddha teaches the sorrowless, stainless state.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 74

Iti 74
A Child
Puttasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“These three kinds of children are found in the world. What three? One who betters their birth, one who equals their birth, one who fails their birth.

And how does a child better their birth? It’s when a child’s parents have not gone for refuge to the Buddha, the teaching, and the Saṅgha. They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. They’re immoral, of bad character. But their child has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. That’s how a child betters their birth.

And how does a child equal their birth? It’s when a child’s parents have gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. And their child has gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. That’s how a child equals their birth.

And how does a child fail their birth? It’s when a child’s parents have gone for refuge to the Buddha, the teaching, and the Saṅgha. They don’t kill living creatures, steal, commit sexual misconduct, lie, or take alcoholic drinks that cause negligence. They’re ethical, of good character. But their child has not gone for refuge to the Buddha, the teaching, and the Saṅgha. They kill living creatures, steal, commit sexual misconduct, lie, and use alcoholic drinks that cause negligence. They’re immoral, of bad character. That’s how a child fails their birth. These are the three kinds of children found in the world.”

The Buddha spoke this matter. On this it is said:

“The astute wish for a child who betters or equals their birth; not one who fails their birth, disgracing their family.

These are the children in the world who become lay devotees; faithful, accomplished in ethics, bountiful, rid of stinginess. Like the moon freed from a cloud, they shine in the assemblies.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 75

Iti 75
A Rainless Cloud
Avuṭṭhikasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three people are found in the world. What three? One like a rainless cloud, one who rains locally, one who rains all over.

And how is a person like a rainless cloud? It’s when some person doesn’t give to anyone at all—whether ascetics and brahmins, paupers, vagrants, nomads, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person is like a rainless cloud.

And how does a person rain locally? It’s when some person gives to some but not to others—whether ascetics and brahmins, paupers, vagrants, nomads, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person rains locally.

And how does a person rain all over? It’s when some person gives to everyone—whether ascetics and brahmins, paupers, vagrants, nomads, or beggars—such things as food, drink, clothing, vehicles; garlands, perfumes, and makeup; and bed, house, and lighting. That’s how a person rains all over. These are the three people found in the world.”

The Buddha spoke this matter. On this it is said:

“They don’t share the food and drink they have acquired with ascetics or brahmins, with paupers, vagrants, or travelers. They’re like a rainless cloud, they say, the meanest of men.

They don’t give to some, to some they provide. They rain locally, so say the wise.

Compassionate for all beings, that person distributes abundant food upon request, saying, “Give! Give!”

The rain cloud rains forth, having thundered and roared, drenching the earth with water, soaking the uplands and valleys.

Even so, such a person, having accumulated wealth by legitimate means, through their own hard work, rightly satisfies with food and drink those fallen to destitution.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 76

Iti 76
Wishing for Happiness
Sukhapatthanāsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, an astute person who wishes for three kinds of happiness should take care of their ethics. What three? ‘May I be be praised!’ ‘May I become rich!’ ‘When my body breaks up, after death, may I be reborn in a good place, a heavenly realm!’ An astute person who wishes for these three kinds of happiness should protect their precepts.”

The Buddha spoke this matter. On this it is said:

“Wishing for three kinds of happiness—praise, prosperity, and to delight in heaven after passing away—the wise would take care of their ethics.

Though you do no wrong, if you associate with one who does, you’re suspected of wrong, and your disrepute grows.

Whatever kind of friend you make, with whom you associate, that’s how you become, for so it is when you share your life.

The one who associates and the one associated with, the one contacted and the one who contacts another, are like an arrow smeared with poison that contaminates the quiver. A wise one, fearing contamination, would never have wicked friends.

A man who wraps putrid fish in blades of grass makes the grass stink—so it is when associating with fools.

But one who wraps sandalwood incense in leaves makes the leaves fragrant—so it is when associating with the wise.

So, knowing they’ll end up like the wrapping, the astute would shun the wicked, and befriend the good. The wicked lead you to hell, the good help you to a good place.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 77

Iti 77
Fragile
Bhidurasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“This body is fragile, mendicants, consciousness is liable to fade away, and all attachments are impermanent, suffering, and perishable.”

The Buddha spoke this matter. On this it is said:

“Knowing that the body is fragile, that consciousness is faded, and seeing the danger in attachments, they go beyond birth and death. Having attained ultimate peace, evolved, they bide their time.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 78

Iti 78
Converging Elements
Dhātusosaṁsandanasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, sentient beings come together and converge because of an element: Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.

In the past …

In the future …

At present, too, sentient beings come together and converge because of an element. Those who have bad convictions come together and converge with those who have bad convictions. Those who have good convictions come together and converge with those who have good convictions.”

The Buddha spoke this matter. On this it is said:

“Socializing promotes entanglements; they’re cut off by being aloof. If you’re lost in the middle of a great sea, and you clamber up on a little log, you’ll sink.

So too, a person who lives well sinks by relying on a lazy person. Hence you should avoid such a lazy person who lacks energy.

Dwell with the noble ones who are secluded and determined constantly energetic, the astute who practice absorption.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 79

Iti 79
Decline
Parihānasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“These three things lead to the decline of a mendicant trainee. What three? It’s when a mendicant relishes work, talk, and sleep. These three things lead to the decline of a mendicant trainee.

These three things don’t lead to the decline of a mendicant trainee. What three? It’s when a mendicant doesn’t relish work, talk, and sleep. These three things don’t lead to the decline of a mendicant trainee.”

The Buddha spoke this matter. On this it is said:

“Restless, they relish work, talk, and sleep. Such a mendicant is incapable of experiencing the highest awakening.

That’s why one ought have few duties, being wakeful not restless. Such a mendicant is capable of experiencing the highest awakening.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 80

Iti 80
Thoughts
Vitakkasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three unskillful thoughts. What three? The thought of being looked up to; of getting material possessions, honor, and popularity; and of fondness for others. These are the three unskillful thoughts.”

The Buddha spoke this matter. On this it is said:

“One concerned with being looked up to, with possessions, honor, and respect, with sharing joys with friends, is far from the ending of fetters.

But one who gives up children and herds, marriage and acquisitions—such a mendicant is capable of experiencing the highest awakening.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 81

Iti 81
Esteem
Sakkārasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“I’ve seen, mendicants, sentient beings whose minds are overcome and overwhelmed by honor. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I’ve seen sentient beings whose minds are overcome and overwhelmed by not being honored. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

I’ve seen sentient beings whose minds are overcome and overwhelmed by both honor and by not being honored. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell.

Now, I don’t say this because I’ve heard it from some other ascetic or brahmin. I only say it because I’ve known, seen, and realized it for myself.”

The Buddha spoke this matter. On this it is said:

“Whether they’re honored or not honored, or both, their immersion doesn’t waver as they live diligently.

They persistently practice absorption with subtle view and discernment. Rejoicing in the ending of grasping, they’re said to be a true person.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 82

Iti 82
The Cry of the Gods
Devasaddasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three cries are uttered among the gods on occasion. What three? When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, the gods cry out: ‘This noble disciple intends to join battle with Māra!’ This is the first occasion a cry is uttered among the gods.

Furthermore, when a noble disciple meditates pursuing the development of the seven qualities that lead to awakening, the gods cry out: ‘This noble disciple is joining battle with Māra!’ This is the second occasion a cry is uttered among the gods.

Furthermore, when a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, the gods cry out: ‘This noble disciple has won victory in battle, establishing himself as foremost in battle!’ This is the third occasion a cry is uttered among the gods. These are the three cries that are uttered among the gods on occasion.”

The Buddha spoke this matter. On this it is said:

“Seeing the winner of the battle—a disciple of the Buddha, great of heart, rid of naivety—
even the deities revere them:

‘Homage to you, O thoroughbred! You won a battle hard to win! Having defeated the army of death, your liberation is unobstructed.’

And so the deities revere the one, who has achieved their heart’s desire. For they see nothing in them by means of which they might fall under the sway of Death.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 83

Iti 83
Five Warning Signs
Pañcapubbanimittasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, when a god is due to pass away from the realm of the gods, five warning signs appear. Their flower-garlands wither; their clothes become soiled; they sweat from the armpits; their physical appearance deteriorates; and they no longer delight in their heavenly throne. When the other gods know that that god is due to pass away, they wish them well in three ways: ‘Sir, may you go from here to a good place!

When you have gone to a good place, may you be blessed with good fortune!

When you have been blessed with good fortune, may you become well grounded!’”

When he said this, one of the mendicants said to the Buddha, “Sir, what do the gods reckon to be going to a good place?

What do they reckon to be blessed with good fortune?

What do they reckon to become well grounded?”

“It is human existence, mendicant, that the gods reckon to be going to a good place.

When a human being gains faith in the teaching and training proclaimed by the Realized One, that is what the gods reckon to be blessed with good fortune.

When that faith in the Realized One is settled, rooted, and planted deep; when it’s strong and can’t be shifted by any ascetic or brahmin or god or Māra or Brahmā or by anyone in the world, that is what the gods reckon to become well grounded.”

The Buddha spoke this matter. On this it is said:

“When, with the fading of life, a god passes from the realm of the gods, the gods utter three cries of well-wishing:

‘Sir, go from here to a good place, in the company of humans. As a human being, gain supreme faith in the true teaching.

May that faith of yours be settled, with roots planted deep, unfaltering all life long in the true teaching so well proclaimed.

Having given up bad conduct by way of body, speech, and mind, and whatever else is corrupt;

and having done much good, by way of body, speech, and mind, limitless, free of attachments;

then, having made much worldly merit by giving gifts, establish other colleagues in the true teaching, the spiritual life.'

It is due to such compassion that when the gods know a god is due to pass away, they wish them well: 'Come back, god, again and again!'"

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 84

Iti 84
For the Welfare of the People
Bahujanahitasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Three people, mendicants, arise in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. What three? It’s when a Realized One arises in the world, perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. This is the first person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Furthermore, it’s when a mendicant is a perfected one, with defilements ended, who has completed the spiritual journey, done what had to be done, laid down the burden, achieved their own true goal, utterly ended the fetters of rebirth, and is rightly freed through enlightenment. They teach Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. This is the second person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.

Furthermore, it’s when a disciple of that Teacher is a trainee, a learned practitioner with precepts and observances intact. They teach Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And they reveal a spiritual practice that’s entirely full and pure. This is the third person who arises in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans. These are the three people who arise in the world for the welfare and happiness of the people, out of compassion for the world, for the benefit, welfare, and happiness of gods and humans.”

The Buddha spoke this matter. On this it is said:

“The Teacher is the first, the great seer, following whom is the evolved disciple, and then a trainee, a practitioner, learned, with precepts and observances intact.

These three are first among gods and humans, beacons proclaiming the teaching! They fling open the door to freedom from death, freeing many from yokes.

Following the path so well taught by the unsurpassed caravan leader, those who are diligent in the Holy One’s teaching make an end of suffering in this very life.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 85

Iti 85
Observing Ugliness
Asubhānupassīsutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, meditate observing the ugliness of the body. Let mindfulness of breathing be well-established internally in your presence. Meditate observing the impermanence of all conditions. As you meditate observing the ugliness of the body, you will give up desire for the body. When mindfulness of breathing is well-established internally in your presence, there will be no distressing external thoughts or wishes. When you meditate observing the impermanence of all conditions, ignorance is given up and knowledge arises.”

The Buddha spoke this matter. On this it is said:

“Observing the ugliness of the body, mindful of the breath, one always keen sees the stilling of all activities.

That mendicant sees rightly, and when freed in regards to that, that peaceful sage, with perfect insight, has truly slipped their yoke.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 86

Iti 86
Practicing In Line With the Teaching
Dhammānudhammapaṭipannasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Regarding a mendicant practicing in line with the teaching, it is in line with the teaching to declare that this is what it means to practice in line with the teaching. When speaking, they speak in line with the teaching, not against it. When thinking, they think in line with the teaching, not against it. And rejecting both, they meditate staying equanimous, mindful and aware.”

The Buddha spoke this matter. On this it is said:

“Delighting in the teaching, enjoying the teaching, contemplating the teaching, a mendicant who recollects the teaching doesn’t decline in the true teaching.

Whether walking or standing, sitting or lying down, with mind collected inside, they attain only peace.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 87

Iti 87
Destroyers of Sight
Andhakaraṇasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three unskillful thoughts are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment. What three? Thoughts of sensuality, malice, and cruelty. These are the three unskillful thoughts that are destroyers of sight, vision, and knowledge. They block wisdom, they’re on the side of anguish, and they don’t lead to extinguishment.

These three skillful thoughts are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment. What three? Thoughts of renunciation, good will, and harmlessness. These are the three skillful thoughts that are creators of sight, vision, and knowledge. They grow wisdom, they’re on the side of solace, and they lead to extinguishment.”

The Buddha spoke this matter. On this it is said:

“Think the three skillful thoughts, and get rid of the unskillful. Quelling such thoughts and considerations, like rain on the dust, with a heart calmed of thought, you’ll touch the state of peace right here.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 88

Iti 88
Inner Stains
Antarāmalasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three inner stains, inner foes, inner enemies, inner killers, and inner adversaries. What three? Greed, hate, and delusion. These three are inner stains, inner foes, inner enemies, inner killers, and inner adversaries.”

The Buddha spoke this matter. On this it is said:

“Greed creates harm; greed upsets the mind. That person doesn’t recognize the danger that arises within.

A greedy person doesn’t know the good. A greedy person doesn’t see the truth. When a person is beset by greed, only blind darkness is left.

Those who have given up greed, don’t get greedy even when provoked. Greed falls off them like a drop from a lotus-leaf.

Hate creates harm; hate upsets the mind. That person doesn’t recognize the danger that arises within.

A hateful person doesn’t know the good. A hateful person doesn’t see the truth. When a person is beset by hate, only blind darkness is left.

Those who have given up hate, don’t get angry even when provoked. Hate falls off them like a palm-leaf from its stem.

Delusion creates harm; delusion upsets the mind. That person doesn’t recognize the danger that arises within.

A deluded person doesn’t know the good. A deluded person doesn’t see the truth. When a person is beset by delusion, only blind darkness is left.

Those who have given up delusion, don’t get deluded even when provoked. They banish all delusion, as the rising sun the dark.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 89

Iti 89
About Devadatta
Devadattasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, overcome and overwhelmed by three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable. What three? Corrupt wishes … Bad friendship … When there is still more to be done, stopping half-way after achieving some insignificant distinction. Overcome and overwhelmed by these three things that oppose the true teaching, Devadatta is going to a place of loss, to hell, there to remain for an eon, irredeemable.”

The Buddha spoke this matter. On this it is said:

“Let none of wicked desire ever be reborn into this world. And by this too you should know the place where those of corrupt wishes go.

He once was considered astute, deemed to be evolved, his glory stood forth like a flame, the renowned Devadatta.

Seduced by heedlessness, he attacked the Realized One. He has fallen to Avīci hell, four-doored and terrifying.

When someone betrays the innocent, who have done no wrong, their bad deeds impact the one with corrupt heart, lacking regard for others.

One might think to pollute the ocean with a pot of poison, but it wouldn’t work, for the sea is terribly large.

So too when someone attacks with words the Realized One—rightly comported, of peaceful mind—the words don’t take.

The astute would befriend one like this, and follow them around. A mendicant who walks the path attains the ending of suffering.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 90

Iti 90
The Best Kinds of Confidence
Aggappasādasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these three kinds of confidence are the best. What three? Mendicants, the Realized One, the perfected one, the fully awakened Buddha, is said to be the best of all sentient beings—be they footless, with two feet, four feet, or many feet; with form or formless; with perception or without perception or with neither perception nor non-perception. Those who have confidence in the Buddha have confidence in the best. Having confidence in the best, the result is the best.

Fading away is said to be the best of all things whether conditioned or unconditioned. That is, the quelling of vanity, the removing of thirst, the abolishing of clinging, the breaking of the round, the ending of craving, fading away, cessation, extinguishment. Those who have confidence in the teaching of fading away have confidence in the best. Having confidence in the best, the result is the best.

The Saṅgha of the Realized One’s disciples is said to be the best of all communities and groups. It consists of the four pairs, the eight individuals. This is the Saṅgha of the Buddha’s disciples that is worthy of offerings dedicated to the gods, worthy of hospitality, worthy of a religious donation, worthy of greeting with joined palms, and is the supreme field of merit for the world. Those who have confidence in the Saṅgha have confidence in the best. Having confidence in the best, the result is the best. These are the three best kinds of confidence.”

The Buddha spoke this matter. On this it is said:

“For those who, knowing the best teaching, base their confidence on the best—confident in the best Awakened One, supremely worthy of a religious donation;

confident in the best teaching, the bliss of fading and stilling; confident in the best Saṅgha, the supreme field of merit—

giving gifts to the best, the best of merit grows: the best lifespan, beauty, fame, reputation, happiness, and strength.

An intelligent person gives to the best, settled on the best teaching. When they become a god or human, they rejoice at reaching the best.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 91

Iti 91
Lifestyle
Jīvikasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, this relying on alms is an extreme lifestyle. The world curses you: ‘You beggar, walking bowl in hand!’ Yet earnest gentlemen take it up for a good reason. Not to escape a summons by a king or a summons for a bandit, or because you were in debt or in fear, or in order to make a living. Rather, because they think: ‘I’m swamped by rebirth, old age, and death; by sorrow, lamentation, pain, sadness, and distress. I’m swamped by suffering, mired in suffering. Hopefully I can find an end to this entire mass of suffering.’ That’s how this gentleman has gone forth. Yet they covet sensual pleasures; they’re infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Suppose there was a firebrand for lighting a funeral pyre, burning at both ends, and smeared with dung in the middle. It couldn’t be used as timber either in the village or the wilderness. I say that person is just like this. They’ve missed out on the pleasures of the lay life, and haven’t fulfilled the goal of the ascetic life.”

The Buddha spoke this matter. On this it is said:

“They’ve left behind the pleasures of the lay life, and miss out on the goal of the ascetic life. Ruining it, they throw it away, and perish like a funeral firebrand.

Many who wrap their necks in ocher robes are unrestrained and wicked. Being wicked, they are reborn in hell due to their bad deeds.

It’d be better for the immoral and unrestrained to eat an iron ball, scorching, like a burning flame, than to eat the nation’s alms.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 92

Iti 92
The Corner of the Cloak
Saṅghāṭikaṇṇasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, suppose a mendicant were to hold the corner of my cloak and follow behind me step by step. Yet they covet sensual pleasures; they’re infatuated, full of ill will and malicious intent. They are unmindful, lacking situational awareness and immersion, with straying mind and undisciplined faculties. Then they are far from me, and I from them. Why is that? Because that mendicant does not see the teaching. Not seeing the teaching, they do not see me.

Suppose a mendicant were to live a hundred leagues away. Yet they do not covet sensual pleasures; they’re not infatuated, or full of ill will and malicious intent. They have established mindfulness, situational awareness and immersion, with unified mind and restrained faculties. Then they are close to me, and I to them. Why is that? Because that mendicant sees the teaching. Seeing the teaching, they see me.”

The Buddha spoke this matter. On this it is said:

“One full of desire and distress may follow close behind, yet see how distant they are—the stirred from the still, the burning from the quenched, the greedy from the greedless.

An astute person who has understood and directly known the teaching, grows calm, like a lake unstirred by the wind.

See how close they are—the still to the still, the quenched to the quenched, the greedless to the greedless.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 93

Iti 93
Fire
Aggisutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three fires. What three? The fires of greed, hate, and delusion. These are the three fires.”

The Buddha spoke this matter. On this it is said:

“The fire of greed burns a mortal, lustful, infatuated by sensual pleasures; while, fallen in the fire of hate, a person kills living creatures;

and, bewildered by the fire of delusion, they miss the teaching of the noble ones. Not recognizing these three fires, people are caught up in substantial reality.

They fill the ranks of hell, of birth as an animal, or of titans and ghosts, not freed from Māra’s bonds.

But as to those committed day and night to the teaching of the Buddha: they quench the fire of greed, always perceiving ugliness;

while those supreme persons quench the fire of hate with love; and the fire of delusion with the wisdom that leads to penetration.

Having quenched these fires, alert, tireless all day and night, they become completely quenched, completely transcending suffering.

Seers of the noble truths, knowledge masters, the astute, understanding rightly, directly know the ending of rebirth, they come not back to future lives.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 94

Iti 94
Examination
Upaparikkhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a mendicant should examine in any such a way that their consciousness is neither scattered and diffused externally nor stuck internally, and they are not anxious because of grasping. When this is the case and they are no longer anxious, there is for them no coming to be of the origin of suffering—of rebirth, old age, and death in the future.”

The Buddha spoke this matter. On this it is said:

“For one who has given up seven chains, a mendicant who has cut the cord, transmigration through births is finished, now there’ll be no more future lives.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 95

Iti 95
Provided With Pleasure
Kāmūpapattisutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are these three ways of being provided with sensual pleasures. What three? Some sensual pleasures are simply present; some are for those who love to imagine; and some are for those who control what is imagined by others. These are the three ways of being provided with sensual pleasures.”

The Buddha spoke this matter. On this it is said:

“Sensual pleasures that are simply present, Gods Who Control what is Imagined by Others, Gods Who Love to Imagine, and others who indulge in sensual pleasures—They go from this state to another, but don’t escape transmigration.

Knowing this danger in sensual indulgence, an astute person would reject all sensual pleasures, both human and divine.

Having cut the stream so hard to pass, that’s tied to pleasant seeming things, they become completely quenched, completely transcending suffering.

Seers of the noble truths, knowledge masters, the astute, understanding rightly, directly know the ending of rebirth, they come not back to future lives.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 96

Iti 96
Yoked to Sensual Pleasures
Kāmayogasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, one yoked to both sensual pleasures and rebirth is a returner, who comes back to this state of existence. One unyoked from sensual pleasures but still yoked to rebirth is a non-returner, who comes not back to this state of existence. One unyoked from both sensual pleasures and rebirth is a perfected one, who has ended defilements.”

The Buddha spoke this matter. On this it is said:

“Yoked to both sensual pleasures and the desire to be reborn in a future life; sentient beings continue to transmigrate, with ongoing birth and death.

Those who’ve given up sensual pleasures without attaining the end of defilements, and are still yoked to being reborn, are said to be non-returners.

Those who have cut off doubt, and ended conceit and future lives, they’re the ones in this world who’ve truly crossed over, having reached the ending of defilements.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 97

Iti 97
Good Morals
Kalyāṇasīlasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, in this teaching and training a mendicant of good morals, good practice, and good wisdom is called consummate, accomplished, a supreme person.

And how does a mendicant have good morals? It’s when a mendicant is ethical, restrained in the monastic code, conducting themselves well and seeking alms in suitable places. Seeing danger in the slightest fault, they keep the rules they’ve undertaken. That’s how a mendicant has good morals. Such is one of good morality.

And how does one have good practice? It’s when a mendicant meditates pursuing the development of the seven qualities that lead to awakening. That’s how a mendicant has good practice. Such is one of good morality and good practice.

And how does one have good wisdom? It’s when a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements. That’s how a mendicant has good wisdom;

Such is one of good morals, good practice, and good wisdom, who in this teaching and training is called consummate, accomplished, a supreme person.”

The Buddha spoke this matter. On this it is said:

“Who does nothing wrong by body, speech or mind, is said to be one good morals, a conscientious mendicant.

Who has well developed the seven factors that lead to awakening is said to be one good practice, a humble mendicant.

Who understands for themselves the end of suffering in this life is said to be one good wisdom, an undefiled mendicant.

One accomplished in these three things, untroubled, with doubts cut off, unattached to anything in the world, has given up everything, they say.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 98

Iti 98
Giving
Dānasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“There are, mendicants, these two gifts. A gift of things of the flesh and a gift of the teaching. The better of these two gifts is the gift of the teaching.

There are these two kinds of sharing. Sharing things of the flesh and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

There are these two kinds of support. Support in things of the flesh and support in the teaching. The better of these two kinds of support is support in the teaching.”

The Buddha spoke this matter. On this it is said:

“It is said to be the supreme, ultimate gift, and the sharing praised by the Buddha; what wise and sensible person, confident in the best of fields, would not sow a such timely gift?

For those who are diligent in the dispensation of the Holy One, both those who speak and those who listen, confident in the dispensation of the Holy One, such a gift purifies the highest goal.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 99

Iti 99
The Three Knowledges
Tevijjasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I describe a brahmin who is master of the three Vedic knowledges in terms of the teaching, not by mere oral recitation.

How so? It’s when a mendicant recollects many kinds of past lives. That is: one, two, three, four, five, ten, twenty, thirty, forty, fifty, a hundred, a thousand, a hundred thousand rebirths; many eons of the world contracting, many eons of the world expanding, many eons of the world contracting and expanding. They remember: ‘There, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn somewhere else. There, too, I was named this, my clan was that, I looked like this, and that was my food. This was how I felt pleasure and pain, and that was how my life ended. When I passed away from that place I was reborn here.’ And so they recollect their many kinds of past lives, with features and details. This is the first knowledge they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Furthermore, with clairvoyance that is purified and superhuman, a mendicant sees sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds: ‘These dear beings did bad things by way of body, speech, and mind. They spoke ill of the noble ones; they had wrong view; and they chose to act out of that wrong view. When their body breaks up, after death, they’re reborn in a place of loss, a bad place, the underworld, hell. These dear beings, however, did good things by way of body, speech, and mind. They never spoke ill of the noble ones; they had right view; and they chose to act out of that right view. When their body breaks up, after death, they’re reborn in a good place, a heavenly realm.’ And so, with clairvoyance that is purified and superhuman, they see sentient beings passing away and being reborn—inferior and superior, beautiful and ugly, in a good place or a bad place. They understand how sentient beings are reborn according to their deeds. This is the second knowledge they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator who is diligent, keen, and resolute.

Furthermore, a mendicant realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements. This is the third knowledge which they achieved. Ignorance was destroyed and knowledge arose; darkness was destroyed and light arose, as happens for a meditator

who is diligent, keen, and resolute. That's how I describe a brahmin who is master of the three Vedic knowledges in terms of the teaching, not by mere oral recitation."

The Buddha spoke this matter. On this it is said:

"They know their past lives, seeing heaven and places of loss, and have attained the end of rebirth; that sage has perfect insight.

Because of these three knowledges a brahmin is a master of the three knowledges. That's who I call a three-knowledge master, and not some mere reciter."

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 100

Iti 100
The Holy Offering of the Teaching
Brāhmaṇadhammayāgasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“I, Mendicants, am a brahmin, committed to charity, always open-handed, bearing my final body, a healer, a surgeon. You are my true-born sons, born from my mouth, born of the teaching, created by the teaching, heirs in the teaching, not in things of the flesh.

There are these two gifts. A gift of things of the flesh and a gift of the teaching. The better of these two gifts is the gift of the teaching.

There are these two kinds of sharing. Sharing things of the flesh and sharing the teaching. The better of these two kinds of sharing is sharing the teaching.

There are these two kinds of support. Support in things of the flesh and support in the teaching. The better of these two kinds of support is support in the teaching.

There are these two offerings. An offering of things of the flesh and an offering of the teaching. The better of these two offerings is an offering of the teaching.”

The Buddha spoke this matter. On this it is said:

“The Realized One, compassionate for all living creatures, unstintingly offers teaching. Sentient beings revere him, first among gods and humans, who has gone beyond rebirth.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 101

Iti 101
Easy to Find
Sulabhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, these four trifles are easy to find and are blameless. What four? Rag-robes … A lump of almsfood … Lodgings at the root of a tree … Rancid urine as medicine … These four trifles are easy to find and are blameless. When a mendicant is content with trifles that are easy to find, they have one of the factors of the ascetic life, I say.”

The Buddha spoke this matter. On this it is said:

“When one is content with what’s blameless, trifling, and easy to find, they don’t get upset about lodgings, robes, food, and drink, and they’re not obstructed anywhere.

These qualities are said to be integral to the ascetic life. They’re mastered by a mendicant, content and diligent.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 102

Iti 102
The Ending of Defilements
Āsavakkhayasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, I say that the ending of defilements is for one who knows and sees, not for one who does not know or see. For one who knows and sees what? The ending of defilements is for one who knows and sees suffering, its origin, its cessation, and the path. The ending of the defilements is for one who knows and sees this.”

The Buddha spoke this matter. On this it is said:

“As a trainee trains, following the straight road, first they know about ending;
enlightenment follows in the same lifetime.

Then to one freed through enlightenment the knowledge of ending arises, the supreme knowledge of freedom, with the ending of the fetters.

This is not for the lazy, the fools don’t understand, extinguishment is realized with release from all ties.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 103

Iti 103
Ascetics and Brahmins
Samaṇabrāhmaṇasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are ascetics and brahmins who don’t truly understand about suffering, its origin, its cessation, and the path. I don’t deem them as true ascetics and brahmins. Those venerables don’t realize the goal of life as an ascetic or brahmin, and don’t live having realized it with their own insight.

There are ascetics and brahmins who truly understand about suffering, its origin, its cessation, and the path. I regard them as true ascetics and brahmins. Those venerables realize the goal of life as an ascetic or brahmin, and live having realized it with their own insight.” The Buddha spoke this matter. On this it is said:

“There are those who don’t understand suffering and suffering’s cause, and where all suffering cease with nothing left over. And they do not know the path that leads to the stilling of suffering.

They lack the heart’s release, as well as the release by wisdom. Unable to make an end, they continue to be reborn and grow old.

But there are those who understand suffering and suffering’s cause, and where all suffering cease with nothing left over. And they understand the path that leads to the stilling of suffering.

They’re endowed with the heart’s release, as well as the release by wisdom. Able to make an end, they don’t continue to be reborn and grow old.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 104

Iti 104
Accomplished in Ethics
Sīlasampannasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, take a mendicant who is accomplished in ethics, immersion, wisdom, freedom, and the knowledge and vision of freedom. They advise and instruct. They educate, encourage, fire up, and inspire, and can rightly explain the true teaching. Even the sight of those mendicants is very helpful, I say. Even to hear them, approach them, pay homage to them, recollect them, or go forth after them is very helpful, I say. Why is that? For one who frequents and associates with such mendicants, their incomplete spectrum of ethics is completed. Their incomplete spectrum of immersion … wisdom … freedom … knowledge and vision of freedom is completed. Such mendicants are called ‘teachers’, ‘leaders of the caravan’, ‘vice-discarders’, ‘dispellers of darkness’, ‘bringers of light’, ‘luminaries’, ‘lamps’, ‘candlebearers’, ‘beacons’, ‘noble ones’, and ‘clear-eyed ones’.”

The Buddha spoke this matter. On this it is said:

“This is a reason for joy for those who understand: that is, those who are evolved, the noble ones living righteously.

They illuminate the true teaching, beacons beaming light, the wise ones bringing light, clear-eyed ones with vices discarded.

Having heard their instruction, the astute, understanding rightly, directly know the ending of rebirth, they come not back to future lives.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 105

Iti 105
The Arising of Craving
Taṇhuppādasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, there are four things that give rise to craving in a mendicant. What four? For the sake of robes, almsfood, lodgings, or rebirth in this or that state. These are the four things that give rise to craving in a mendicant.”

The Buddha spoke this matter. On this it is said:

“Craving is a person’s partner as they transmigrate on this long journey. They go from this state to another, but don’t escape transmigration.

Knowing this danger, that craving is the cause of suffering—rid of craving, free of grasping, a mendicant would wander mindful.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 106

Iti 106
With Brahmā
Sabrahmakasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, a family where the children honor their parents in their home is said to live with Brahmā. A family where the children honor their parents in their home is said to live with the old deities. A family where the children honor their parents in their home is said to live with the first teachers. A family where the children honor their parents in their home is said to live with those worthy of offerings dedicated to the gods.

‘Brahmā’ is a term for your parents. ‘Old deities’ is a term for your parents. ‘First teachers’ is a term for your parents. ‘Worthy of offerings dedicated to the gods’ is a term for your parents. Why is that? Parents are very helpful to their children, they raise them, nurture them, and show them the world.”

The Buddha spoke this matter. On this it is said:

“Parents are said to be ‘Brahmā’ and ‘first teachers’. They’re worthy of offerings dedicated to the gods from their children, for they love their offspring.

Therefore an astute person would revere them and honor them with food and drink, clothes and bedding, anointing and bathing, and by washing their feet.

Because they look after their parents like this, they’re praised in this life by the astute, and they depart to rejoice in heaven.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 107

Iti 107
Very Helpful
Bahukārasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, brahmins and householders are very helpful to you, as they provide you with robes, almsfood, lodgings, and medicines and supplies for the sick. And you are very helpful to brahmins and householders, as you teach them the Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And you reveal a spiritual practice that’s entirely full and pure. That is how this spiritual path is lived supporting each other in order to cross over the flood and make a complete end of suffering.”

The Buddha spoke this matter. On this it is said:

“The home-dweller and the homeless, supporting each other, find success in the true teaching, the supreme sanctuary from the yoke.

The homeless receive requisites from the home-dwellers: robes and lodgings to shelter from harsh conditions.

Relying on the Holy One, home-loving layfolk place faith in the perfected ones, meditators of noble wisdom.

Having practiced the teaching here, the path that goes to a good place, they delight in the heavenly realm, enjoying all the pleasures they desire.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 108

Iti 108
Deceivers
Kuhasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, those mendicants who are deceivers and flatterers, pompous and fake, insolent and scattered: those mendicants are no followers of mine. They’ve left this teaching and training, and they don’t achieve growth, improvement, or maturity in this teaching and training. But those mendicants who are genuine, not flatterers, wise, amenable, and serene: those mendicants are followers of mine. They haven’t left this teaching and training, and they do achieve growth, improvement, or maturity in this teaching and training.”

The Buddha spoke this matter. On this it is said:

“Those who are deceivers and flatterers, pompous and fake, insolent and scattered: these don’t grow in the teaching that was taught by the perfected Buddha.

But those who are genuine, not flatterers, wise, amenable, and serene: these do grow in the teaching that was taught by the perfected Buddha.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 109

Iti 109
A River
Nadīsotasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Suppose a person was being carried along by a river current that seemed nice and pleasant. If a person with clear eyes saw them, they’d say: ‘Mister, even though the river current carrying you along seems nice and pleasant, downstream there is a lake with waves and whirlpools, saltwater crocodiles and monsters. When you reach there it will result in death or deadly pain.’ Then, when they heard what was said, they’d paddle against the stream using their hands and feet.

I’ve made up this simile to make a point. And this is the point. ‘Stream’ is a term for craving.

‘Seeming nice and pleasant’ is a term for the six interior sense fields.

‘A downstream lake’ is a term for the five lower fetters.

‘Danger of waves’ is a term for anger and distress.

‘Whirlpool’ is a term for the five kinds of sensual stimulation.

‘Saltwater crocodiles and monsters’ is a term for females.

‘Against the stream’ is a term for renunciation.

‘Paddling with hands and feet’ is a term for rousing energy.

‘A person with clear eyes’ is a term for the Realized One, the perfected one, the fully awakened Buddha.”

The Buddha spoke this matter. On this it is said:

“In pain they’d give up sensual pleasures, aspiring to the future sanctuary from the yoke. With deep understanding and heart well-freed, they’d experience universal liberation. That knowledge master who has completed the spiritual journey, and gone to the end of the world, is called ‘one who has gone beyond’.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 110

Iti 110
Walking
Carasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, suppose a mendicant has a sensual, malicious, or cruel thought while walking. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They tolerate it and don’t give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘not keen or prudent, always lazy, and lacking energy’ when lying down while awake.

Suppose a mendicant has a sensual, malicious, or cruel thought while walking. They don’t tolerate them, but give them up, get rid of them, eliminate them, and obliterate them. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has a sensual, malicious, or cruel thought while standing … sitting … or when lying down while awake. They don’t tolerate it, but give it up, get rid of it, eliminate it, and obliterate it. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

The Buddha spoke this matter. On this it is said:

“Whether walking or standing, sitting or lying down, one who thinks a bad thought to do with the lay life

is practicing the wrong way, lost among things that delude; such a mendicant is incapable of experiencing the highest awakening.

But one who, whether standing or walking, sitting or lying down, has calmed their thoughts, loving peace of mind; such a mendicant is capable of experiencing the highest awakening.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 111

Iti 111
Accomplishment in Ethics
Sampannasīlasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, live by the ethical precepts and the monastic code. Live restrained in the monastic code, conducting yourselves well and seeking alms in suitable places. Seeing danger in the slightest fault, keep the rules you’ve undertaken.

When you’ve done this, what more is there to do?

Suppose a mendicant has got rid of desire and ill will while walking, and has given up dullness and drowsiness, restlessness and remorse, and doubt. Their energy is roused up and unflagging, their mindfulness is established and lucid, their body is tranquil and undisturbed, and their mind is immersed in samādhi. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when walking.

Suppose a mendicant has got rid of desire and ill will while standing …

sitting …

or when lying down while awake. Such a mendicant is said to be ‘keen and prudent, always energetic and determined’ when lying down while awake.”

The Buddha spoke this matter. On this it is said:

“Carefully walking, carefully standing, carefully sitting, carefully lying; a mendicant carefully bends their limbs, and carefully extends them.

Above, below, all round, as far as the earth extends; they scrutinize the rise and fall of phenomena such as the aggregates.

Meditating diligently like this, peaceful, not restless, training in what leads to serenity of heart, always staying mindful; they call such a mendicant ‘always determined’.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

Iti 112

Iti 112
The World
Lokasutta

This was said by the Buddha, the Perfected One: that is what I heard.

“Mendicants, the world has been understood by the Realized One; and he is detached from the world. The origin of the world has been understood by the Realized One; and he has given up the origin of the world. The cessation of the world has been understood by the Realized One; and he has realized the cessation of the world. The practice that leads to the cessation of the world has been understood by the Realized One; and he has developed the practice that leads to the cessation of the world.

In this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—whatever is seen, heard, thought, known, attained, sought, and explored by the mind, all that has been understood by the Realized One. That’s why he’s called the ‘Realized One’.

From the night when the Realized One understands the supreme perfect awakening until the night he becomes fully extinguished—in the element of extinguishment with nothing left over—everything he speaks, says, and expresses is real, not otherwise. That’s why he’s called the ‘Realized One’.

The Realized One does as he says, and says as he does. Since this is so, that’s why he’s called the ‘Realized One’.

In this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—the Realized One is the vanquisher, the unvanquished, the universal seer, the wielder of power. That’s why he’s called the ‘Realized One’.”

The Buddha spoke this matter. On this it is said:

“Directly knowing the whole world as it is, and everything in it, he is detached from the whole world, disengaged from the whole world.

That wise one is the champion who is released from all ties. He has reached ultimate peace: extinguishment, fearing nothing from any quarter.

He is the Buddha, with defilements ended, untroubled, with doubts cut off. He has attained the end of all deeds, freed with the ending of attachments.

That Blessed One is the Buddha, he is the supreme lion, in all the world with its gods, he turns the divine wheel.

And so those gods and humans, who have gone to the Buddha for refuge, come together and revere him, even the deities revere him:

‘Tamed, he is the best of tamers, peaceful, he is the seer among the peaceful, liberated, he is the foremost of liberators, crossed over, he is the most excellent of guides across.’

And so they revere him, great of heart and rid of naivety. In the world with its gods, he has no rival.”

This too is a matter that was spoken by the Blessed One: that is what I heard.

The So it Was Said is finished.

Snp - Suttanipāta

Snp 1.1

Snp 1.1
The Serpent
Uragasutta

When anger surges, they drive it out, as with medicine a snake's spreading venom. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They've cut off greed entirely, like a lotus plucked flower and stalk. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They've cut off craving entirely, drying up that swift-flowing stream. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They've swept away conceit entirely, as a fragile bridge of reeds by a great flood. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

In future lives they find no substance, as an inspector of fig trees finds no flower. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They hide no anger within, gone beyond any kind of existence. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

Their mental vibrations are cleared away, internally clipped off entirely. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, but have gone beyond all this proliferation. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, for they know that nothing in the world is what it seems. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, knowing nothing is what it seems, free of greed. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, knowing nothing is what it seems, free of lust. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, knowing nothing is what it seems, free of hate. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have not run too far nor run back, knowing nothing is what it seems, free of delusion. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have no underlying tendencies at all, and are rid of unskillful roots, Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have nothing born of distress at all to make them to return to the near shore. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They have nothing born of entanglement at all, that would shackle them to a new life. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

They've given up the five hindrances, untroubled, rid of doubt, free of thorns. Such a mendicant sheds the near shore and the far, as a serpent its old worn-out skin.

Snp 1.2

Snp 1.2
The Wealthy Rancher
Dhaniyasutta

“I’ve boiled my rice and drawn my milk,” said Dhaniya the rancher, “I stay with my family along the bank of the Mahī. My hut is roofed, my sacred fire kindled: so rain, sky-god, if you wish.”

“I boil not with anger and have drawn out hard-heartedness,” said the Buddha, “I stay for one night along the bank of the Mahī. My hut is wide open, my fire is quenched: so rain, sky-god, if you wish.”

“No gadflies or mosquitoes are found,” said Dhaniya, “cows graze on the lush meadow grass. They get by even when the rain comes: so rain, sky-god, if you wish.”

“I bound a raft and made it well,” said the Buddha, “and with it I crossed over, went to the far shore, and dispelled the flood. Now I have no need for a raft: so rain, sky-god, if you wish.”

“My wife is obedient, not wanton,” said Dhaniya, “long have we lived together happily. I hear nothing bad about her: so rain, sky-god, if you wish.”

“My mind is obedient and freed,” said the Buddha, “long nurtured and well-tamed. Nothing bad is found in me: so rain, sky-god, if you wish.”

“I am self-employed,” said Dhaniya, “and my healthy children likewise. I hear nothing bad about them: so rain, sky-god, if you wish.”

“I am no-one’s lackey,” said the Buddha, “with what I have earned I wander the world. I have no need for wages: so rain, sky-god, if you wish.”

“I have heifers and sucklings,” said Dhaniya, “cows in calf and breeding cows. I’ve also got a bull, leader of the herd here: so rain, sky-god, if you wish.”

“I have no heifers or sucklings,” said the Buddha, “no cows in calf or breeding cows. I haven’t got a bull, leader of the herd here: so rain, sky-god, if you wish.”

“The stakes are driven in, unshakable,” said Dhaniya, “The grass halters are new and well-woven, not even the sucklings can break them: so rain, sky-god, if you wish.”

“Like a bull I broke the bonds,” said the Buddha, “like an elephant I snapped the vine. I will never lie in a womb again: so rain, sky-god, if you wish.”

Right then a thundercloud rained down, soaking the uplands and valleys. Hearing the sky-god rain down, Dhaniya said this:

“It is no small gain for us that we have seen the Buddha. We come to you for refuge, Clear-eyed One. O great sage, please be our Teacher.

My wife and I, obedient, shall lead the spiritual life under the Holy One. Gone beyond birth and death, we shall make an end of suffering.”

“Your children bring you delight!” said Māra the Wicked, “Your cattle also bring you delight! For attachments are a man’s delight; without attachments there’s no delight.”

“Your children bring you sorrow,” said the Buddha, “Your cattle also bring you sorrow. For attachments are a man’s sorrow; without attachments there are no sorrows.”

Snp 1.3

Snp 1.3
The Horned Rhino
Khaggavisāṇasutta

When you've laid down arms toward all creatures, not harming even a single one, don't wish for a child, let alone a companion: live alone like a horned rhino.

Those with close relationships have affection, following which this pain arises. Seeing this danger born of affection, live alone like a horned rhino.

When feelings for friends and loved ones are tied up in selfish love, you miss out on the goal. Seeing this peril in intimacy, live alone like a horned rhino.

As a spreading bamboo gets entangled, so does concern for partners and children. Like a bamboo shoot unimpeded, live alone like a horned rhino.

As a wild deer loose in the forest grazes wherever it wants, a smart person looking for freedom would live alone like a horned rhino.

When among friends, whether staying in place or going on a journey, you're always on call. Looking for the uncoveted freedom, live alone like a horned rhino.

Among friends you have fun and games, and for children you are full of love. Though loathe to depart from those you hold dear, live alone like a horned rhino.

At ease in any quarter, unresisting, content with whatever comes your way; prevailing over adversities, dauntless, live alone like a horned rhino.

Even some renunciates are hard to please, as are some layfolk dwelling at home. Don't worry about others' children, live alone like a horned rhino.

Having shed the marks of the home life, like the fallen leaves of the Shady Orchid Tree; having cut the bonds of the home life, a hero would live alone like a horned rhino.

If you find an alert companion, a wise and virtuous friend, then, overcoming all adversities, wander with them, joyful and mindful.

If you find no alert companion, no wise and virtuous friend, then, like a king who flees his conquered realm, wander alone like a tusker in the wilds.

Clearly we praise the blessing of a friend, it's good to be with friends your equal or better. but failing to find them, eating blamelessly, live alone like a horned rhino.

Though made of shining gold, well-finished by a smith, when two bracelets share the same arm they clash up against each other. Seeing this, live alone like a horned rhino.

Thinking, “So too, if I had a partner, there’d be flattery or curses.” Seeing this peril in the future, live alone like a horned rhino.

Sensual pleasures are diverse, sweet, delightful, appearing in disguise they disturb the mind. Seeing danger in sensual stimulations, live alone like a horned rhino.

This is a calamity, a boil, a disaster, an illness, a dart, and a danger for me. Seeing this peril in sensuality, live alone like a horned rhino.

Heat and cold, hunger and thirst, wind and sun, flies and snakes: having put up with all these things, live alone like a horned rhino.

As a full-grown elephant, lotus-eating, magnificent, forsaking the herd, stays as it pleases in the forest, live alone like a horned rhino.

It’s impossible for one who delights in company to experience even temporary freedom. Heeding the speech of the kinsman of the Sun, live alone like a horned rhino.

Thinking, “I have left twisted views behind, reached the sure way, and gained the path; I’ve given rise to knowledge, and need no-one to guide me”, live alone like a horned rhino.

No greed, no guile, no thirst, no slur, dross and delusion is smelted off; free of hoping for anything in the world, live alone like a horned rhino.

Avoid a wicked companion, blind to the good, habitually immoral. Don’t befriend the heedless and the hankering, but live alone like a horned rhino.

Spend time with the learned who have memorized the teachings, an eloquent and uplifting friend. When you understand the meanings and have dispelled doubt, live alone like a horned rhino.

When you realize that worldly fun and games and pleasure are unsatisfying, disregarding them, as one unadorned, a speaker of truth, live alone like a horned rhino.

Children, partner, father, mother, wealth and grain and relatives: having given up sensual pleasures to this extent, live alone like a horned rhino.

“This is a snare. Here there’s hardly any happiness, little gratification, and it’s full of drawbacks. It’s a hook.” Knowing this, a thoughtful person would live alone like a horned rhino.

Having burst apart the fetters, like a fish that tears the net and swims free, or a fire not returning to ground it has burned, live alone like a horned rhino.

Eyes downcast, not footloose, senses guarded, mind protected, uncorrupted, not burning with desire, live alone like a horned rhino.

Having shed the marks of the home life, like the fallen leaves of the Shady Orchid Tree, and gone forth in the ocher robe, live alone like a horned rhino.

Not wanton, nor rousing greed for tastes, providing for no other, wandering indiscriminately for alms, not attached to this family or that, live alone like a horned rhino.

When you've given up five mental obstacles, and expelled all corruptions, and cut off affection and hate, being independent, live alone like a horned rhino.

When you've put pleasure and pain behind you, and former happiness and sadness, and gained equanimity serene and pure, live alone like a horned rhino.

With energy roused to reach the ultimate goal, not sluggish in mind or lazy, vigorous, strong and powerful, live alone like a horned rhino.

Not neglecting retreat and absorption, always living in line with the teachings, comprehending the danger in rebirths, live alone like a horned rhino.

One whose aim is the ending of craving—diligent, clever, learned, mindful, resolute—who has appraised the teaching and is bound for awakening, should live alone like a horned rhino.

Like a lion not startled by sounds, like wind not caught in a net, like water not sticking to a lotus, live alone like a horned rhino.

Like the fierce-fanged lion, king of beasts, who wanders as conqueror and victor, you should frequent remote lodgings, and live alone like a horned rhino.

In time, cultivate freedom through love, compassion, rejoicing, and equanimity. Not upset by anything in the world, live alone like a horned rhino.

Having given up greed, hate, and delusion, having burst apart the fetters, unafraid at the end of life, live alone like a horned rhino.

They befriend you and serve you for their own sake; these days it's hard to find friends lacking ulterior motive. Impure folk cleverly profit themselves—live alone like a horned rhino.

Snp 1.4

Snp 1.4
With Bhāradvāja the Farmer
Kasibhāradvājasutta

So I have heard. At one time the Buddha was staying in the land of the Magadhans in the Southern Hills near the brahmin village of Ekanāḷa. Now at that time the brahmin Bhāradvāja the Farmer had harnessed around five hundred plows, it being the season for sowing. Then the Buddha robed up in the morning and, taking his bowl and robe, went to where Bhāradvāja the Farmer was working. Now at that time Bhāradvāja the Farmer was distributing food. Then the Buddha went to where the distribution was taking place and stood to one side.

Bhāradvāja the Farmer saw him standing for alms and said to him, “I plough and sow, ascetic, and then I eat. You too should plough and sow, then you may eat.”

“I too plough and sow, brahmin, and then I eat.” “I don’t see Mister Gotama with a yoke or plow or plowshare or goad or oxen, yet he says: ‘I too plough and sow, brahmin, and then I eat.’”

Then Bhāradvāja the Farmer addressed the Buddha in verse:

“You claim to be a farmer, but I don’t see you farming. Tell me your farming when asked, so I can recognize your farming.”

“Faith is my seed, fervor my rain, and wisdom is my yoke and plough. Conscience is my pole, mind my strap, mindfulness my plowshare and goad.

Guarded in body and speech, I restrict my intake of food. I use truth as my scythe, and gentleness is my release.

Energy is my beast of burden, transporting me to sanctuary from the yoke. It goes without turning back where there is no sorrow.

That’s how to do the farming that has freedom from death as its fruit. When you finish this farming you’re released from all suffering.”

Then Bhāradvāja the Farmer filled a large bronze dish with milk-rice and presented it to the Buddha: “Eat the milk-rice, Mister Gotama, you are truly a farmer. For Mister Gotama does the farming that has freedom from death as its fruit.”

“Food enchanted by a spell isn’t fit for me to eat. That’s not the principle of those who see,

brahmin. The Buddhas reject things enchanted with spells. Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink the consummate one, the great seer, with defilements ended and remorse stilled. For he is the field for the seeker of merit."

"Then, Mister Gotama, to whom should I give the milk-rice?" "Brahmin, I don't see anyone in this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—who can properly digest this milk-rice, except for the Realized One or one of his disciples. Well then, brahmin, throw out the milk-rice where there is little that grows, or drop it into water that has no living creatures."

So Bhāradvāja the Farmer dropped the milk-rice in water that had no living creatures. And when the milk-rice was placed in the water, it sizzled and hissed, steaming and fuming. Suppose there was an iron cauldron that had been heated all day. If you placed it in the water, it would sizzle and hiss, steaming and fuming. In the same way, when the milk-rice was placed in the water, it sizzled and hissed, steaming and fuming.

Then Bhāradvāja the Farmer, shocked and awestruck, went up to the Buddha, bowed down with his head at the Buddha's feet, and said, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama's presence?"

And Bhāradvāja the Farmer received the going forth, the ordination in the Buddha's presence. Not long after his ordination, Venerable Bhāradvāja, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. He lived having achieved with his own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. He understood: "Rebirth is ended; the spiritual journey has been completed; what had to be done has been done; there is no return to any state of existence." And Venerable Bhāradvāja became one of the perfected.

Snp 1.5

Snp 1.5
With Cunda
Cundasutta

“I ask the sage abounding in wisdom,” said Cunda the smith, “the Buddha, master of the teaching, free of craving, best of men, excellent charioteer, please tell me this: how many ascetics are there in the world?”

“There are four ascetics, not a fifth.” said the Buddha to Cunda, “Being asked to bear witness, I will explain them to you: the path-victor, the path-teacher, the path-liver, and the path-wrecker.”

“Who is a path-victor according to the Buddhas?” said Cunda the smith, “and how is one an unequaled explainer of the path? Tell me when asked about one who lives the path, then declare the path-wrecker.”

“Rid of doubt, free of thorns, delighting in quenching, not fawning, a guide for the world with its gods. The Buddhas say one such is victor of the path.

Knowing the ultimate as ultimate, they explain and analyze the teaching right here. That sage unstirred, with doubt cut off, is the second mendicant, I say, the teacher of the path.

Living restrained and mindful on the path of the well-taught passages of teaching, cultivating blameless states, is the third mendicant, I say, the path-liver.

Dressed like one true to their vows, pushy, rude, a corrupter of families, devious, unrestrained, chaff, the path-wrecker’s life is a sham.

A layperson who gets this, a learned, wise noble disciple, knows that ‘They are not all like that one’. So when they see them they don’t lose their faith. For how could one equate them—the corrupt with the uncorrupt, the pure with the impure?”

Snp 1.6

Snp 1.6
Downfalls
Parābhavasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, that deity addressed the Buddha in verse:

"We ask Gotama about a man's downfall. We have come to ask you sir: what leads to downfall?"

"It's easy to know success, and downfall is just as easy. One who loves the teaching succeeds, but a hater of the teaching meets their downfall."

"We get what you're saying, this is the first downfall. Tell us the second, Blessed One: what leads to downfall?"

"The bad are dear to him, he has no love for the good. He believes the teaching of the bad; and that leads to his downfall."

"We get what you're saying, this is the second downfall. Tell us the third, Blessed One: what leads to downfall?"

"Fond of sleep, fond of company, a man who does no work; he's lazy, marked by anger, and that leads to his downfall."

"We get what you're saying, this is the third downfall. Tell us the fourth, Blessed One: what leads to downfall?"

"Though able, he does not look after his mother and father when elderly, past their prime, and that leads to his downfall."

"We get what you're saying, this is the fourth downfall. Tell us the fifth, Blessed One: what leads to downfall?"

"He deceives with lies ascetics and brahmins and other renunciates, and that leads to his downfall."

"We get what you're saying, this is the fifth downfall. Tell us the sixth, Blessed One: what leads to downfall?"

“A man with plenty of wealth—gold and food—eats delicacies alone, and that leads to his downfall.”

“We get what you’re saying, this is the sixth downfall. Tell us the seventh, Blessed One: what leads to downfall?”

“Vain of birth, wealth, and clan, a man looks down on his own family, and that leads to his downfall.”

“We get what you’re saying, this is the seventh downfall. Tell us the eighth, Blessed One: what leads to downfall?”

“In womanizing, drinking, and gambling, a man wastes all that he has earned, and that leads to his downfall.”

“We get what you’re saying, this is the eighth downfall. Tell us the ninth, Blessed One: what leads to downfall?”

“Not content with his own partners, he debauches himself with prostitutes, and with others’ partners, and that leads to his downfall.”

“We get what you’re saying, this is the ninth downfall. Tell us the tenth, Blessed One: what leads to downfall?”

“A man well past his prime marries a girl with budding breasts; he cannot sleep for jealousy, and that leads to his downfall.”

“We get what you’re saying, this is the tenth downfall. Tell us the eleventh, Blessed One: what leads to downfall?”

“He places in authority a woman or a man who’s a drunkard and a wastrel, and that leads to his downfall.”

“We get what you’re saying, this is the eleventh downfall. Tell us the twelfth, Blessed One: what leads to downfall?”

“A man of little wealth and strong craving, born into an aristocratic family, sets his sights on kingship, and that leads to his downfall.

Seeing these downfalls in the world, an astute and noble person, accomplished in vision, will enjoy a world of grace.”

Snp 1.7

Snp 1.7
The Lowlife
Vasalasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms. Now at that time in the brahmin Bhāradvāja the Fire-Worshiper's home the sacred flame had been kindled and the oblation prepared. Wandering indiscriminately for almsfood in Sāvatthī, the Buddha approached Bhāradvāja the Fire-Worshiper's house.

Bhāradvāja the Fire-Worshiper saw the Buddha coming off in the distance and said to him, "Stop right there, shaveling! Right there, fake ascetic! Right there, lowlife!"

When he said this, the Buddha said to him, "But brahmin, do you know what is a lowlife or what are the qualities that make you a lowlife?" "No I do not, Mister Gotama. Please, Mister Gotama, teach me this matter so I can understand what is a lowlife or what are the qualities that make you a lowlife." "Well then, brahmin, listen and apply your mind well, I will speak." "Yes sir," Bhāradvāja the Fire-Worshiper replied. The Buddha said this:

"Irritable and hostile, wicked and offensive, a man deficient in view, deceitful: know him as a lowlife.

He harms living creatures born of womb or of egg, and has no kindness for creatures: know him as a lowlife.

He destroys and devastates villages and towns, a notorious oppressor: know him as a lowlife.

Whether in village or wilderness, he steals what belongs to others, taking what has not been given: know him as a lowlife.

Having fallen into debt, when pressed to pay up he flees, saying 'I don't owe you anything!': know him as a lowlife.

Wanting some item or other, he attacks a person in the street and takes it: know him as a lowlife.

For his own sake or the sake of another, or for the sake of wealth, a man tells a lie when asked to bear witness: know him as a lowlife.

He is spied among the partners of relatives and friends, by force or seduction: know him as a lowlife.

Though able, he does not look after his mother and father when elderly, past their prime: know him as a lowlife.

He hits or verbally abuses his mother or father, brother, sister, or mother-in-law: know him as a lowlife.

When asked about the good, he teaches what is bad, giving secretive advice: know him as a lowlife.

Having done a bad deed, he wishes, ‘May no-one find me out!’ His deeds are underhand: know him as a lowlife.

When visiting another family he eats their delicious food, but does not return the honor: know him as a lowlife.

He deceives with lies ascetics and brahmins and other nomads: know him as a lowlife.

When time comes to offer a meal to brahmins or ascetics, he abuses them and does not give: know him as a lowlife.

He talks about what never happened, being wrapped up in delusion, chasing after some item or other: know him as a lowlife.

He extols himself and disparages others, brought down by his pride: know him as a lowlife.

He’s a bully and a miser, of corrupt wishes, stingy, and devious, shameless, imprudent: know him as a lowlife.

He insults the Buddha or his disciple, whether lay or renunciate: know him as a lowlife.

He claims to be a perfected one, when he really is no such thing. In the world with its Brahmās, that crook is truly the lowest lowlife. These who are called lowlifes I have explained to you.

You’re not a lowlife by birth, nor by birth are you a brahmin. You’re a lowlife by your deeds, by deeds you’re a brahmin.

And also you should know according to this example. Sopaka the corpse-worker’s son became renowned as Mātaṅga.

Mātaṅga achieved the highest fame so very hard to find. Lots of aristocrats and brahmins came to serve him.

He ascended the stainless highway that leads to the heavens; having discarded sensual desire, he was reborn in a Brahmā realm. His birth did not prevent him from rebirth in the Brahmā realm.

Those born in a brahmin family who recite as kinsmen of the hymns, are often discovered in the midst of wicked deeds.

Blameworthy in the present life, and in the next, a bad destination. Their birth does not prevent them from blame or bad destiny.

You're not a lowlife by birth, nor by birth are you a brahmin. You're a lowlife by your deeds, by deeds you're a brahmin."

When he had spoken, the brahmin Bhāradvāja the Fire-Worshiper said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

Snp 1.8

Snp 1.8
The Discourse on Love
Mettasutta

Those who are skilled in the meaning of scripture should practice as follows to realize the state of peace. Let them be able and upright, very upright, easy to speak to, gentle and humble;

content and unburdensome, unbusied, living lightly, alert, with senses calmed, courteous, not fawning on families.

Let them not do the slightest thing that others might blame with reason. May they be happy and safe! May all beings be happy!

Whatever living creatures there are with not a one left out—frail or firm, long or large, medium, small, tiny or round,

seen or unseen, living far or near, those who have been born and those about to be born—may all beings be happy!

Let none turn from another, nor look down on anyone anywhere. Though provoked or aggrieved, let them not wish pain on each other.

Even as a mother would protect with her life her child, her only child, so too for all creatures unfold a boundless heart.

With love for the whole world, unfold a boundless heart: above, below, all round, unconstricted, without enemy or foe.

When standing, walking, sitting, or lying down while yet unweary, keep this ever in mind; for this, they say, is a divine meditation in this life.

Avoiding harmful views, virtuous, accomplished in insight, with sensual desire dispelled, they never return to a womb again.

Snp 1.9

Snp 1.9
With Hemavata
Hemavatasutta

“Today is the fifteenth day sabbath,” said Sātāgira, the native spirit of mount Sātā, “a holy night is at hand. Come now, let us see Gotama, the Teacher of peerless name.”

“Isn’t his mind well-disposed,” said Hemavata, the native spirit of the Himalayas, “impartial towards all creatures? And aren’t his thoughts under control when it comes to likes and dislikes?”

“His mind is well-disposed,” said Sātāgira, “impartial towards all creatures. His thoughts are under control when it comes to his likes and dislikes.”

“Doesn’t he not steal?” said Hemavata, “And doesn’t he harm not a creature? Isn’t he far from negligence? And doesn’t he not neglect absorption?”

“He does not take what is not given,” said Sātāgira, “and he harms not a creature. He is far from negligence—the Buddha does not neglect absorption.”

“Doesn’t he avoid lying?” said Hemavata, “And doesn’t he not speak sharply? Doesn’t he avoid divisive speech, as well as speaking nonsense?”

“He does not lie,” said Sātāgira, “nor does he speak sharply. He avoids divisive speech, and thoughtfully speaks wise counsel.”

“Doesn’t he find sensual pleasures unattractive?” said Hemavata, “And isn’t his mind unclouded? Hasn’t he escaped delusion? Does his eye see clearly in all things?”

“He does not find sensual pleasures attractive,” said Sātāgira, “and his mind is unclouded. He has escaped all delusion—the Buddha, whose eye sees clearly in all things.”

“Isn’t he accomplished in knowledge?” said Hemavata, “And doesn’t he live a pure life? Aren’t his defilements all ended? Doesn’t he have no future lives?”

“He is accomplished in knowledge,” said Sātāgira, “and he does live a pure life. His defilements are all ended, there are no future lives for him.”

“Accomplished is the sage’s mind in action and in speech, and he’s accomplished in knowledge and conduct as per the teaching you praise.”

“Accomplished is the sage’s mind in action and in speech, and he’s accomplished in knowledge and conduct as per the teaching you rejoice in.

Accomplished is the sage's mind in action and in speech, and he's accomplished in knowledge and conduct: come now, let us see Gotama."

"The hero so lean, with antelope calves, not greedy, eating little, the sage meditating alone in the forest, come now, let us see Gotama.

An elephant, wandering alone like a lion, unconcerned for sensual pleasures, let's approach him and ask about release from the snare of death."

"The communicator, the instructor, who has gone beyond all things, Awakened, beyond enmity and fear, let us ask Gotama."

"What has the world arisen in?" said Hemavata, What does it get close to? By grasping what is the world troubled in what?"

"The world's arisen in six," said the Buddha to Hemavata. "It gets close to six. By grasping at these six, the world's troubled in six."

"What is that grasping by which the world is troubled? Tell us the exit when asked: how is one released from all suffering?"

"The world has five kinds of sensual stimulation, and the mind is said to be the sixth. When you've discarded desire for these, you're released from all suffering.

This is the exit from the world, explained in accord with the truth. The way I've explained it is how you're released from all suffering."

"Who here crosses the flood, Who crosses the deluge? Who, not standing and unsupported, does not sink in the deep?"

"Someone who is always endowed with ethics, wise and serene, inwardly reflective, mindful, crosses the flood so hard to cross.

Someone who desists from sensual perception, who has escaped all fetters, and is finished with relishing of rebirth, does not sink in the deep."

"Behold him of wisdom deep who sees the subtle meaning, who has nothing, unattached to sensual life, everywhere free, the great seer treading the holy road.

Behold him of peerless name who sees the subtle meaning, giver of wisdom, unattached to the realm of sensuality: see him, the all-knower, so very intelligent, the great seer treading the noble road."

"It was a fine sight for us today, a good dawn, a good rising, to see the Awakened One, the undefiled one who has crossed the flood.

These thousand native spirits powerful and glorious, all go to you for refuge, you are our supreme Teacher.

We shall journey village to village, peak to peak, paying homage to the Buddha, and the natural excellence of the teaching!”

Snp 1.10

Snp 1.10
With Āḷavaka
Āḷavakasutta

So I have heard. At one time the Buddha was staying near Āḷavī in the haunt of the native spirit Āḷavaka. Then the native spirit Āḷavaka went up to the Buddha, and said to him: “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in.

For a second time … And for a third time the native spirit Āḷavaka said to the Buddha, “Get out, ascetic!” Saying, “All right, sir,” the Buddha went out. “Get in, ascetic!” Saying, “All right, sir,” the Buddha went in.

And for a fourth time the native spirit Āḷavaka said to the Buddha, “Get out, ascetic!” “No, sir, I won’t get out. Do what you must.”

“I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.” Then the native spirit Āḷavaka addressed the Buddha in verse:

“What’s a person’s best wealth? What brings happiness when practiced well? What’s the sweetest taste of all? The one they say has the best life: how do they live?”

“Faith here is a person’s best wealth. the teaching brings happiness when practiced well. Truth is the sweetest taste of all. The one they say has the best life lives by wisdom.”

“How do you cross the flood? How do you cross the deluge? How do you get over suffering? How do you get purified?”

“By faith you cross the flood, and by diligence the deluge. By energy you get past suffering, and you’re purified by wisdom.”

“How do you get wisdom? How do you earn wealth? How do you get a good reputation? How do you hold on to friends? How do the departed not grieve when passing from this world to the next?”

“One who is diligent and discerning gains wisdom by wanting to learn, having faith in the perfected ones, and the teaching for becoming extinguished.

Being responsible, acting appropriately, and working hard you earn wealth. Truthfulness wins you a good reputation. You hold on to friends by giving.

A faithful householder who has these four qualities does not grieve after passing away: truth, principle, steadfastness, and generosity.

Go ahead, ask others as well, there are many ascetics and brahmins. See whether anything better is found than truth, self-control, generosity, and patience."

"Why now would I question the many ascetics and brahmins? Today I understand what's good for the next life.

It was truly for my benefit that the Buddha came to stay at Āḷavī. Today I understand where a gift is very fruitful.

I myself will journey village to village, town to town, paying homage to the Buddha, and the natural excellence of the teaching!"

Snp 1.11

Snp 1.11
Victory Over Desire for the Body
Vijayasutta

Walking and standing, sitting and lying down, extending and contracting the limbs: these are the movements of the body.

Linked together by bones and sinews, plastered over with flesh and hide, and covered by the skin, the body is not seen as it is.

It's full of guts and belly, liver and bladder, heart and lungs, kidney and spleen,

spit and snot, sweat and fat, blood and synovial fluid, bile and grease.

Then in nine streams the filth is always flowing. There is muck from the eyes, wax from the ears,

and snot from the nostrils. The mouth sometimes vomits bile and sometimes phlegm. And from the body, sweat and waste.

Then there is the hollow head all filled with brains. Governed by ignorance, the fool thinks it's lovely.

And when it lies dead, bloated and livid, discarded in a charnel ground, the relatives forget it.

It's devoured by dogs, by jackals, wolves, and worms. It's devoured by crows and vultures, and any other creatures there.

A wise mendicant here, having heard the Buddha's words, fully understands it, for they see it as it is.

"As this is, so is that, as that is, so is this." They'd reject desire for the body inside and out.

That wise mendicant here rid of desire and lust, has found the peace free of death, extinguishment, the imperishable state.

This two-legged body is dirty and stinking, full of different carcasses, and oozing all over the place—but still it is cherished!

And if, on account of such a body, someone prides themselves or looks down on others—what is that but a failure to see?

Snp 1.12

Snp 1.12
The Sage
Munisutta

Peril stems from intimacy, dust comes from a home. Freedom from home and intimacy: that is the sage's vision.

Having cut down what's grown, they wouldn't replant, nor would they nurture what's growing. That's who they call a sage wandering alone, the great seer has seen the state of peace.

Having appraised the fields and measured the seeds, they wouldn't nurture them with moisture. Truly that sage who sees the ending of rebirth has left speculation behind and is beyond reckoning.

Understanding all the planes of rebirth, not wanting a single one of them, Truly that sage freed of greed need not strive, for they have reached the far shore.

The champion, all-knower, so very intelligent, unsullied in the midst of all things, has given up all, freed in the ending of craving: that's who the wise know as a sage.

Strong in wisdom, with precepts and observances intact, serene, loving absorption, mindful, released from chains, kind, undefiled: that's who the wise know as a sage.

The diligent sage wandering alone, is unaffected by blame and praise—like a lion not startled by sounds, like wind not caught in a net, like water not sticking to a lotus. Leader of others, not by others led: that's who the wise know as a sage.

Steady as a post in a bathing-place when others speak endlessly against them, freed of greed, with senses stilled: that's who the wise know as a sage.

Steadfast, straight as a shuttle, horrified by wicked deeds, discerning the just and the unjust: that's who the wise know as a sage.

Restrained, they do no evil, young or middle-aged, the sage is self-controlled. Irreproachable, he does not insult anyone: that's who the wise know as a sage.

When one who lives on charity receives alms, from the top, the middle, or the leftovers, they think it unworthy to praise or put down: that's who the wise know as a sage.

The sage lives refraining from sex, even when young is not tied down, refraining from indulgence and negligence, freed: that's who the wise know as a sage.

Understanding the world, the seer of the ultimate goal, the poised one who has crossed the flood and the ocean, has cut the ties, unattached and undefiled: that's who the wise know as a sage.

The two are not the same, far apart in lifestyle and conduct—the householder providing for a wife, and the selfless one true to their vows. The unrestrained householder kills other creatures, while the restrained sage always protects living creatures.

As the crested blue-necked peacock flying through the sky never approaches the speed of the swan, so the householder cannot compete with the mendicant, the sage meditating secluded in the woods.

Snp 2.1

Snp 2.1
Gems
Ratanasutta

Whatever beings have gathered here, on the ground or in the sky: may beings all be of happy heart, and listen carefully to what is said.

So pay heed, all you beings, have love for humankind, who day and night bring offerings; please protect them diligently.

There's no wealth here or beyond, no sublime gem in the heavens, that equals the Realized One. This sublime gem is in the Buddha: by this truth, may you be well!

Ending, dispassion, the undying, the sublime, attained by the Sakyan Sage immersed in samādhi; there is nothing equal to that Dhamma. This sublime gem is in the Dhamma: by this truth, may you be well!

The purity praised by the highest Buddha is said to be the "immersion with immediate fruit"; no equal to that immersion is found. This sublime gem is in the Dhamma: by this truth, may you be well!

The eight individuals praised by the good, are the four pairs of the Holy One's disciples; they are worthy of religious donations, what's given to them is very fruitful. This sublime gem is in the Saṅgha: by this truth, may you be well!

Dedicated to Gotama's dispensation, strong-minded, free of sense desire, they've attained the goal, plunged into freedom from death, and enjoy the quenching they've freely gained. This sublime gem is in the Saṅgha: by this truth, may you be well!

As a well planted boundary-pillar is not shaken by the four winds, I say a true person is like this, who sees the noble truths in experience. This sublime gem is in the Saṅgha: by this truth, may you be well!

Those who fathom the noble truths taught by the one of deep wisdom, do not take an eighth life, even if they are hugely negligent. This sublime gem is in the Saṅgha: by this truth, may you be well!

When they attain to vision they give up three things: substantialist view, doubt, and any attachment to precepts and observances.

They're freed from the four places of loss, and cannot do six things. This sublime gem is in the Saṅgha: by this truth, may you be well!

Even if they do a bad deed by body, speech, or mind, they are unable to conceal it; this inability applies to one who has seen the truth, they say. This sublime gem is in the Saṅgha: by this truth, may you be well!

Like a tall forest tree crowned with flowers in the first month of summer; that's how he taught the superb Dhamma, leading to quenching, the ultimate benefit. This sublime gem is in the Buddha: by this truth, may you be well!

The superb, knower of the superb, giver of the superb, bringer of the superb; taught the superb Dhamma supreme. This sublime gem is in the Buddha: by this truth, may you be well!

The old is ended, nothing new is produced. their minds have no desire for future rebirth. Withered are the seeds, there's no desire for growth, those wise ones are extinguished just like this lamp. This sublime gem is in the Saṅgha: by this truth, may you be well!

Whatever beings have gathered here, on the ground or in the sky: the Realized One is honored by gods and humans! We bow to the Buddha! May you be safe!

Whatever beings have gathered here, on the ground or in the sky: the Realized One is honored by gods and humans! We bow to the Dhamma! May you be safe!

Whatever beings have gathered here, on the ground or in the sky: the Realized One is honored by gods and humans! We bow to the Saṅgha! May you be safe!

Snp 2.2

Snp 2.2
Putrefaction
Āmagandhasutta

“The good eat properly obtained millet, wild grains, broomcorn, greens, tubers, and squashes. They don’t lie to get what they want.

But when you eat delicious food, nicely cooked and prepared, and offered by others, enjoying a dish of fine rice, Kassapa, you eat putrefaction.

‘Putrefaction is not appropriate for me’—so you said, kinsman of Brahmā. Yet here you are enjoying a dish of fine rice, nicely cooked with the flesh of fowl. I’m asking you this, Kassapa: what do you take to be putrefaction?”

“Killing creatures, mutilation, murder, abduction; stealing, lying, cheating and fraud, learning crooked spells, adultery: this is putrefaction, not eating meat.

People here with unbridled sensuality, greedy for tastes, mixed up in impurity, nihilists, immoral, intractable: this is putrefaction, not eating meat.

Brutal and rough backbiters, pitiless and arrogant betrayers of friends, misers who never give anything: this is putrefaction, not eating meat.

Anger, vanity, obstinacy, contrariness, deceit, jealousy, boastfulness, haughtiness, wicked associates: this is putrefaction, not eating meat.

The ill-behaved, debt-evaders, slanderers, business cheats and con-artists, vile men committing depravity: this is putrefaction, not eating meat.

People here who can’t stop harming living creatures, taking from others, intent on hurting, immoral, cruel, harsh, lacking regard for others: this is putrefaction, not eating meat.

Greedy, hostile, aggressive to others, and addicted to evil—those beings pass into darkness, falling headlong into hell: this is putrefaction, not eating meat.

Not fish or flesh or fasting, being naked or shaven, or dreadlocks or dirt, not rough hides or serving the sacred flame, or the many fervent practices in the world aimed at immortality, not hymns or oblations, sacrifices or seasonal observances, will cleanse a mortal not free of doubt.

Guarding the streams of sense impressions, wander with faculties conquered, standing on the teaching, delighting in sincerity and gentleness. The wise have slipped their chains and given up all pain; they don’t cling to the seen and the heard.”

The Buddha explained this matter to him again and again, until the master of hymns understood it. It was illustrated with colorful verses by the sage free of putrefaction, unattached, hard to trace.

Having heard the fine words of the Buddha, that are free of putrefaction, getting rid of all suffering; humbled, he bowed to the Realized One, and right away begged to go forth.

Snp 2.3

Snp 2.3
Conscientious Companionship
Hirisutta

Flouting conscience, loathing it, saying “I’m on your side”, but not following up in deeds —know they’re not on your side.

Some say nice things to their friends without following it up. The wise will recognize one who talks without doing.

No true friend relentlessly suspects betrayal, looking for fault. One on whom you rest, like a child on the breast, is a true friend, not split from you by others.

One whose reward is the fruit of bearing the burden of service develops a happy state, producing joy and attracting praise.

One who has drunk the nectar of seclusion and the nectar of peace, free of stress, free of evil, drinks the joyous nectar of Dhamma.

Snp 2.4

Snp 2.4
Blessings
Maṅgalasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then, late at night, a glorious deity, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, and stood to one side. Standing to one side, that deity addressed the Buddha in verse:

"Many gods and humans have thought about blessings desiring well-being: declare the highest blessing."

"Not to fraternize with fools, but to fraternize with the wise, and honoring those worthy of honor: this is the highest blessing.

Living in a suitable region, having made merit in the past, being rightly resolved in oneself, this is the highest blessing.

Education and a craft, discipline and training, and well-spoken speech: this is the highest blessing.

Caring for mother and father, kindness to children and partners, and unstressful work: this is the highest blessing.

Giving and righteous conduct, kindness to relatives, blameless deeds: this is the highest blessing.

Desisting and abstaining from evil, avoiding alcoholic drinks, diligence in good qualities: this is the highest blessing.

Respect and humility, contentment and gratitude, and timely listening to the teaching: this is the highest blessing.

Patience, being easy to admonish, the sight of ascetics, and timely discussion of the teaching: this is the highest blessing.

Fervor and celibacy seeing the noble truths, and realization of extinguishment: this is the highest blessing.

Though touched by worldly things, their mind does not tremble; sorrowless, stainless, secure, this is the highest blessing.

Having completed these things, undefeated everywhere; everywhere they go in safety: this is their highest blessing.”

Snp 2.5

Snp 2.5
With Spiky
Sūcilomasutta

So I have heard. At one time the Buddha was staying near Gayā on the cut-stone ledge in the haunt of Spiky the native spirit. Now at that time the native spirits Shaggy and Spiky were passing by not far from the Buddha. So Shaggy said to Spiky, “That’s an ascetic.” “That’s no ascetic, he’s a faker! I’ll soon find out whether he’s an ascetic or a faker.”

Then Spiky went up to the Buddha and leaned up against his body, but the Buddha pulled away. Then Spiky said to the Buddha, “Are you afraid, ascetic?” “No, sir, I’m not afraid. But your touch is nasty.”

“I will ask you a question, ascetic. If you don’t answer me, I’ll drive you insane, or explode your heart, or grab you by the feet and throw you to the far shore of the Ganges!”

“I don’t see anyone in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans who could do that to me. But anyway, ask what you wish.” Then Spiky addressed the Buddha in verse:

“Where do greed and hate come from? From where spring discontent, desire, and terror? Where do the mind’s thoughts originate, like a crow let loose by boys.”

“Greed and hate come from here; from here spring discontent, desire, and terror; here’s where the mind’s thoughts originate, like a crow let loose by boys.

Born of affection, originating in oneself, like the shoots from a banyan’s trunk; the many kinds of attachment to sensual pleasures are like camel’s foot creeper creeping through the woods.

Those who understand where they come from get rid of them—listen up, spirit! They cross this flood so hard to cross, not crossed before, so as to not be reborn.”

Snp 2.6

Snp 2.6
A Righteous Life
Kapilasutta (dhammacariyasutta)

A righteous life, a spiritual life, they call this the supreme treasure. But if someone goes forth from the lay life to homelessness

who is of scurrilous character, a beast and a bully, their life gets worse, as poison grows inside them.

A mendicant who loves to argue, wrapped in delusion, doesn't even know what's been explained in the Dhamma taught by the Buddha.

Harassing those who are evolved, governed by ignorance, they don't know that corruption is the path that leads to hell.

Entering the underworld, passing from womb to womb, from darkness to darkness, such a mendicant falls into suffering after death.

One such as that is like a sewer brimful with years of filth for it's hard to clean one full of grime.

Mendicants, knowing that someone is like this, attached to the lay life, of corrupt wishes and wicked intent, of bad behavior and alms-resort,

then having gathered in harmony, you should expel them. Throw out the trash! Get rid of the rubbish!

And sweep away the scraps—they're not ascetics, they just think they are. When you've thrown out those of corrupt wishes, of bad behavior and alms-resort,

dwell in communion, ever mindful, the pure with the pure. Then in harmony, alert, you'll make an end of suffering.

Snp 2.7

Snp 2.7
Brahmanical Traditions
Brāhmaṇadhammikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then several old and well-to-do brahmins of Kosala—elderly and senior, who were advanced in years and had reached the final stage of life—went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side and said to the Buddha: "Mister Gotama, are the ancient traditions of the brahmins exhibited these days among brahmins?" "No, brahmins, they are not." "If you wouldn't mind, Mister Gotama, please teach us the ancient traditions of the brahmins." "Well then, brahmins, listen and apply your mind well, I will speak." "Yes, sir," they replied. The Buddha said this:

"The ancient seers used to be restrained and austere. Having given up the five sensual titillations, they lived for their own true good.

Brahmins used to own no cattle, nor gold or grain. Chanting was their wealth and grain, which they guarded as a gift from god.

Food was prepared for them and left beside their doors. People believed that food prepared in faith should be given to them.

With colorful clothes, clothes and bedding, prosperous nations and countries honored those brahmins.

Brahmins used to be inviolable and invincible, protected by principle. No-one ever turned them away from the doors of families.

For forty-eight years they led the spiritual life. The brahmins of old pursued their quest for knowledge and conduct.

Brahmins never transgressed with another, nor did they purchase a wife. They lived together in love, joining together by mutual consent.

Brahmins never approached their wives for sex during the time outside the fertile phase of the menstrual cycle after menstruation.

They praised celibacy and morality, integrity, gentleness, and fervor, gentleness and harmlessness, and also patience.

He who was supreme among them, godlike, staunchly vigorous, did not engage in sex even in a dream.

Training in line with their duties, many smart people here praised celibacy and morality, and also patience.

They begged for rice, bedding, clothes, ghee, and oil. Having collected them legitimately, they arranged a sacrifice.

But they slew no cows while serving at the sacrifice. Like a mother, father, or brother, or some other relative, cows are our best friends, the fonts of medicine.

They give food and health, and beauty and happiness. Knowing these benefits, they slew no cows.

The brahmins were delicate and tall, beautiful and glorious. They were keen on all the duties required by their own traditions. So long as they continued in the world, people flourished happily.

But perversion crept into them little by little when they saw the splendor of the king and the ladies in all their finery.

Their chariots were harnessed with thoroughbreds, well-made with bright canopies, and their homes and houses were neatly laid out in measured rows.

They were lavished with herds of cattle, and furnished with bevies of lovely ladies. This extravagant human wealth was coveted by the brahmins.

They compiled hymns to that end, approached King Okkāka and said, ‘You have plenty of wealth and grain. Sacrifice! For you have much treasure. Sacrifice! For you have much wealth.’

Persuaded by the brahmins, the king, chief of charioteers, performed horse sacrifice, human sacrifice, the sacrifices of the ‘casting of the yoke-pin’, the ‘royal soma drinking’, and the ‘unbarred’. When he had carried out these sacrifices, he gave riches to the brahmins.

There were cattle, bedding, and clothes, and ladies in all their finery; chariots harnessed with thoroughbreds, well-made with bright canopies;

and lovely homes, all neatly laid out in measured rows. Having furnished them with different grains, he gave riches to the brahmins.

When they got hold of that wealth, they arranged to store it up. Falling under the sway of desire, their craving grew and grew. They compiled hymns to that end, approached King Okkāka once more and said,

‘Like water and earth, gold, riches, and grain, are cows for humankind, as they are essential for creatures. Sacrifice! For you have much treasure. Sacrifice! For you have much wealth.’

Persuaded by the brahmins, the king, chief of charioteers, had many hundred thousand cows slain at the sacrifice.

Neither with feet nor with horns do cows harm anyone at all. Cows meek as lambs, supply buckets of milk. But taking them by the horns, the king slew them with a sword.

At that the gods and the ancestors, with Indra, the titans and monsters, roared out: ‘This is a crime against nature!’ as the sword fell on the cows.

There used to be three kinds of illness: greed, starvation, and old age. But due to the slaughter of cows, this grew to be ninety-eight.

This unnatural violence has been passed down as an ancient custom. Killing innocent creatures, the sacrificers forsake righteousness.

And that is how this mean old practice was criticized by sensible people. Wherever they see such a thing, folk criticize the sacrificer.

With righteousness gone, peasants and menials were split, as were many aristocrats, and wives looked down on their husbands.

Aristocrats and Brahmā’s kinsmen and others protected by their clan, neglecting their genealogy, fell under the sway of sensual pleasures.”

When he had spoken, those well-to-do brahmins said to the Buddha, “Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life.”

Snp 2.8

Snp 2.8
The Boat
Dhamma (nāvā) sutta

If you would learn the teaching from someone, honor them as the gods honor Indra. Then they will have confidence in you, and being learned, they reveal the teaching.

Heeding well, a wise pupil practicing in line with that teaching grows intelligent, discerning, and subtle through diligently sticking close to such a person.

But associating with a petty fool who falls short of the goal, jealous, then unable to discern the teaching in this life, one proceeds to death still plagued by doubts.

It's like a man who has plunged into a river, a rushing torrent in spate. As they are swept away downstream, how could they help others across?

Just so, one unable to discern the teaching, who hasn't studied the meaning under the learned, not knowing it oneself, still plagued by doubts, how could they help others to contemplate?

But one who has embarked on a strong boat equipped with rudder and oar, would bring many others across there with skill, care, and intelligence.

So too one who understands—a knowledge master, evolved, learned, and unflappable—can help others to contemplate, so long as they are prepared to listen carefully.

That's why you should spend time with a true person, intelligent and learned. Having understood the meaning, putting it into practice, one who understands the teaching would find happiness.

Snp 2.9

Snp 2.9
What Morality?
Kiṁsīlasutta

“With what morality, what conduct, fostering what deeds, would a person lay the foundations right, and reach the highest goal?”

“Honoring elders without jealousy, they’d know the time to visit their teachers. Treasuring the chance for a Dhamma talk, they’d listen carefully to the well-spoken words.

At the right time, they’d humbly enter the teachers’ presence, leaving obstinacy behind. They’d call to mind and put into practice the meaning, the teaching, self-control, and the spiritual life.

Delighting in the teaching, enjoying the teaching, standing on the teaching, evaluating the teaching, they’d never say anything that degraded the teaching, but would be guided by genuine words well-spoken.

Giving up mirth, prayer, weeping, ill will, deception, fraud, greed, conceit, aggression, crudeness, stains, and indulgence, they’d wander free of vanity, steadfast.

Understanding is the essence of well-spoken words, stillness is the essence of learning and understanding. Wisdom and learning do not flourish in a hasty and negligent person.

Those happy with the teaching proclaimed by the Noble One are supreme in speech, mind, and deed. Settled in peace, gentleness, and stillness, they’ve realized the essence of learning and wisdom.”

Snp 2.10

Snp 2.10
Get Up!
Uṭṭhānasutta

Get up and meditate! What’s the point in your sleeping? How can the afflicted slumber when injured by an arrow strike?

Get up and meditate! Train hard for peace! The King of Death has caught you heedless—don’t let him fool you under his sway.

Needy gods and humans are held back by clinging: get over it. Don’t let the moment pass you by. For if you miss your moment you’ll grieve when sent to hell.

Negligence is always dust; dust follows right behind negligence. Through diligence and knowledge, pluck out the dart from yourself.

Snp 2.11

Snp 2.11
With Rāhula
Rāhulasutta

“Does familiarity breed contempt, even for the man of wisdom? Do you honor he who holds aloft the torch for all humanity?”

“Familiarity breeds no contempt for the man of wisdom. I always honor he who holds aloft the torch for all humanity.”

“One who’s given up the five sensual stimulations, so pleasing and delightful, and who’s left the home life out of faith—let them make an end to suffering!

Mix with spiritual friends, stay in remote lodgings, secluded and quiet, and eat in moderation.

Robes, almsfood, requisites and lodgings: don’t crave such things; don’t come back to this world again.

Be restrained in the monastic code, and the five sense faculties, With mindfulness immersed in the body, be full of disillusionment.

Turn away from the sign that’s attractive, provoking lust. With mind unified and serene, meditate on the ugly aspects of the body.

Meditate on the signless, give up the tendency to conceit; and when you comprehend conceit, you will live at peace.”

That is how the Buddha regularly advised Venerable Rāhula with these verses.

Snp 2.12

Snp 2.12
Vaṅgīsa and His Mentor Nigrodhakappa
Nigrodhakappa (vaṅgīsa) sutta

So I have heard. At one time the Buddha was staying near Āḷavī, at the Aggāḷava Tree-shrine. Now at that time it was not long after Venerable Vaṅgīsa's mentor, the senior monk named Nigrodhakappa, had become extinguished. Then as Vaṅgīsa was in private retreat this thought came to his mind: "Has my mentor become extinguished or not?" Then in the late afternoon, Venerable Vaṅgīsa came out of retreat and went to the Buddha. He bowed, sat down to one side, and said to him: "Just now, sir, as I was in private retreat this thought came to mind. 'Has my mentor become extinguished or not?'" Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and addressed him in verse:

"I ask the teacher unrivaled in wisdom, who has cut off all doubts in this very life: a monk has died at Aggāḷava, who was well-known, famous, and quenched.

Nigrodhakappa was his name; it was given to that brahmin by you, Blessed One. He wandered in your honor, yearning for freedom, energetic, a resolute Seer of Truth.

O Sakyan, All-seer, we all wish to know about that disciple. Our ears are eager to hear, for you are the most excellent teacher.

Cut off our doubt, declare this to us; your wisdom is vast, tell us of his quenching! All-seer, speak among us, like the thousand-eyed Sakka in the midst of the gods!

Whatever ties there are, or paths to delusion, or things on the side of unknowing, or that are bases of doubt vanish on reaching a Realized One, for his eye is the best of all people's.

If no man were ever to disperse corruptions, like the wind dispersing the clouds, darkness would shroud the whole world; not even brilliant men would shine.

The wise are bringers of light; my hero, that is what I think of you. We've come for your discernment and knowledge: here in this assembly, declare to us about Kappāyana.

Swiftly send forth your sweet, sweet voice, like a goose stretching its neck, gently honking, lucid-flowing, with lovely tone: alert, we all listen to you.

You have entirely abandoned birth and death; restrained and pure, I urge you to speak the Dhamma! For while ordinary people have no wish-granter, Realized Ones have a comprehensibility-granter.

Your answer is definitive, and we will adopt it, for you have perfect understanding. We raise our joined palms one last time, one of unrivaled wisdom, don't deliberately confuse us.

Knowing the noble teaching from top to bottom, unrivaled hero, don't deliberately confuse us. As a man baking in the summer sun would long for water, I long for your voice, so let the sound rain down.

Surely Kappāyana did not lead the spiritual life in vain? Did he realize quenching, or did he still have a remnant of defilement? Let us hear what kind of liberation he had!"

"He cut off craving for name and form right here," said the Buddha, "the river of darkness that had long lain within him. He has entirely crossed over birth and death." So declared the Blessed One, the leader of the five.

"Now that I have heard your words, seventh of sages, I am confident. My question, it seems, was not in vain, the brahmin did not deceive me.

As he said, so he did—he was a disciple of the Buddha. He cut the net of death the deceiver, so extended and strong.

Blessed One, Kappāyana saw the starting point of grasping. He has indeed gone far beyond Death's domain so hard to pass."

Snp 2.13

Snp 2.13
The Right Way to Wander
Sammāparibbājanīyasutta

“I ask the sage abounding in wisdom—crossed-over, gone beyond, quenched, steadfast: when a mendicant has left home, expelling sensuality, what’s the right way to wander the world?”

“When they’ve eradicated superstitions,” said the Buddha, “about celestial portents, dreams, or bodily marks; with the stain of superstitions left behind, they’d rightly wander the world.

A mendicant ought dispel desire for pleasures human or divine; with rebirth transcended and truth comprehended, they’d rightly wander the world.

Putting divisiveness behind them, a mendicant gives up anger and stinginess; with favoring and opposing left behind, they’d rightly wander the world.

When the loved and the unloved are both left behind, not grasping or dependent on anything; freed from all things that fetter, they’d rightly wander the world.

Finding no substance in attachments, rid of desire for things they’ve acquired, independent, needing no-one to guide them, they’d rightly wander the world.

Not hostile in speech, mind, or deed, they’ve rightly understood the teaching. Aspiring to the state of quenching, they’d rightly wander the world.

Not pridefully thinking, ‘they bow to me’; though reviled, they’d still stay in touch; not besotted when getting food from others, they’d rightly wander the world.

When greed and craving to live again are cast off, a mendicant refrains from violence and abduction; rid of doubt, free of thorns, they’d rightly wander the world.

Knowing what is suitable for themselves, a mendicant would hurt no-one in the world; understanding the teaching in line with the truth, they’d rightly wander the world.

They have no underlying tendencies at all, and are rid of unskillful roots; free of hope, with no need for hope, they’d rightly wander the world.

Defilements ended, conceit given up, beyond all manner of desire; tamed, quenched, and steadfast, they’d rightly wander the world.

Faithful, learned, seer of the sure path, the wise one takes no side among factions; rid of greed, hate, and repulsion, they'd rightly wander the world.

A purified victor with veil drawn back, among worldly things master, transcendent, stilled; expert in knowledge of conditions' cessation, they'd rightly wander the world.

They're over speculating on the future or past, and understand what it means to be pure; freed from all the sense fields, they'd rightly wander the world.

The state of peace is understood, the truth is comprehended, they've openly seen defilements cast off; and with the ending of all attachments, they'd rightly wander the world."

"Clearly, Blessed One, it is just as you say. One who lives like this is a tamed mendicant, beyond all fetters and yokes: they'd rightly wander the world."

Snp 2.14

Snp 2.14
With Dhammika
Dhammikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the lay follower Dhammika, together with five hundred lay followers, went up to the Buddha, bowed, sat down to one side, and addressed him in verse:

"I ask you, Gotama, whose wisdom is vast: what does one do to become a good disciple, both one who has left the home, and the lay followers staying at home?

For you understand the course and destiny of the world with all its gods. There is no equal to you who sees the subtle meaning, for you are the Buddha most excellent, they say.

Having experienced all knowledge, you explain the teaching out of compassion for beings. All-seer, you have drawn back the veil, and immaculate, you shine on the whole world.

The dragon king Erāvaṇa, hearing you called 'Victor', came into your presence. He consulted with you then, having heard your words, left consoled, saying 'Excellent!'

And King Kuvera Vessavaṇa also approached to ask about the teaching. You also answered him, O wise one, and hearing you he too was consoled.

Those monastics of other religions given to debate, whether Ājīvakas or Jains, all fail to overtake you in wisdom, like a standing man next to a sprinter.

Those brahmins given to debate, some of whom are quite senior, all end up beholden to you for the meaning, and others too who think themselves debaters.

So subtle and pleasant is the teaching that is well proclaimed by you, Blessed One. It's all we long to hear. So when asked, O Best of Buddhas, tell us!

All these mendicants have gathered, and the layfolk too are here to listen. Let them hear the teaching the immaculate one discovered, like gods listening to the fine words of Vāsava."

"Listen to me, mendicants, I will educate you in the cleansing teaching; all bear it in mind. An intelligent person, seeing the meaning, would adopt the deportment proper to a renunciate.

No way would a mendicant go out at the wrong time; at the right time, they'd walk the village for alms. For chains bind one who wanders at the wrong time, which is why the

Buddhas avoid it.

Sights, sounds, tastes, smells, and touches, which drive beings mad—dispel desire for such things, and enter for the morning meal at the right time.

After receiving alms for the day, on returning a mendicant would sit in private alone. Inwardly reflective, they'd curb their mind from outside things, keeping themselves collected.

Should they converse with a disciple, with anyone else, or with a mendicant, they'd bring up only the sublime teaching, not dividing or blaming.

For some contend in debate, but we praise not those of little wisdom. In place after place they are bound in chains, for they send their mind over there far away.

Alms, a dwelling, a bed and seat, and water for rinsing the dust from the cloak—after hearing the teaching of the Holy One, a disciple of splendid wisdom would use these after appraisal.

That's why, when it comes to alms and lodgings, and water for rinsing the dust from the cloak, a mendicant is unsullied in the midst of these things, like a droplet on a lotus-leaf.

Now I shall tell you the householder's duty, doing which one becomes a good disciple. For one burdened with possessions does not get to realize the whole of the mendicant's practice.

They'd not kill any creature, nor have them killed, nor grant permission for others to kill. They've laid aside violence towards all creatures frail or firm that there are in the world.

Next, a disciple would avoid knowingly taking anything not given at all, they'd not get others to do it, nor grant them permission to steal; they'd avoid all theft.

A sensible person would avoid the unchaste life, like a burning pit of coals. But if unable to remain chaste, they'd not transgress with another's partner.

In a council or assembly, or one on one, they would not lie. They'd not get others to lie, nor grant them permission to lie; they'd avoid all untruths.

A householder espousing this teaching would not consume liquor or drink. They'd not get others to drink, nor grant them permission to drink; knowing that ends in intoxication.

For drunken fools do bad things, and encourage other heedless folk. Reject this field of demerit, the maddening, deluding frolic of fools.

You shouldn't kill living creatures, or steal, or lie, or drink alcohol. Be celibate, refraining from sex, and don't eat at night, the wrong time.

Not wearing garlands or applying perfumes, you should sleep on a low bed, or a mat on the ground. This is the eight-factored sabbath, they say, explained by the Buddha, who has gone to suffering's end.

Then having rightly undertaken the sabbath complete in all its eight factors on the fourteenth, fifteenth, and eighth of the fortnight, as well as on the fortnightly special displays,

on the morning after the sabbath a clever person, rejoicing with confident heart, would distribute food and drink to the mendicant Saṅgha as is fitting.

One should rightfully support one's parents, and undertake a legitimate business. A diligent layperson observing these duties ascends to the gods called Self-luminous."

Snp 3.1

Snp 3.1
Going Forth
Pabbajjāsutta

“I shall extol going forth with the example of the Clear-eyed One, the course of inquiry that led to his choice to go forth.

‘This life at home is cramped, a realm of dirt.’ ‘The life of one gone forth is like an open space.’ Seeing this, he went forth.

Having gone forth, he shunned bad deeds of body. And leaving verbal misconduct behind, he purified his livelihood.

The Buddha went to Rājagaha, the Mountainfold of the Magadhans. He betook himself for alms, replete with excellent marks.

Bimbisāra saw him while standing atop his longhouse. Noticing that he was endowed with marks, he said the following:

‘Pay heed, sirs, to this one, handsome, majestic, radiant; accomplished in deportment, he looks just a plough’s length in front.

Eyes downcast, mindful, unlike one from a low family. Let the king’s messengers run out, and find where the mendicant will go.’

The messengers sent out followed right behind, thinking ‘Where will the mendicant go? Where shall he find a place to stay?’

Wandering indiscriminately for alms, sense doors guarded and well restrained, his bowl was quickly filled, aware and mindful.

Having wandered for alms, the sage left the city. He betook himself to Mount Paṇḍava, thinking, ‘Here is the place I shall stay.’

Seeing that he had arrived at a place to stay, the messengers withdrew nearby, but one of them returned to inform the king.

‘Great king, the mendicant is on the east flank of Mount Paṇḍava. There he sits, like a tiger or a bull, like a lion in a mountain cave.’

Hearing the messenger’s report, the aristocrat set out hurriedly in his fine chariot towards Mount Paṇḍava.

He went as far as vehicles could go, then dismounted from his chariot, approached on foot, and reaching him, drew near.

Seated, the king greeted him and made polite conversation. When the courtesies were over, he said the following:

‘You are young, just a youth, a lad in the prime of life. You are endowed with beauty and stature, like an aristocrat of good birth

in glory at the army’s head, surrounded by a troop of elephants. I offer you pleasures—enjoy them! But please tell me of your birth.’

‘Up north, O King, on the slopes of the Himalayas, lies the land of a native among the Kosalans, full of wealth and strength.

Their clan is named for the Sun, they are Sakyans by birth. I have gone forth from that family—I do not yearn for sensual pleasure.

Seeing the danger in sensual pleasures, seeing renunciation as sanctuary, I shall go on to strive; that is where my mind delights.’”

Snp 3.2

Snp 3.2
Striving
Padhānasutta

“During my time of resolute striving back on the bank of the Nerañjara River, I was meditating very hard for the sake of finding sanctuary from the yoke.

Namucī approached, speaking words of kindness: ‘You’re thin, discolored, on the verge of death.

Death has a thousand parts of you, one fraction is left to life. Live sir! Life is better! Living, you can make merits.

While leading the spiritual life and serving the sacred flame, you can pile up abundant merit—so what will striving do for you?

Hard to walk is the path of striving, hard to do, a hard challenge to win.’” These are the verses Māra spoke as he stood beside the Buddha.

When Māra had spoken in this way, the Buddha said this: “O Wicked One, kinsman of the negligent, you’re here for your own purpose.

I have no need for the slightest bit of merit. Those with need for merit are fit for Māra to address.

I have faith and energy too, and wisdom is found in me. When I am so resolute, why do you beg me to live?

The rivers and streams might be dried by the wind, so why, when I am resolute, should it not dry up my blood?

And while the blood is drying up, the bile and phlegm dry too. And as my muscles waste away, my mind grows more serene. And all the stronger grow mindfulness and wisdom and immersion.

As I meditate like this, having attained the supreme feeling, my mind has no interest in sensual pleasures: behold a being’s purity!

Sensual pleasures are your first army, the second is called discontent, hunger and thirst are the third, and the fourth is said to be craving.

Your fifth is dullness and drowsiness, the sixth is said to be cowardice, your seventh is doubt, contempt and obstinacy are your eighth.

Profit, praise, and honor, and misbegotten fame; the extolling of oneself while scorning others.

This is your army, Namucī, the strike force of the Dark One. Only a hero can defeat it, but in victory there lies bliss.

Let me gird myself— so what if I die! I'd rather die in battle than live on in defeat.

Here some ascetics and brahmins are swallowed up, not to be seen again. And they do not know the path traveled by those true to their vows.

Seeing Māra ready on his mount, surrounded by his bannered forces, I shall meet them in battle—they'll never make me retreat!

That army of yours has never been beaten by the world with all its gods. Yet I shall smash it with wisdom, like an unfired pot with a stone.

Having brought my thoughts under control, and established mindfulness well, I shall wander from country to country, guiding many disciples.

Diligent and resolute, following my instructions, they will proceed despite your will, to where there is no sorrow."

"For seven years I followed step by step behind the Blessed One. I found no vulnerability in the mindful Awakened One.

A crow once circled a stone that looked like a lump of fat. 'Perhaps I'll find something tender,' it thought, 'perhaps there's something tasty.'

But finding nothing tasty, the crow left that place. Like the crow that pecked the stone, I leave Gotama disappointed."

So stricken with sorrow that his harp dropped from his armpit, that spirit, downcast, vanished right there.

Snp 3.3

Snp 3.3
Well-Spoken Words
Subhāsitasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. There the Buddha addressed the mendicants, "Mendicants!" "Venerable sir," they replied. The Buddha said this:

"Mendicants, speech that has four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people. What four? It's when a mendicant speaks well, not poorly; they speak on the teaching, not against the teaching; they speak pleasantly, not unpleasantly; and they speak truthfully, not falsely. Speech with these four factors is well spoken, not poorly spoken. It's blameless and is not criticized by sensible people." That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"Good people say well-spoken words are foremost; second, speak on the teaching, not against it; third, speak pleasantly, not unpleasantly; and fourth, speak truthfully, not falsely."

Then Venerable Vaṅgīsa got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said, "I feel inspired to speak, Blessed One! I feel inspired to speak, Holy One!" "Then speak as you feel inspired," said the Buddha. Then Vaṅgīsa extolled the Buddha in his presence with fitting verses:

"Speak only such words that do not hurt yourself nor harm others; such speech is truly well spoken.

Speak only pleasing words, words gladly welcomed. Pleasing words are those that bring nothing bad to others.

Truth itself is the undying word: this is an eternal truth. Good people say that the teaching and its meaning are grounded in the truth.

The words spoken by the Buddha for finding the sanctuary, extinguishment, for the attainment of vision, this really is the best kind of speech."

Snp 3.4

Snp 3.4
With Bhāradvāja of Sundarikā on the Sacrificial Cake
Pūraḷāsa (sundarikabhāradvāja) sutta

So I have heard. At one time the Buddha was staying in the Kosalan lands on the bank of the Sundarikā river. Now at that time the brahmin Bhāradvāja of Sundarikā was serving the sacred flame and performing the fire sacrifice on the bank of the Sundarikā. Then he looked all around the four quarters, wondering, “Now who might eat the leftovers of this offering?” He saw the Buddha meditating at the root of a certain tree with his robe pulled over his head. Taking the leftovers of the offering in his left hand and a pitcher in the right he approached the Buddha.

When he heard Bhāradvāja of Sundarikā’s footsteps the Buddha uncovered his head. Bhāradvāja of Sundarikā thought, “This man is shaven, he is shaven!” And he wanted to turn back. But he thought, “Even some brahmins are shaven. Why don’t I go to him and ask about his birth?” Then the brahmin Bhāradvāja of Sundarikā went up to the Buddha, and said to him, “Sir, what are you by birth?”

Then the Buddha addressed Bhāradvāja of Sundarikā in verse:

“I am no brahmin, nor am I a ruler, nor peasant nor anything else. Fully understanding the clan of ordinary people, I wander in the world owning nothing, reflective.

Clad in my cloak, I wander without home, my hair shorn, quenched. Since I’m unburdened by youngsters, it’s inappropriate to ask me about clan.”

“Actually sir, when brahmins meet they politely ask each other whether they are brahmins.”

“Well, if you say that you’re a brahmin, and that I am not, I shall question you on the Sāvitrī Mantra, with its three lines and twenty-four syllables.”

“On what grounds have seers and men, aristocrats and brahmins here in the world performed so many different sacrifices to the gods?”

“During a sacrifice, should a past-master, a knowledge master, receive an oblation, it profits the donor, I say.”

“Then clearly my oblation will be profitable,” said the brahmin, “since I have met such a knowledge master. It’s because I’d never met anyone like you that others ate the sacrificial cake.”

“So then, brahmin, since you have approached me as a seeker of the good, ask. Perhaps you may find here someone intelligent, peaceful, unclouded, untroubled, with no need for hope.”

“Mister Gotama, I like to sacrifice and wish to perform a sacrifice. Please advise me, for I do not understand where an oblation is profitable; tell me this.”

“Well then, brahmin, listen up, I will teach you the Dhamma.

Don’t ask about birth, ask about conduct; for any kindling can kindle a flame. A steadfast sage, even though from a low class family, is a thoroughbred checked by conscience.

Tamed by truth, fulfilled by taming, a complete knowledge master who has completed the spiritual journey—that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those who have left sensuality behind, wandering homeless, self-controlled, straight as a shuttle—that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those freed of greed, with senses stilled, like the moon released from the eclipse—that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

They wander the world unimpeded, always mindful, calling nothing their own—that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Having left sensuality behind, wandering triumphant, knowing the end of rebirth and death, extinguished and cool as a lake: the Realized One is worthy of the sacrificial cake.

Good among the good, far from the bad, the Realized One has infinite wisdom. Unsullied in this world and the next: the Realized One is worthy of the sacrificial cake.

In whom dwells no deceit or conceit, rid of greed, unselfish, with no need for hope, with anger eliminated, quenched, a brahmin rid of sorrow’s stain: the Realized One is worthy of the sacrificial cake.

He has given up the mind’s home, and has no possessions at all. Not grasping to this world or the next: the Realized One is worthy of the sacrificial cake.

Serene, he has crossed the flood, and has understood the teaching with ultimate view. With defilements ended, bearing his final body: the Realized One is worthy of the sacrificial cake.

In whom desire to be reborn, and caustic speech are cleared and ended, they are no more; that knowledge master, everywhere free: the Realized One is worthy of the sacrificial cake.

He has slipped his chains, he's chained no more, among those caught in conceit he is free of conceit; he has fully understood suffering with its field and ground: the Realized One is worthy of the sacrificial cake.

Not relying on hope, seeing seclusion, well past the views proclaimed by others. In him there are no supporting conditions at all: the Realized One is worthy of the sacrificial cake.

He has comprehended all things, high and low, cleared them and ended them, so they are no more. Peaceful, freed in the ending of grasping: the Realized One is worthy of the sacrificial cake.

He sees the ending of rebirth's fetter, and has swept away all manner of desire. Pure, stainless, immaculate, flawless: the Realized One is worthy of the sacrificial cake.

Not seeing himself in terms of a self, he is stilled, upright, and steadfast. Imperturbable, kind, wishless: the Realized One is worthy of the sacrificial cake.

He harbors no delusions within at all, he has insight into all things. He bears his final body, attained to the state of grace, the supreme awakening. That's how the purity of a spirit is defined: the Realized One is worthy of the sacrificial cake."

"Let my oblation be a true offering, since I have found such a knowledge master! I see Brahmā in person! Accept my offering, Blessed One: please eat my sacrificial cake."

"Food enchanted by a spell isn't fit for me to eat. That's not the principle of those who see, brahmin. The Buddhas reject things enchanted with spells. Since there is such a principle, brahmin, that's how they live.

Serve with other food and drink the consummate one, the great seer, with defilements ended and remorse stilled. For he is the field for the seeker of merit."

"Please, Blessed One, help me understand: now that I have encountered your teaching, when I look for someone during a sacrifice, who should eat the religious donation of one like me?"

"One who is rid of aggression, whose mind is unclouded, who is liberated from sensual pleasures, and who has dispelled dullness.

One who has erased boundaries and limits, expert in birth and death, a sage, blessed with sagacity. When such a person comes to the sacrifice,

get rid of your scowl! Honor them with joined palms, and venerate them with food and drink, and in this way your religious donation will succeed."

"The Buddha is worthy of the sacrificial cake, he is the supreme field of merit, Recipient of gifts from the whole world, what's given to the worthy one is very fruitful."

Then the brahmin Bhāradvāja of Sundarikā said to the Buddha, "Excellent, Mister Gotama! Excellent! As if he were righting the overturned, or revealing the hidden, or

pointing out the path to the lost, or lighting a lamp in the dark so people with clear eyes can see what's there, Mister Gotama has made the teaching clear in many ways. I go for refuge to Mister Gotama, to the teaching, and to the mendicant Saṅgha. May I receive the going forth, the ordination in the ascetic Gotama's presence?" And the brahmin Bhāradvāja of Sundarikā received the going forth, the ordination in the Buddha's presence. And soon after, he became one of the perfected.

Snp 3.5

Snp 3.5
With Māgha
Māghasutta

So I have heard. At one time the Buddha was staying near Rājagaha, on the Vulture's Peak Mountain. Then the brahmin student Māgha approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and said to the Buddha:

"I'm a giver, Mister Gotama, a donor; I am bountiful and committed to charity. I seek wealth in a principled manner, and with that legitimate wealth I give to one person, to two, three, four, five, six, seven, eight, nine, ten, twenty, thirty, forty, fifty, a hundred people or even more. Giving and sacrificing like this, Mister Gotama, do I accrue much merit?"

"Indeed you do, student. A giver or donor who is bountiful and committed to charity, who seeks wealth in a principled manner, and with that legitimate wealth gives to one person, or up to a hundred people or even more, accrues much merit." Then Māgha addressed the Buddha in verse:

"I ask the bountiful Gotama," said Māgha, "wearing an ochre robe, wandering homeless. Suppose a lay donor who is committed to charity makes a sacrifice seeking merit, looking for merit. Giving food and drink to others here, how is their offering purifed?"

"Suppose a lay donor who is committed to charity," replied the Buddha, "makes a sacrifice seeking merit, looking for merit, giving food and drink to others here: such a one would succeed due to those who are worthy of donations."

"Suppose a lay donor who is committed to charity," said Māgha, "makes a sacrifice seeking merit, looking for merit, giving food and drink to others here: explain to me who is worthy of donations."

"Those who wander the world unattached, consummate, restrained, owning nothing: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those who have cut off all fetters and bonds, tamed, liberated, untroubled, with no need for hope: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those who are released from all fetters, tamed, liberated, untroubled, with no need for hope: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Having given up greed, hate, and delusion, with defilements ended, the spiritual journey completed: that is where a brahmin seeking merit should bestow a timely offering as

sacrifice.

Those in whom dwells no deceit or conceit, with defilements ended, the spiritual journey completed: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those rid of greed, unselfish, with no need for hope, with defilements ended, the spiritual journey completed: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those not fallen prey to cravings, who, having crossed the flood, live unselfishly: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those with no craving at all in the world to any form of existence in this life or the next: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those who have left sensuality behind, wandering homeless, self-controlled, straight as a shuttle: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those freed of greed, with senses stilled, like the moon released from the eclipse: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those calm ones free of greed and anger, for whom there are no destinies, being rid of them in this life: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

They've given up rebirth and death completely, and have gone beyond all doubt: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those who live as their own island, everywhere free, owning nothing: that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

Those here who know this to be true: 'This is my last life, there are no future lives': that is where a brahmin seeking merit should bestow a timely offering as sacrifice.

A knowledge master, loving absorption, mindful, who has reached awakening and is a refuge for many: that is where a brahmin seeking merit should bestow a timely offering as sacrifice."

"Clearly my questions were not in vain!" said Māgha, "The Buddha has explained to me who is worthy of donations. You are the one here who knows this to be true, for truly you understand this matter.

Suppose a lay donor who is committed to charity makes a sacrifice seeking merit, looking for merit, giving food and drink to others here: explain to me how to accomplish the sacrifice."

"Sacrifice, and while doing so," replied the Buddha, "be clear and confident in every way. Sacrifice is the ground standing upon which the sacrificer sheds their flaws.

One free of greed, rid of anger, developing a heart of limitless love, spreads that limitlessness in every direction, ever diligent day and night."

"Who is purified, freed, awake? How can one go to the Brahmā realm oneself? I do not know, so please tell me when asked, for the Buddha is the Brahmā I see in person today! To us you are truly the equal of Brahmā. Splendid One, how is one reborn in the Brahmā realm?"

"One who accomplishes the sacrifice with three modes," replied the Buddha, "such a one would succeed due to those who are worthy of donations. Sacrificing like this, one rightly committed to charity is reborn in the Brahmā realm, I say."

When he had spoken, the student Māgha said to the Buddha, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember me as a lay follower who has gone for refuge for life."

Snp 3.6

Snp 3.6
With Sabhiya
Sabhiyasutta

So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground. Now at that time the wanderer Sabhiya had been presented with several questions by a deity who was a former blood relation, saying: "Sabhiya, you should live the spiritual life with whatever ascetic or brahmin answers these questions."

Then Sabhiya, after learning those questions in the presence of that deity, approached those ascetics and brahmins who led an order and a community, and taught a community, who were well-known and famous religious founders, deemed holy by many people. That is, Pūraṇa Kassapa, the bamboo-staffed ascetic Gosāla, Ajita of the hair blanket, Pakudha Kaccāyana, Sañjaya Belaṭṭhiputta, and the Jain ascetic of the Ñātika clan. And he asked them those questions, but they were stumped by them. Displaying annoyance, hate, and bitterness, they questioned Sabiya in return.

Then Sabhiya thought, "Those famous ascetics and brahmins were stumped by my questions. Displaying annoyance, hate, and bitterness, they questioned me in return on that matter. Why don't I return to a lesser life so I can enjoy sensual pleasures?"

Then Sabhiya thought, "This ascetic Gotama also leads an order and a community, and teaches a community. He's a well-known and famous religious founder, deemed holy by many people. Why don't I ask him this question?"

Then he thought, "Even those ascetics and brahmins who are elderly and senior, who are advanced in years and have reached the final stage of life; who are senior, long standing, long gone forth; who lead an order and a community, and teach a community; who are well-known and famous religious founders, deemed holy by many people—that is Pūraṇa Kassapa and the rest—were stumped by my questions. They displayed annoyance, hate, and bitterness, and even questioned me in return. How can the ascetic Gotama possibly answer my questions, since he is so young in age and newly gone forth?"

Then he thought, "An ascetic should not be looked down upon or disparaged because they are young. Though young, the ascetic Gotama has great psychic power and might. Why don't I ask him this question?"

Then Sabhiya set out for Rājagaha. Traveling stage by stage, he came to Rājagaha, the Bamboo Grove, the squirrels' feeding ground. He went up to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side, and addressed the Buddha in verse:

“I’ve come full of doubts and uncertainties,” said Sabhiya, “wishing to ask some questions. Please solve them for me. Answer my questions in turn, in accordance with the truth.”

“You have come from afar, Sabhiya,” said the Buddha, “wishing to ask some questions. I shall solve them for you, answering your questions in turn, in accordance with the truth.

Ask me your question, Sabhiya, whatever you want. I’ll solve each and every question you have.”

Then Sabhiya thought, “Oh, how incredible, how amazing! Where those other ascetics and brahmins didn’t even give me a chance, the Buddha has invited me.” Uplifted and elated, full of rapture and happiness, he asked this question.

“What must one attain to be called a mendicant?” said Sabhiya, “How is one ‘sweet’, how said to be ‘tamed’? How is one declared to be ‘awakened’? May the Buddha please answer my question.”

“When by the path they have walked themselves,” said the Buddha to Sabhiya, “they reach quenching, with doubt overcome; giving up desire to continue existence or to end it, their journey complete, their rebirths ended: that is a mendicant.

Equanimous towards everything, mindful, they don’t harm anyone in the world. An ascetic who has crossed over, unclouded, not full of themselves, is sweet-natured.

Their faculties have been developed inside and out in the whole world. Having pierced through this world and the next, tamed, they bide their time.

They have examined the eons in their entirety, and both sides of transmigration—passing away and rebirth. Rid of dust, unblemished, purified: the one they call ‘awakened’ has attained the end of rebirth.”

And then, having approved and agreed with what the Buddha said, uplifted and elated, full of rapture and happiness, Sabhiya asked another question:

“What must one attain to be called ‘brahmin’?” said Sabhiya. “Why is one an ‘ascetic’, and how a ‘bathed initiate’? How is one declared to be a ‘giant’? May the Buddha please answer my question.”

“Having banished all bad things,” said the Buddha to Sabhiya, “immaculate, well-composed, steadfast, consummate, they’ve left transmigration behind: unattached, one such is called ‘brahmin’.

An assuaged one who has given up good and evil, stainless, understanding this world and the next, gone beyond rebirth and death: one such is rightly called ‘ascetic’.

Having washed off all bad things inside and out in the whole world, among gods and humans bound to creations, the one they call ‘washed’ does not return to creation.

They do nothing monstrous at all in the world, discarding all yokes and bonds, everywhere not stuck, freed: one such is rightly called ‘giant’.”

And then Sabhiya asked another question:

“Who is a ‘field-victor’ according to the Buddhas?” said Sabhiya, “Why is one ‘skillful’, and how ‘a wise scholar’? How is one declared to be a ‘sage’? May the Buddha please answer my question.”

“They are victors on the fields of deeds in their entirety,” said the Buddha to Sabhiya, “the fields of gods, humans, and Brahmas; released from the root bondage to all fields: one such is rightly called ‘field-victor’.

They have examined the coffers in their entirety, the coffers of gods, humans, and Brahmas; released from the root bondage to all coffers: one such is rightly called ‘skillful’.

They have examined whiteness both inside and out; understanding purity, they have left dark and bright behind: one such is rightly called ‘a wise scholar’.”

Understanding the nature of the bad and the good inside and out in the whole world; one worthy of honor by gods and humans, who has escaped from the net and the snare: that is a sage.”

And then Sabhiya asked another question:

“What must one attain to be called ‘knowledge master’?” said Sabhiya, “Why is one ‘studied’, and how is one ‘heroic’? How to gain the name ‘thoroughbred’? May the Buddha please answer my question.”

“They have examined knowledges in their entirety,” said the Buddha to Sabhiya, “those that are current among ascetics and brahmins; rid of greed for all feelings, having left all knowledges behind: that is a knowledge master.

Having studied proliferation and name & form inside and out—the root of disease; released from the root bondage to all disease: one such is rightly called ‘studied’.

Refraining from all evil here, heroic, he escapes from the suffering of hell; he is heroic and energetic: one such is rightly called ‘hero’.

Whoever's bonds are cut, the root of clinging inside and out; released from the root bondage to all clinging: one such is rightly called 'thoroughbred'."

And then Sabhiya asked another question:

"What must one attain to be called 'scholar'?" said Sabhiya, "Why is one 'noble', and how is one 'well conducted'? How to gain the name 'wanderer'? May the Buddha please answer my question."

"One who has learned every teaching," said the Buddha to Sabhiya, "and has known for themselves what in the world is blameworthy and blameless; a champion, decided, liberated, untroubled everywhere: they call them 'scholar'.

Having cut off defilements and clingings, being wise, they enter no womb. They've expelled the bog of the three perceptions, the one they call 'noble' does not return to creation.

One here who is accomplished and skillful in all forms of good conduct; always understanding the teaching, everywhere not stuck, freed in mind, who has no repulsion: they are 'well-conducted'.

They wander full of wisdom, having banished any deed that results in suffering, deceit and conceit, as well as greed and anger, above, below, all round, between. They have made a limit on name & form; the one they call a 'wanderer' has reached their destination."

And then, having approved and agreed with what the Buddha said, uplifted and elated, full of rapture and happiness, Sabhiya got up from his seat, arranged his robe over one shoulder, raised his joined palms toward the Buddha, and extolled the Buddha in his presence with fitting verses:

"O one of vast wisdom, there are three & sixty opinions based on the doctrines of ascetics: they are expressions of perception, based on perception. Having dispelled them all, you passed over the dark flood.

You have gone to the end, gone beyond suffering, you are perfected, a fully awakened Buddha; I think you have ended defilements. Splendid, intelligent, abounding in wisdom, ender of suffering—you brought me across!

When you understood my uncertainty, you brought me beyond doubt—homage to you! A sage, accomplished in the ways of sagacity, you are gentle, not hardhearted, O kinsman of the Sun.

Any doubts that I once had, you have answered for me, O Clear-eyed One. Clearly you are a sage, an Awakened One, there are no hindrances in you.

All your distress is blown away and mown down. Cooled, tamed, steadfast: truth is your strength.

O giant among giants, O great hero, when you are speaking all the gods rejoice, including both Nārada and Pabbata.

Homage to you, O thoroughbred! Homage to you, supreme among men! In the world with its gods, you have no rival.

You are the Buddha, you are the Teacher, you are the sage who has overcome Māra; you have cut off the underlying tendencies, you've crossed over, and you bring humanity across.

You have transcended attachments, your defilements are shattered; you are a lion, free of grasping, with fear and dread given up.

Like a graceful lotus to which water does not stick, so both good and evil do not stick to you. Stretch out your feet, great hero: Sabhiya bows to the Teacher."

Then the wanderer Sabhiya bowed with his head at the Buddha's feet and said, "Excellent, sir! Excellent! … I go for refuge to the Buddha, to the teaching, and to the mendicant Saṅgha. Sir, may I receive the going forth, the ordination in the Buddha's presence?"

"Sabhiya, if someone formerly ordained in another sect wishes to take the going forth, the ordination in this teaching and training, they must spend four months on probation. When four months have passed, if the mendicants are satisfied, they'll give the going forth, the ordination into monkhood. However, I have recognized individual differences in this matter."

"Sir, if four months probation are required in such a case, I'll spend four years on probation. When four years have passed, if the mendicants are satisfied, let them give me the going forth, the ordination into monkhood." And the wanderer Sabhiya received the going forth, the ordination in the Buddha's presence. And Venerable Sabhiya became one of the perfected.

Snp 3.7

Snp 3.7
With Sela
Selasutta

So I have heard. At one time the Buddha was wandering together with a large Saṅgha of 1,250 mendicants in the land of the Aṅguttarāpans when he arrived at a town of theirs named Āpaṇa. The matted-hair ascetic Keṇiya heard: “It seems the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: ‘That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.’ He has realized with his own insight this world—with its gods, Māras and Brahmās, this population with its ascetics and brahmins, gods and humans—and he makes it known to others. He teaches Dhamma that’s good in the beginning, good in the middle, and good in the end, meaningful and well-phrased. And he reveals a spiritual practice that’s entirely full and pure. It’s good to see such perfected ones.”

So Keṇiya approached the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. The Buddha educated, encouraged, fired up, and inspired him with a Dhamma talk. Then he said to the Buddha, “Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” When he said this, the Buddha said to him, “The Saṅgha is large, Keṇiya; there are 1,250 mendicants. And you are devoted to the brahmins.”

For a second time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” And for a second time, the Buddha gave the same reply.

For a third time, Keṇiya asked the Buddha to accept a meal offering. “Never mind that the Saṅgha is large, with 1,250 mendicants, and that I am devoted to the brahmins. Would Mister Gotama together with the mendicant Saṅgha please accept tomorrow’s meal from me?” The Buddha consented with silence. Then, knowing that the Buddha had consented, Keṇiya got up from his seat and went to his own hermitage. There he addressed his friends and colleagues, relatives and family members, “My friends and colleagues, relatives and family members: please listen! The ascetic Gotama together with the mendicant Saṅgha has been invited by me for tomorrow’s meal. Please help me out with the manual preparations.” “Yes, sir,” they replied. Some dug ovens, some chopped wood, some washed dishes, some set out a water jar, and some spread out seats. Meanwhile, Keṇiya set up the pavilion himself.

Now at that time the brahmin Sela was residing in Āpaṇa. He had mastered the three Vedas, together with their vocabularies, ritual, phonology and etymology, and the

testament as fifth. He knew philology and grammar, and was well versed in cosmology and the marks of a great man. And he was teaching three hundred students to recite the hymns.

And at that time Keṇiya was devoted to Sela. Then Sela, while going for a walk escorted by the three hundred students, approached Keṇiya's hermitage. He saw the preparations going on, and said to Keṇiya, "Keṇiya, is your son or daughter being married? Or are you setting up a big sacrifice? Or has King Seniya Bimbisāra of Magadha been invited for tomorrow's meal?"

"There is no marriage, Sela, and the king is not coming. Rather, I am setting up a big sacrifice. The ascetic Gotama has arrived at Āpaṇa, together with a large Saṅgha of 1,250 mendicants. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' He has been invited by me for tomorrow's meal together with the mendicant Saṅgha." "Mister Keṇiya, did you say 'the awakened one'?" "I said 'the awakened one'." "Mister Keṇiya, did you say 'the awakened one'?" "I said 'the awakened one'."

Then Sela thought, "It's hard to even find the word 'awakened one' in the world. The thirty-two marks of a great man have been handed down in our hymns. A great man who possesses these has only two possible destinies, no other. If he stays at home he becomes a king, a wheel-turning monarch, a just and principled king. His dominion extends to all four sides, he achieves stability in the country, and he possesses the seven treasures. He has the following seven treasures: the wheel, the elephant, the horse, the jewel, the woman, the treasurer, and the counselor as the seventh treasure. He has over a thousand sons who are valiant and heroic, crushing the armies of his enemies. After conquering this land girt by sea, he reigns by principle, without rod or sword. But if he goes forth from the lay life to homelessness, he becomes a perfected one, a fully awakened Buddha, who draws back the veil from the world. "But Keṇiya, where is the Blessed One at present, the perfected one, the fully awakened Buddha?"

When he said this, Keṇiya pointed with his right arm and said, "There, Mister Sela, at that line of blue forest." Then Sela, together with his students, approached the Buddha. He said to his students, "Come quietly, gentlemen, tread gently. For the Buddhas are intimidating, like a lion living alone. When I'm consulting with the ascetic Gotama, don't interrupt. Wait until I've finished speaking."

Then Sela went up to the Buddha, and exchanged greetings with him. When the greetings and polite conversation were over, he sat down to one side. and scrutinized the Buddha's body for the thirty-two marks of a great man. He saw all of them except for two, which he had doubts about: whether the private parts were covered in a foreskin, and the largeness of the tongue.

Then it occurred to the Buddha, "Sela sees all the marks except for two, which he has doubts about: whether the private parts are covered in a foreskin, and the largeness of the tongue." The Buddha used his psychic power to will that Sela would see his private parts covered in a foreskin. And he stuck out his tongue and stroked back and forth on his ear holes and nostrils, and covered his entire forehead with his tongue.

Then Sela thought, “The ascetic Gotama possesses the thirty-two marks completely, lacking none. But I don’t know whether or not he is an awakened one. I have heard that brahmins of the past who were elderly and senior, the teachers of teachers, said, ‘Those who are perfected ones, fully awakened Buddhas reveal themselves when praised.’ Why don’t I extoll him in his presence with fitting verses?” Then Sela extolled the Buddha in his presence with fitting verses:

“O Blessed One, your body’s perfect, you’re radiant, handsome, lovely to behold; golden colored, with teeth so white; you’re strong.

The characteristics of a handsome man, the marks of a great man, are all found on your body.

Your eyes are clear, your face is fair, you’re formidable, upright, majestic. In the midst of the Saṅgha of ascetics, you shine like the sun.

You’re a mendicant fine to see, with skin of golden sheen. But with such excellent appearance, what do you want with the ascetic life?

You’re fit to be a king, a wheel-turning monarch, chief of charioteers, victorious in the four quarters, lord of all India.

Aristocrats, nobles, and kings ought follow your rule. Gotama, may you reign as king of kings, lord of men!”

“I am a king, Sela”, said the Buddha, “the supreme king of the teaching. By the teaching I roll forth the wheel which cannot be rolled back.”

“You claim to be awakened,” said Sela the brahmin, “the supreme king of the teaching. ‘I roll forth the teaching’: so you say, Gotama.

Then who is your general, the disciple who follows the Teacher’s way? Who keeps rolling the wheel of the teaching you rolled forth?”

“By me the wheel was rolled forth,” said the Buddha, “the supreme wheel of the teaching. Sāriputta, taking after the Realized One, keeps it rolling on.

I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha.

Dispel your doubt in me—make up your mind, brahmin! The sight of a Buddha is hard to find again.

I am a Buddha, brahmin, the supreme surgeon, one of those whose appearance in the world is hard to find again.

A manifestation of divinity, unequaled, crusher of Māra’s army; having subdued all my opponents, I rejoice, fearing nothing from any quarter.”

“Pay heed, sirs, to what is spoken by the Clear-eyed One. The surgeon, the great hero, roars like a lion in the jungle.

A manifestation of divinity, unequaled, crusher of Māra’s army; who would not be inspired by him, even one born in a dark class?

Those who wish may follow me; those who don’t may go. Right here, I’ll go forth in his presence, the one of such splendid wisdom.”

“Sir, if you endorse the teaching of the Buddha, we’ll also go forth in his presence, the one of such splendid wisdom.”

“These three hundred brahmins with joined palms held up, ask: ‘May we lead the spiritual life in your presence, Blessed One?’”

“The spiritual life is well explained,” said the Buddha, “apparent in the present life, immediately effective. Here the going forth isn’t in vain for one who trains with diligence.”

And the brahmin Sela together with his assembly received the going forth, the ordination in the Buddha’s presence. And when the night had passed Keṇiya had delicious fresh and cooked foods prepared in his own home. Then he had the Buddha informed of the time, saying, “It’s time, Mister Gotama, the meal is ready.” Then the Buddha robed up in the morning and, taking his bowl and robe, went to Keṇiya’s hermitage, where he sat on the seat spread out, together with the Saṅgha of mendicants.

Then Keṇiya served and satisfied the mendicant Saṅgha headed by the Buddha with his own hands with delicious fresh and cooked foods. When the Buddha had eaten and washed his hand and bowl, Keṇiya took a low seat and sat to one side. The Buddha expressed his appreciation with these verses:

“The foremost of sacrifices is the offering to the sacred flame; the Sāvitrī Mantra is the foremost of poetic meters; of humans, the king is the foremost; the ocean’s the foremost of rivers;

the foremost of stars is the moon; the sun is the foremost of lights; for those who sacrifice seeking merit, the Saṅgha is the foremost.”

When the Buddha had expressed his appreciation to Keṇiya the matted-hair ascetic with these verses, he got up from his seat and left. Then Venerable Sela and his assembly, living alone, withdrawn, diligent, keen, and resolute, soon realized the supreme end of the spiritual path in this very life. They lived having achieved with their own insight the goal for which gentlemen rightly go forth from the lay life to homelessness. And Venerable Sela together with his assembly became perfected.

Then Sela with his assembly went to see the Buddha. He arranged his robe over one shoulder, raised his joined palms toward the Buddha, and said:

“This is the eighth day since we went for refuge, O Clear-eyed One. In these seven days, Blessed One, we’ve become tamed in your teaching.

You are the Buddha, you are the Teacher, you are the sage who has overcome Māra; you have cut off the underlying tendencies, you’ve crossed over, and you bring humanity across.

You have transcended attachments, your defilements are shattered; you are a lion, free of grasping, with fear and dread given up.

These three hundred mendicants stand with joined palms raised. Stretch out your feet, great hero: let these giants bow to the Teacher.”

Snp 3.8

Snp 3.8
The Dart
Sallasutta

Unforeseen and unknown is the extent of this mortal life—hard and short and bound to pain.

There is no way that those born will not die. On reaching old age death follows: such is the nature of living creatures.

As ripe fruit are always in danger of falling, so mortals once born are always in danger of death.

As clay pots made by a potter all end up being broken, so is the life of mortals.

Young and old, foolish and wise—all go under the sway of death; all are destined to die.

When those overcome by death leave this world for the next, a father cannot protect his son, nor relatives their kin.

See how, while relatives look on, wailing profusely, mortals are led away one by one, like a cow to the slaughter.

And so the world is stricken by old age and by death. That is why the wise do not grieve, for they understand the way of the world.

For one whose path you do not know—not whence they came nor where they went—you lament in vain, seeing neither end.

If a bewildered person, lamenting and self-harming, could extract any good from that, then those who see clearly would do the same.

For not by weeping and wailing will you find peace of heart. It just gives rise to more suffering, and distresses your body.

Growing thin and pale, you hurt yourself. It does nothing to help the dead: your lamentation is in vain.

Unless a person gives up grief, they fall into suffering all the more. Bewailing those whose time has come, you fall under the sway of grief.

See, too, other folk departing to fare after their deeds; fallen under the sway of death, beings flounder while still here.

For whatever you imagine it is, it turns out to be something else. Such is separation: see the way of the world!

Even if a human lives a hundred years or more, they are parted from their family circle, they leave this life behind.

Therefore, having learned from the Perfected One, dispel lamentation. Seeing the dead and departed, think: “I cannot escape this.”

As one would extinguish a blazing refuge with water, so too a sage—a wise, astute, and skilled person—would swiftly blow away grief that comes up, like the wind a tuft of cotton.

One who seeks their own happiness would pluck out the dart from themselves—the wailing and moaning, and sadness inside.

With dart plucked out, unattached, having found peace of mind, overcoming all sorrow, one is sorrowless and extinguished.

Snp 3.9

Snp 3.9
With Vāseṭṭha
Vāseṭṭhasutta

So I have heard. At one time the Buddha was staying in a forest near Icchānaṅgala. Now at that time several very well-known well-to-do brahmins were residing in Icchānaṅgala. They included the brahmins Caṅkī, Tārukkha, Pokkharasādi, Jānussoṇi, Todeyya, and others. Then as the brahmin students Vāseṭṭha and Bhāradvāja were going for a walk they began to discuss the question: "How do you become a brahmin?"

Bhāradvāja said this: "When you're well born on both your mother's and father's side, of pure descent, with irrefutable and impeccable genealogy back to the seventh paternal generation—then you're a brahmin."

Vāseṭṭha said this: "When you're ethical and accomplished in doing your duties— then you're a brahmin." But neither was able to persuade the other.

So Vāseṭṭha said to Bhāradvāja, "Mister Bhāradvāja, the ascetic Gotama—a Sakyan, gone forth from a Sakyan family—is staying in a forest near Icchānaṅgala. He has this good reputation: 'That Blessed One is perfected, a fully awakened Buddha, accomplished in knowledge and conduct, holy, knower of the world, supreme guide for those who wish to train, teacher of gods and humans, awakened, blessed.' Come, let's go to see him and ask him about this matter. As he answers, so we'll remember it." "Yes, sir," replied Bhāradvāja.

So they went to the Buddha and exchanged greetings with him. When the greetings and polite conversation were over, they sat down to one side, and Vāseṭṭha addressed the Buddha in verse:

"We're both authorized masters of the three Vedas. I'm a student of Pokkharasādi, and he of Tārukkha.

We're fully qualified in all the Vedic experts teach. As philologists and grammarians, we match our teachers in recitation.

We have a dispute regarding genealogy. For Bhāradvāja says that one is a brahmin due to birth, but I declare it's because of one's deeds. Oh Clear-eyed One, know this as our debate.

Since neither of us was able to convince the other, we've come to ask you, sir, renowned as the awakened one.

As people honor with joined palms the moon on the cusp of waxing, bowing, they revere Gotama in the world.

We ask this of Gotama, the Eye arisen in the world: is one a brahmin due to birth, or else because of deeds? We don't know, please tell us, so we can recognize a brahmin."

"I shall explain to you," said the Buddha, "accurately and in sequence, the taxonomy of living creatures, for species are indeed diverse.

Know the grass and trees, though they lack self-awareness. They're defined by birth, for species are indeed diverse.

Next there are bugs and moths, and so on, to ants and termites. They're defined by birth, for species are indeed diverse.

Know the quadrupeds, too, both small and large. They're defined by birth, for species are indeed diverse.

Know, too, the long-backed snakes, crawling on their bellies. They're defined by birth, for species are indeed diverse.

Next know the fish, whose habitat is the water. They're defined by birth, for species are indeed diverse.

Next know the birds, winged chariots in flight. They're defined by birth, for species are indeed diverse.

While the differences between these species are defined by birth, the differences between humans are not defined by birth.

Not by hair nor by head, not by ear nor by eye, not by mouth nor by nose, not by lips nor by eyebrow,

not by shoulder nor by neck, not by belly nor by back, not by buttocks nor by breast, not by groin nor by genitals,

not by hands nor by feet, not by fingers nor by nails, not by knees nor by thighs, not by color nor by voice: none of these are defined by birth as it is for other species.

In individual human bodies you can't find such distinctions. The distinctions among humans are spoken of by convention.

Anyone among humans who lives off keeping cattle: know them, Vāseṭṭha, as a farmer, not a brahmin.

Anyone among humans who lives off various professions: know them, Vāseṭṭha, as a professional, not a brahmin.

Anyone among humans who lives off trade: know them, Vāseṭṭha, as a trader, not a brahmin.

Anyone among humans who lives off serving others: know them, Vāseṭṭha, as a servant, not a brahmin.

Anyone among humans who lives off stealing: know them, Vāseṭṭha, as a bandit, not a brahmin.

Anyone among humans who lives off archery: know them, Vāseṭṭha, as a soldier, not a brahmin.

Anyone among humans who lives off priesthood: know them, Vāseṭṭha, as a sacrificer, not a brahmin.

Anyone among humans who taxes village and nation, know them, Vāseṭṭha, as a ruler, not a brahmin.

I don't call someone a brahmin after the mother's womb they're born from. If they still have attachments, they're just someone who says 'mister'. Having nothing, taking nothing: that's who I call a brahmin.

Having cut off all fetters they have no anxiety; they've slipped their chains and are detached: that's who I call a brahmin.

They've cut the strap and harness, the reins and bridle too; with cross-bar lifted, they're awakened: that's who I call a brahmin.

Abuse, killing, caging: they endure these without anger. Patience is their powerful army: that's who I call a brahmin.

Not irritable or stuck up, dutiful in precepts and observances, tamed, bearing their final body: that's who I call a brahmin.

Like water from a lotus leaf, like a mustard seed off a pin-point, sensual pleasures slip off them: that's who I call a brahmin.

They understand for themselves the end of suffering in this life; with burden put down, detached: that's who I call a brahmin.

Deep in wisdom, intelligent, expert in what is the path and what is not the path; arrived at the highest goal: that's who I call a brahmin.

mixing with neither householders nor the homeless; a migrant with no shelter, few in wishes: that's who I call a brahmin.

They've laid aside violence against creatures firm and frail; not killing or making others kill: that's who I call a brahmin.

Not fighting among those who fight, extinguished among those who are armed, not taking among those who take: that's who I call a brahmin.

They've discarded greed and hate, along with conceit and contempt, like a mustard seed off the point of a pin: that's who I call a brahmin.

The words they utter are sweet, informative, and true, and don't offend anyone: that's who I call a brahmin.

They don't steal anything in the world, long or short, fine or coarse, beautiful or ugly: that's who I call a brahmin.

They have no hope for this world or the next. with no need for hope, detached: that's who I call a brahmin.

They have no clinging, knowledge has freed them of indecision, they've plunged into freedom from death: that's who I call a brahmin.

They've escaped clinging to both good and bad deeds; sorrowless, stainless, pure: that's who I call a brahmin.

Pure as the spotless moon, clear and undisturbed, they've ended delight and future lives: that's who I call a brahmin.

They've got past this grueling swamp of delusion, transmigration. Meditating in stillness, free of indecision, they have crossed over to the far shore. They're extinguished by not grasping: that's who I call a brahmin.

They've given up sensual stimulations, and have gone forth from lay life; they've ended rebirth in the sensual realm: that's who I call a brahmin.

They've given up craving, and have gone forth from lay life; they've ended craving to be reborn: that's who I call a brahmin.

They've thrown off the human yoke, and slipped out of the heavenly yoke; unyoked from all yokes: that's who I call a brahmin.

Giving up discontent and desire, they're cooled and free of attachments; a hero, master of the whole world: that's who I call a brahmin.

They know the passing away and rebirth of all beings; unattached, holy, awakened: that's who I call a brahmin.

Gods, centaurs, and humans don't know their destiny; the perfected ones with defilements ended: that's who I call a brahmin.

They have nothing before or after, or even in between. Having nothing, taking nothing: that's who I call a brahmin.

Leader of the herd, excellent hero, great seer and victor; unstirred, washed, awakened: that's who I call a brahmin.

They know their past lives, and sees heaven and places of loss, and has attained the ending of rebirth, that's who I call a brahmin.

For name and clan are formulated as mere convention in the world. Produced by mutual agreement, they're formulated for each individual.

For a long time this misconception has prejudiced those who don't understand. Ignorant, they declare that one is a brahmin by birth.

You're not a brahmin by birth, nor by birth a non-brahmin. You're a brahmin by your deeds, and by deeds a non-brahmin.

You're a farmer by your deeds, by deeds you're a professional; you're a trader by your deeds, by deeds are you a servant;

you're a bandit by your deeds, by deeds you're a soldier; you're a sacrificer by your deeds, by deeds you're a ruler.

In this way the astute regard deeds in accord with truth. Seeing dependent origination, they're expert in deeds and their results.

Deeds make the world go on, deeds make people go on; sentient beings are bound by deeds, like a moving chariot's linchpin.

By fervor and spiritual practice, by restraint and by self-control: that's how to become a brahmin, this is the supreme brahmin.

Accomplished in the three knowledges, peaceful, with rebirth ended, know them, Vāseṭṭha, as Brahmā and Sakka to the wise."

When he had spoken, Vāseṭṭha and Bhāradvāja said to him, "Excellent, Mister Gotama! Excellent! … From this day forth, may Mister Gotama remember us as lay followers who have gone for refuge for life."

Snp 3.10

Snp 3.10
With Kokālika
Kokālikasutta

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery. Then the mendicant Kokālika went up to the Buddha, bowed, sat down to one side, and said to him, "Sir, Sāriputta and Moggallāna have corrupt wishes. They've fallen under the sway of corrupt wishes."

When this was said, the Buddha said to Kokālika, "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

For a second time … For a third time Kokālika said to the Buddha, "Despite my faith and trust in the Buddha, Sāriputta and Moggallāna have corrupt wishs. They've fallen under the sway of corrupt wishes." For a third time, the Buddha said to Kokālika, "Don't say that, Kokālika! Don't say that, Kokālika! Have confidence in Sāriputta and Moggallāna, they're good monks."

Then Kokālika got up from his seat, bowed, and respectfully circled the Buddha, keeping him on his right, before leaving. Not long after he left his body erupted with boils the size of mustard seeds. The boils grew to the size of mung beans, then chickpeas, then jujube seeds, then jujubes, then myrobalans, then unripe wood apples, then ripe wood apples. Finally they burst open, and pus and blood oozed out. Then the mendicant Kokālika died of that illness. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.

Then, late at night, the beautiful Brahmā Sahampati, lighting up the entire Jeta's Grove, went up to the Buddha, bowed, stood to one side, and said to him, "Sir, the mendicant Kokālika has passed away. He was reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna." That's what Brahmā Sahampati said. Then he bowed and respectfully circled the Buddha, keeping him on his right side, before vanishing right there.

Then, when the night had passed, the Buddha told the mendicants all that had happened.

When he said this, one of the mendicants said to the Buddha, "Sir, how long is the life span in the Pink Lotus hell?" "It's long, mendicant. It's not easy to calculate how many years, how many hundreds or thousands or hundreds of thousands of years it lasts." "But sir, is it possible to give a simile?" "It's possible," said the Buddha.

"Suppose there was a Kosalan cartload of twenty bushels of sesame seed. And at the end of every hundred years someone would remove a single seed from it. By this means the Kosalan cartload of twenty bushels of sesame seed would run out faster than a single

lifetime in the Abbuda hell. Now, twenty lifetimes in the Abbuda hell equal one lifetime in the Nirabbuda hell. Twenty lifetimes in the Nirabbuda hell equal one lifetime in the Ababa hell. Twenty lifetimes in the Ababa hell equal one lifetime in the Aṭaṭa hell. Twenty lifetimes in the Aṭaṭa hell equal one lifetime in the Ahaha hell. Twenty lifetimes in the Ahaha hell equal one lifetime in the Yellow Lotus hell. Twenty lifetimes in the Yellow Lotus hell equal one lifetime in the Sweet-Smelling hell. Twenty lifetimes in the Sweet-Smelling hell equal one lifetime in the Blue Water Lily hell. Twenty lifetimes in the Blue Water Lily hell equal one lifetime in the White Lotus hell. Twenty lifetimes in the White Lotus hell equal one lifetime in the Pink Lotus hell. The mendicant Kokālika has been reborn in the Pink Lotus hell because of his resentment for Sāriputta and Moggallāna.” That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“A person is born with an axe in their mouth. A fool cuts themselves with it when they say bad words.

When you praise someone worthy of criticism, or criticize someone worthy of praise, you choose bad luck with your own mouth: you’ll never find happiness that way.

Bad luck at dice is a trivial thing, if all you lose is your money and all you own, even yourself. What’s really terrible luck is to hate the holy ones.

For more than two quinquadecillion years, and another five quattuordecillion years, a slanderer of noble ones goes to hell, having aimed bad words and thoughts at them.

A liar goes to hell, as does one who denies what they did. Both are equal in the hereafter, those men of base deeds.

Whoever wrongs a man who has done no wrong, a pure man who has not a blemish, the evil backfires on the fool, like fine dust thrown upwind.

One addicted to the way of greed, abuses others with their speech, faithless, miserly, uncharitable, stingy, addicted to backbiting.

Foul-mouthed, divisive, ignoble, a baby-killer, wicked, wrongdoer, worst of men, cursed, base-born—quiet now, for you are bound for hell.

You stir up dust, causing harm, when you, evildoer, malign the good. Having done many bad deeds, you’ll go to the pit for a long time.

For no-one’s deeds are ever lost, they return to their owner. In the next life that stupid evildoer sees suffering in themselves.

They approach the place of impalement, with its iron spikes, sharp blades, and iron stakes. Then there is the food, which appropriately, is like a red-hot iron ball.

For the speakers speak not sweetly, they don’t hurry there, or find shelter. They lie upon a spread of coals, they enter a blazing mass of fire.

Wrapping them in a net, they strike them there with iron hammers. They come to blinding darkness, which spreads about them like a fog.

Next they enter a copper pot, a blazing mass of fire. There they roast for a long time, writhing in the masses of fire.

Then the evildoer roasts there in a mixture of pus and blood. No matter where they settle, everything they touch there hurts them.

The evildoer roasts in worm-infested water. There's not even a shore to go to, for all around are the same kind of pots.

They enter the Wood of Sword-Leaves, so sharp they cut their body to pieces. Having grabbed the tongue with a hook, they stab it, slashing back and forth.

Then they approach the impassable Vetaraṇi River, with its sharp blades, its razor blades. Idiots fall into it, the wicked who have done wicked deeds.

There dogs all brown and spotted, and raven flocks, and greedy jackals devour them as they wail, while hawks and crows attack them.

Hard, alas, is the life here that evildoers endure. That's why for the rest of this life a person ought do their duty without fail.

Experts have counted the loads of sesame as compared to the Pink Lotus Hell. They amount to 50,000,000 times 10,000, plus another 12,000,000,000.

As painful as life is said to be in hell, that's how long one must dwell there. That's why, for those who are pure, well-behaved, full of good qualities, one should always guard one's speech and mind."

Snp 3.11

Snp 3.11
About Nālaka
Nālakasutta

The seer Asita in his daily meditation saw the bright-clad gods of the Thirty-Three and their lord Sakka joyfully celebrating, waving streamers in exuberant exaltation.

Seeing the gods rejoicing, elated, he paid respects and said this there: “Why is the community of gods in such excellent spirits? Why take up streamers and whirl them about?

Even in the war with the titans, when gods were victorious and titans defeated, there was no such excitement. What marvel have the celestials seen that they so rejoice?

Shouting and singing and playing music, they clap their hands and dance. I ask you, dwellers on Mount Meru’s peak, quickly dispel my doubt, good sirs!”

“The being intent on awakening, a peerless gem, has been born in the human realm for the sake of welfare and happiness, in Lumbinī, a village in the Sakyan land. That’s why we’re so happy, in such excellent spirits.

He is supreme among all beings, the best of people, chief of men, supreme among all creatures. He will roll forth the wheel in the grove of the seers, roaring like a mighty lion, lord of beasts.”

Hearing this, he swiftly descended and right away approached Suddhodana’s home. Seated there he said this to the Sakyans, “Where is the boy? I too wish to see him!”

Then the Sakyans showed their son to the one named Asita—the boy shone like burning gold well-wrought in the forge; resplendent with glory, of peerless beauty.

The boy beamed like crested flame, pure as the moon, lord of stars traversing the sky, blazing like the sun free of clouds after the rains; seeing him, he was joyful, brimming with happiness.

The celestials held up a parasol in the sky, many-ribbed and thousand-circled; and golden-handled chowries waved—but none could see who held the chowries or the parasols.

When the dreadlocked seer called “Dark Splendor” had seen the boy like a gold nugget on a cream rug with a white parasol held over his head, he received him, elated and happy.

Having received the Sakyan bull, the seeker, master of marks and hymns, lifted up his voice with confident heart: “He is supreme, the best of men!”

But then, remembering he would depart this world, his spirits fell and his tears flowed. Seeing the weeping seer, the Sakyans said, “Surely there will be no threat to the boy?”

Seeing the crestfallen Sakyans, the hermit said, “I do not forsee harm befall the boy, and there will be no threat to him, not in the least; set your minds at ease.

This boy shall reach the highest awakening. As one of perfectly purified vision, compassionate for the welfare of the many, he shall roll forth the wheel of the teaching; his spiritual path will become widespread.

But I have not long left in this life, I shall die before then. I will never hear the teaching of the one who bore the unequaled burden. That’s why I’m so upset and distraught—it’s a disaster for me!”

Having brought abundant happiness to the Sakyans, the spiritual seeker left the royal compound. He had a nephew; and out of compassion he encouraged him in the teaching of the one who bore the unequaled burden.

“When you hear the voice of another saying ‘Buddha’— one who has attained awakening and who reveals the foremost teaching— go there and ask about his breakthrough; lead the spiritual life under that Blessed One.”

Now, that Nālaka had a store of accumulated merit; so when instructed by one of such kindly intent, with perfectly purified vision of the future, he waited in hope for the Victor, guarding his senses.

When he heard of the Victor rolling forth the excellent wheel he went to him, and seeing the leading seer, he became confident. The time of Asita’s instruction had arrived; so he asked the excellent sage about the highest sagacity.

The introductory verses are finished.

“I now know that Asita’s words have turned out to be true. I ask you this, Gotama, who has gone beyond all things:

For one who has entered the homeless life, seeking food on alms round, when questioned, O sage, please tell me of sagacity, the ultimate state.”

“I shall school you in sagacity,” said the Buddha, “so difficult and challenging. Come, I shall tell you all about it. Brace yourself; stay strong!

In the village, keep the same attitude no matter if reviled or praised. Guard against ill-tempered thoughts, wander peaceful, not frantic.

Many different things come up, like tongues of fire in a forest. Women try to seduce a sage —let them not seduce you!

Refraining from sex, having left behind sensual pleasures high and low, don't be hostile or attached to living creatures firm or frail.

'As am I, so are they; as are they, so am I'—Treating others like oneself, neither kill nor incite to kill.

Leaving behind desire and greed for what ordinary people are attached to, one whose eye is clear would set out to practice, they'd cross over this abyss.

With empty stomach, taking limited food, few in wishes, not greedy; truly hungerless regarding all desires, desireless, one is quenched.

Having wandered for alms, they'd take themselves into the forest; and nearing the foot of a tree, the sage would take their seat.

That wise one intent on absorption, would delight within the forest. They'd practice absorption at the foot of a tree, filling themselves with bliss.

Then, at the end of the night, they'd take themselves into a village. They'd not welcome being called, nor offerings brought from the village.

A sage who has come to a village would not walk hastily among the families. They'd not discuss their search for food, nor would they speak suggestively.

'I got something, that's good. I got nothing, that's fine.' Impartial in both cases, they return right to the tree.

Wandering with bowl in hand, not dumb, but thought to be dumb, they wouldn't scorn a tiny gift, nor look down upon the giver.

For the practice has many aspects, as explained by the Ascetic. They do not go to the far shore twice, nor having gone once do they fall away.

When a mendicant has no creeping, and has cut the stream of craving, and given up all the various duties, no fever is found in them.

I shall school you in sagacity. Practice as if you were licking a razor's edge. With tongue pressed to the roof of your mouth, be restrained regarding your stomach.

Don't be sluggish in mind, nor think overly much. Be free of putrefaction and unattached, committed to the spiritual life.

Train in a lonely seat, attending closely to ascetics; solitude is sagacity, they say. If you welcome solitude, you'll light up the ten directions.

Having heard the words of the wise, the meditators who've given up sensual desires, a follower of mine would develop conscience and faith all the more.

Understand this by the way streams move in clefts and crevices: the little creeks flow on babbling, while silent flow the great rivers.

What is lacking, babbles; what is full is at peace. The fool is like a half-full pot; the wise like a brimfull lake.

When the Ascetic speaks much it is relevant and meaningful: knowing, he teaches the Dhamma; knowing, he speaks much.

But one who, knowing, is restrained, knowing, does not speak much; that sage is worthy of sagacity, that sage has achieved sagacity."

Snp 3.12

Snp 3.12
3.12 Contemplating Pairs
Dvayatānupassanāsutta

So I have heard. At one time the Buddha was staying near Sāvatthī in the Eastern Monastery, the stilt longhouse of Migāra's mother. Now, at that time it was the sabbath—the full moon on the fifteenth day—and the Buddha was sitting in the open surrounded by the Saṅgha of monks. Then the Buddha looked around the Saṅgha of mendicants, who were so very silent. He addressed them:

"Suppose, mendicants, they questioned you thus: 'There are skillful teachings that are noble, emancipating, and lead to awakening. What is the real reason for listening to such teachings?' You should answer: 'Only so as to truly know the pairs of teachings.' And what pairs do they speak of?

'This is suffering; this is the origin of suffering': this is the first contemplation. 'This is the cessation of suffering; this is the practice that leads to the cessation of suffering': this is the second contemplation. When a mendicant meditates rightly contemplating a pair of teachings in this way—diligent, keen, and resolute—they can expect one of two results: enlightenment in the present life, or if there's something left over, non-return."

That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

"There are those who don't understand suffering and suffering's cause, and where all suffering ceases with nothing left over. And they do not know the path that leads to the stilling of suffering.

They lack the heart's release, as well as the release by wisdom. Unable to make an end, they continue to be reborn and grow old.

But there are those who understand suffering and suffering's cause, and where all suffering ceases with nothing left over. And they understand the path that leads to the stilling of suffering.

They're endowed with the heart's release, as well as the release by wisdom. Able to make an end, they don't continue to be reborn and grow old."

"Suppose, mendicants, they questioned you thus: 'Could there be another way to contemplate the pairs?' You should say, 'There could.' And how could there be? 'All the suffering that originates is caused by attachment': this is one contemplation. 'With the utter cessation of attachment there is no origination of suffering': this is the second

contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"Attachment is the source of suffering in all its countless forms in the world. When an ignorant person builds up attachments, that idiot returns to suffering again and again. So let one who understands not build up attachments, contemplating the origin of suffering and rebirth."

"Suppose, mendicants, they questioned you thus: 'Could there be another way to contemplate the pairs?' You should say, 'There could.' And how could there be? 'All the suffering that originates is caused by ignorance': this is one contemplation. 'With the utter cessation of ignorance there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"Those who journey again and again, transmigrating through birth and death; they go from this state to another, destined only for ignorance.

For ignorance is the great delusion because of which we have long transmigrated. Those beings who have arrived at knowledge do not proceed to a future life."

"'Could there be another way?' … And how could there be? 'All the suffering that originates is caused by choices': this is one contemplation. 'With the utter cessation of choices there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

"All the suffering that originates is caused by choices. With the cessation of choices, there is no origination of suffering.

Knowing this danger, that suffering is caused by choices; through the stilling of all choices, and the stopping of perceptions, this is the way suffering ends. For those who truly know this,

rightly seeing, knowledge masters, the astute, understanding rightly, having thrown off Māra's yoke, do not proceed to a future life."

"'Could there be another way?' … And how could there be? 'All the suffering that originates is caused by consciousness': this is one contemplation. 'With the utter cessation of consciousness there is no origination of suffering': this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return." Then the Teacher went on to say:

“All the suffering that originates is caused by consciousness. With the cessation of consciousness, there is no origination of suffering.

Knowing this danger, that suffering is caused by consciousness, with the stilling of consciousness a mendicant is hungerless, extinguished.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by contact’: this is one contemplation. ‘With the utter cessation of contact there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Those mired in contact, swept down the stream of rebirths, practicing the wrong way, are far from the ending of fetters.

But those who completely understand contact, who, understanding, delight in peace; by comprehending contact they are hungerless, extinguished.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by feeling’: this is one contemplation. ‘With the utter cessation of feeling there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Having known everything that is felt—whether pleasure or pain, as well as what’s neutral, both internally and externally—

as suffering, deceptive, falling apart; they see it vanish with every touch: that’s how they understand it. With the ending of feelings, a mendicant is hungerless, extinguished.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by craving’: this is one contemplation. ‘With the utter cessation of craving there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Craving is a person’s partner as they transmigrate on this long journey. They go from this state to another, but don’t escape transmigration.

Knowing this danger, that craving is the cause of suffering—rid of craving, free of grasping, a mendicant would wander mindful.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by grasping’: this is one contemplation. ‘With the utter cessation of grasping there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“Grasping is the cause of continued existence; one who exists falls into suffering. Death comes to those who are born—this is the origination of suffering.

That’s why with the end of grasping, the astute, understanding rightly, having directly known the end of rebirth, do not proceed to a future life.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by instigating karma’: this is one contemplation. ‘With the utter cessation of instigation there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates is caused by instigating karma. With the cessation of instigation, there is no origination of suffering.

Knowing this danger, that suffering is caused by instigating karma, having given up all instigation, one is freed with respects to instigation.

For the mendicant with peaceful mind, who has cut off craving for continued existence, transmigration through births is finished; there are no future lives for them.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by sustenance’: this is one contemplation. ‘With the utter cessation of sustenance there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates is caused by sustenance. With the cessation of sustenance, there is no origination of suffering.

Knowing this danger, that suffering is caused by sustenance, completely understanding all sustenance, one is independent of all sustenance.

Having rightly understood the state of health, through the ending of defilements, using after reflection, firm in principle, a knowledge master cannot be reckoned.”

“‘Could there be another way?’ … And how could there be? ‘All the suffering that originates is caused by perturbation’: this is one contemplation. ‘With the utter cessation of perturbation there is no origination of suffering’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“All the suffering that originates is caused by perturbation. With the cessation of perturbation, there is no origination of suffering.

Knowing this danger, that suffering is caused by perturbation, that’s why, having relinquished perturbation, and stopped making karmic choices, imperturbable, free of grasping, a mendicant would wander mindful.”

“‘Could there be another way?’ … And how could there be? ‘For the dependent there is agitation’: this is the first contemplation. ‘For the independent there’s no agitation’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“For the independent there’s no agitation. The dependent, grasping, goes from this state to another, without escaping transmigration.

Knowing this danger, the great fear in dependencies, independent, free of grasping, a mendicant would wander mindful.”

“‘Could there be another way?’ … And how could there be? ‘Formless states are more peaceful than states of form’: this is the first contemplation. ‘Cessation is more peaceful than formless states’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“There are beings in the realm of luminous form, and others stuck in the formless. Not understanding cessation, they return in future lives.

But the people who completely understand form, not stuck in the formless, released in cessation—they are conquerors of death.”

“‘Could there be another way?’ … And how could there be? ‘What this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—focuses on as true, the noble ones have clearly seen with right wisdom to be actually false’: this is the first contemplation. ‘What this world focuses on as false, the noble ones have clearly seen with right wisdom to be actually true’: this is the second contemplation. When a mendicant meditates in this way they can expect enlightenment or non-return.” Then the Teacher went on to say:

“See how the world with its gods imagines not-self to be self; habituated to name and form, imagining this is truth.

For whatever you imagine it is, it turns out to be something else. And that is what is false in it, for the ephemeral is deceptive by nature.

Extinguishment has an undeceptive nature, the noble ones know it as truth. Having comprehended the truth, they are hungerless, extinguished.”

“Suppose, mendicants, they questioned you thus: ‘Could there be another way to contemplate the pairs?’ You should say, ‘There could.’ And how could there be? ‘What this world—with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans—focuses on as happiness, the noble ones have clearly seen with right wisdom to be actually suffering’: this is the first contemplation. ‘What this world focuses on as suffering, the noble ones have clearly seen with right wisdom to be actually happiness’: this is the second contemplation. When a mendicant meditates rightly contemplating a pair of teachings in this way—diligent, keen, and resolute—they can expect one of two results: enlightenment in the present life, or if there’s something left over, non-return. That is what the Buddha said. Then the Holy One, the Teacher, went on to say:

“Sights, sounds, tastes, smells, touches, and ideas, the lot of them—they’re likable, desirable, and pleasurable as long as you can say that they exist.

For all the world with its gods, this is what they deem happiness. And where they cease is deemed as suffering for them.

The noble ones have seen as happiness the ceasing of substantial reality. This insight by those who see contradicts the whole world.

What others say is happiness the noble ones say is suffering. What others say is suffering the noble ones know as happiness.

See, this teaching is hard to understand, it confuses the ignorant. There is darkness for the shrouded; blackness for those who don’t see.

But the good are open; like light for those who see. Though close, they do not understand, those fools inexpert in the teaching.

They’re mired in desire to be reborn, flowing along the stream of lives, mired in Māra’s sway: this teaching isn’t easy for them to understand.

Who, apart from the noble ones, is qualified to understand this state? Having rightly understood this state, the undefiled become fully extinguished.”

That is what the Buddha said. Satisfied, the mendicants approved what the Buddha said. And while this discourse was being spoken, the minds of sixty mendicants were freed from defilements by not grasping.

Snp 4.1

Snp 4.1
Sensual Pleasures
Kāmasutta

If a mortal desires sensual pleasure and their desire succeeds, they definitely become elated, having got what they want.

But for that person in the throes of pleasure, aroused by desire, if those pleasures fade, it hurts like an arrow's strike.

One who, being mindful, avoids sensual pleasures like side-stepping a snake's head, transcends attachment to the world.

There are many objects of sensual desire: fields, lands, and gold; cattle and horses; slaves and servants; women and relatives. When a man lusts over these,

the weak overpower him and adversities crush him. Suffering follows him like water in a leaky boat.

That's why a person, ever mindful, should avoid sensual pleasures. Give them up and cross the flood, as a bailed-out boat reaches the far shore.

Snp 4.2

Snp 4.2
Eight on the Cave
Guhaṭṭhakasutta

Trapped in a cave, thickly overspread, sunk in delusion they stay. A person like this is far from seclusion, for sensual pleasures in the world are not easy to give up.

The chains of desire, the bonds of life's pleasures are hard to escape, for one cannot free another. Looking to the past or the future, they pray for these pleasures or former ones.

Greedy, fixated, infatuated by sensual pleasures, they are incorrigible, habitually immoral. When led to suffering they lament, "What will become of us when we pass away from here?"

That's why a person should train in this life: should you know that anything in the world is wrong, don't act wrongly on account of that; for the wise say this life is short.

I see the world's population floundering, given to craving for future lives. Base men wail in the jaws of death, not rid of craving for life after life.

See them flounder over belongings, like fish in puddles of a dried-up stream. Seeing this, live unselfishly, forming no attachment to future lives.

Rid of desire for both ends, having completely understood contact, free of greed, doing nothing for which they'd blame themselves, the wise don't cling to the seen and the heard.

Having completely understood perception and having crossed the flood, the sage, not clinging to possessions, with dart plucked out, living diligently, does not long for this world or the next.

Snp 4.3

Snp 4.3
Eight on Malice
Duṭṭhaṭṭhakasutta

Some speak with malicious intent, while others speak set on truth. When disputes come up a sage does not get involved, which is why they've no barrenness at all.

How can you transcend your own view when you're led by preference, dogmatic in belief? Inventing your own undertakings, you'd speak according to your notion.

Some, unasked, tell others of their own precepts and vows. They have an ignoble nature, say the experts, since they speak on themselves of their own accord.

A mendicant, peaceful, quenched, never boasts "thus am I" of their precepts. They have a noble nature, say the experts, not proud of anything in the world.

For one who formulates and creates teachings, and promotes them despite their defects, if they see an advantage for themselves, they become dependent on that, relying on unstable peace.

It's not easy to get over dogmatic views adopted after judging among the teachings. That's why, among all these dogmas, a person rejects one teaching and takes up another.

The cleansed one has no formulated view at all in the world about the different realms. Having given up illusion and conceit, by what path would they go? They are not involved.

For one who is involved gets embroiled in disputes about teachings—but how to dispute with the uninvolved? About what? For picking up and putting down is not what they do; they have shaken off all views in this very life.

Snp 4.4

Snp 4.4
Eight on the Pure
Suddhaṭṭhakasutta

“I see a being who is pure, ultimate, free of disease; it is vision that grants a person purity.” Recalling this notion of the ultimate, they believe in the notion that there is one who observes purity.

If a person were granted purity through what is seen, or if by a notion they could give up suffering, then one with attachments is purified by another: their view betrays them as one who asserts thus.

The brahmin speaks not of purity from another in terms of what is seen, heard, or thought; or by precepts or vows. They are unsullied in the midst of good and evil, letting go what was picked up, without creating anything new here.

Having let go the last they lay hold of the next; following impulse, they don’t get past the snare. They grab on and let go like a monkey grabbing and releasing a branch.

Having undertaken their own vows, a person visits various teachers, being attached to perception. One who knows, having comprehended the truth through the knowledges, does not visit various teachers, being of vast wisdom.

They are remote from all things seen, heard, or thought. Seeing them living openly, how could anyone in this world judge them?

They don’t make things up or promote them, or speak of the uttermost purity. After untying the tight knot of grasping they long for nothing in the world.

The brahmin has stepped over the boundary; knowing and seeing, they adopt nothing. Neither in love with passion nor besotted by dispassion, there is nothing here they adopt as the ultimate.

Snp 4.5

Snp 4.5
Eight on the Ultimate
Paramaṭṭhakasutta

If, maintaining that theirs is the “ultimate” view, a person makes it out to be highest in the world; then they declare all others are “lesser”; that’s why they’re not over disputes.

If they see an advantage for themselves in what’s seen, heard, or thought; or in precepts or vows, in that case, having adopted that one alone, they see all others as inferior.

Experts say that, too, is a knot, relying on which people see others as lesser. That’s why a mendicant ought not rely on what’s seen, heard, or thought, or on precepts and vows.

Nor would they form a view about the world through a notion or through precepts and vows. They would never represent themselves as “equal”, nor conceive themselves “worse” or “better”.

What was picked up has been set down and is not grasped again; they form no dependency even on notions. They follow no side among the factions, and believe in no view at all.

One here who has no wish for either end—for any form of existence in this life or the next—has adopted no dogma at all after judging among the teachings.

For them not even the tiniest idea is formulated here regarding what is seen, heard, or thought. That brahmin does not grasp any view—how could anyone in this world judge them?

They don’t make things up or promote them, and don’t subscribe to any of the doctrines. The brahmin has no need to be led by precept or vow; gone to the far shore, one such does not return.

Snp 4.6

Snp 4.6
Old Age
Jarāsutta

Short, alas, is this life; you die before a hundred years. Even if you live a little longer, you still die of old age.

People grieve over belongings, yet there is no such thing as permanent possessions. Separation is a fact of life; when you see this, you wouldn't stay living at home.

Whatever a person thinks of as belonging to them, that too is given up when they die. Knowing this, an astute follower of mine would not be bent on ownership.

Just as, upon awakening, a person does not see what they encountered in a dream; so too you do not see your loved ones when they are dead and gone.

You used to see and hear those folk, and call them by their name. Yet the name is all that's left to tell of a person when they're gone.

Those who are greedy for belongings don't give up sorrow, lamentation, and stinginess. That's why the sages, seers of sanctuary, left possessions behind and wandered.

For a mendicant who lives withdrawn, frequenting a secluded seat, they say it's fitting to not show themselves in a home.

The sage is independent everywhere, they don't form likes or dislikes. Lamentation and stinginess slip off them like water from a leaf.

Like a droplet slips from a lotus-leaf, like water from a lotus flower; the sage doesn't cling to that which is seen or heard or thought.

For the one who is cleansed does not conceive in terms of things seen, heard, or thought. They do not wish to be purified by another; they are neither passionate nor growing dispassioned.

Snp 4.7

Snp 4.7
With Tissametteyya
Tissametteyyasutta

“When someone indulges in sex,” said Venerable Tissametteyya, “tell us, sir: what trouble befalls them? After hearing your instruction, we shall train in seclusion.”

“When someone indulges in sex,” replied the Buddha, “they forget their instructions and go the wrong way—that is something ignoble in them.

Someone who formerly lived alone and then resorts to sex is like a chariot careening off-track; in the world they call them a low, ordinary person.

Their former fame and reputation also fall away. Seeing this, they’d train to give up sex.

Oppressed by thoughts, they brood like a wretch. When they hear what others are saying, such a person is embarrassed.

Then they lash out with verbal daggers when reproached by others. This is their great blind spot; they sink to lies.

They once were considered astute, committed to the solitary life. But then they indulged in sex, dragged along by desire like an idiot.

Knowing this danger in falling from a former state here, a sage would firmly resolve to wander alone, and would not resort to sex.

They’d train themselves only in seclusion; this, for the noble ones, is highest. One who’d not think themselves “best” due to that has truly drawn near to extinguishment.

People tied to sensual pleasures envy them: the isolated, wandering sage who has crossed the flood, unconcerned for sensual pleasures.

Snp 4.8

Snp 4.8
With Pasūra
Pasūrasutta

“Here alone is purity,” they say, denying that there is purification in other teachings. Speaking of the beauty in that which they depend on, each one is dogmatic about their own idiosyncratic interpretation.

Desiring debate, they plunge into an assembly, where each takes the other as a fool. Relying on others they state their contention, desiring praise while claiming to be experts.

Addicted to debating in the midst of the assembly, their need for praise makes them nervous. But when they’re repudiated they get embarrassed; upset at criticism, they find fault in others.

If their doctrine is said to be weak, and judges declare it repudiated, the loser weeps and wails, moaning, “They beat me.”

When these arguments come up among ascetics, they get excited or dejected. Seeing this, refrain from contention, for the only purpose is praise and profit.

But if, having declared their doctrine, they are praised there in the midst of the assembly, they laugh and proudly show off because of it, having got what they wanted.

Their pride is their downfall, yet they speak from conceit and arrogance. Seeing this, one ought not get into arguments, for experts say this is no way to purity.

As a warrior, after feasting on royal food, goes roaring, looking for someone to fight—go off and find an opponent, Sūra, for here, as before, there is no-one to fight.

When someone argues about a view they’ve adopted, saying, “This is the only truth,” say to them, “Here you’ll have no adversary when a dispute has come up.”

There are those who live far from the crowd, not countering views with view. Who is there to argue with you, Pasūra, among those who grasp nothing here as the highest?

And so you come along speculating, thinking up theories in your mind. Now that you’ve challenged someone who is cleansed, you’ll not be able to respond.

Snp 4.9

Snp 4.9
With Māgaṇḍiya
Māgaṇḍiyasutta

“Even when I saw the sirens Craving, Delight, and Lust, I had no desire for sex. What is this body full of piss and shit? I wouldn’t even want to touch it with my foot.”

“If you do not want a gem such as this, a lady desired by many rulers of men, then what manner of theory, precepts and vows, livelihood, and rebirth in a new life do you assert?”

“After judging among the teachings,” said the Buddha to Māgaṇḍiya, “none have been adopted thinking, ‘I assert this.’ Seeing views without adopting any, searching, I saw inner peace.”

“O sage, you speak of judgments you have formed,” said Māgaṇḍiya, “without having adopted any of those views. As to that matter of ‘inner peace’—how is that described by the wise?”

“Purity is spoken of not in terms of view,” said the Buddha to Māgaṇḍiya, “learning, knowledge, or precepts and vows; nor in terms of that without view, learning, knowledge, or precepts and vows. Having relinquished these, not adopting them, peaceful, independent, one would not pray for another life.”

“It seems purity is spoken of not in terms of view,” said Māgaṇḍiya, “learning, knowledge, or precepts and vows; nor in terms of that without view, learning, knowledge, or precepts and vows. If so, I think this teaching is sheer confusion; for some believe in purity in terms of view.”

“Continuing to question while relying on a view,” said the Buddha to Māgaṇḍiya, “you’ve become confused by all you’ve adopted. From this you’ve not glimpsed the slightest idea, which is why you consider the teaching confused.

If you think that ‘I’m equal, special, or worse’, you’ll get into arguments. Unwavering in the face of the three discriminations, you’ll have no thought ‘I’m equal or special’.

Why would that brahmin say, ‘It’s true’, or with whom would they argue, ‘It’s false’? There is no equal or unequal in them, so who would they take on in debate?

After leaving shelter to migrate unsettled, a sage doesn’t get close to anyone in town. Rid of sensual pleasures, expecting nothing, they wouldn’t get in arguments with people.

A spiritual giant would not take up for argument the things in the world from which they live secluded. As a prickly lotus born in the water is unsullied by water and mud, so the

greedless sage, proponent of peace, is unsmeared by sensuality and the world.

A knowledge master does not become conceited due to view or thought, for they are not determined by that. They've no need for deeds or learning, they're not indoctrinated in dogmas.

There are no ties for one detached from ideas; there are no delusions for one freed by wisdom. But those who have adopted ideas and views wander the world causing conflict."

Snp 4.10

Snp 4.10
Before the Breakup
Purābhedasutta

“Seeing how, behaving how, is one said to be at peace? When asked, Gotama, please tell me about the ultimate person.”

“Rid of craving before the breakup,” said the Buddha, “not dependent on the past, unfathomable in the middle, they are not governed by anything.

Unangry, unafraid, not boastful or regretful, thoughtful in counsel, not restless—truly that sage is controlled in speech.

Rid of attachment to the future, they don’t grieve for the past. A seer of seclusion in the midst of contacts is not led astray among views.

Withdrawn, free of deceit, they’re not envious or stingy, nor rude or disgusting, or given to slander.

Not swept up in pleasures, or given to arrogance, they’re gentle and articulate, neither hungering nor growing dispassionate.

They don’t train out of desire for profit, nor get annoyed at lack of profit. Not hostile due to craving, nor greedy for flavors,

they are equanimous, ever mindful. They never conceive themselves in the world as equal, special, or less than; for them there is no pride.

They have no dependencies, understanding the teaching, they are independent. No craving is found in them to continue existence or to end it.

I declare them to be at peace, unconcerned for sensual pleasures. No ties are found in them, they have crossed over clinging.

They have no sons or cattle, nor possess fields or lands. No picking up or putting down is found in them.

That by which one might describe an ordinary person or ascetics and brahmins has no importance to them, which is why they’re unaffected by words.

Freed of greed, not stingy, a sage doesn’t speak of themselves as being among superiors, inferiors, or equals. One not prone to creation does not return to creation.

They who have nothing in the world of their own do not grieve for that which is not, or drift among the teachings; that's who is said to be at peace."

Snp 4.11

Snp 4.11
Quarrels and Disputes
Kalahavivādasutta

“Where do quarrels and disputes come from? And lamentation and sorrow, and stinginess? What of conceit and arrogance, and slander too—tell me please, where do they come from?”

“Quarrels and disputes come from what we hold dear, as do lamentation and sorrow, stinginess, conceit and arrogance. Quarrels and disputes are linked to stinginess, and when disputes have arisen there is slander.”

“So where do things held dear in the world spring from? And the lusts that are loose in the world? Where spring the hopes and aims a man has for the next life?”

“What we hold dear in the world spring from desire, as do the lusts that are loose in the world. From there spring the hopes and aims a man has for the next life.”

“So where does desire in the world spring from? And evaluations, too, where do they come from? And anger, lies, and doubt, and other things spoken of by the Ascetic?”

“What they call pleasure and pain in the world—based on that, desire comes about. Seeing the appearance and disappearance of forms, a person makes evaluations in the world.

Anger, lies, and doubt—these things are, too, when that pair is present. One who has doubts should train in the path of knowledge; it is from knowledge that the Ascetic speaks of these things.”

“Where do pleasure and pain spring from? When what is absent do these things not occur? And also, on the topic of appearance and disappearance—tell me where they spring from.”

“Pleasure and pain spring from contact; when contact is absent they do not occur. And on the topic of appearance and disappearance—I tell you they spring from there.”

“So where does contact in the world spring from? And possessions, too, where do they come from? When what is absent is there no possessiveness? When what disappears do contacts not strike?”

“Name and form cause contact; possessions spring from wishing; when wishing is absent there is no possessiveness; when form disappears, contacts don’t strike.”

“Form disappears for one proceeding how? And how do happiness and suffering disappear? Tell me how they disappear; I think we ought to know these things.”

“Without normal perception or distorted perception; not lacking perception, nor perceiving what has disappeared. Form disappears for one proceeding thus; for judgements due to proliferation spring from perception.”

“Whatever I asked you have explained to me. I ask you once more, please tell me this: Do some astute folk here say that this is the highest extent of purity of the spirit? Or do they say it is something else?”

“Some astute folk do say that this is the highest extent of purity of the spirit. But some of them, claiming to be experts, speak of a time when nothing remains.

Knowing that these states are dependent, and knowing what they depend on, the inquiring sage, having understood, is freed, and enters no dispute. The wise do not proceed to life after life.”

Snp 4.12

Snp 4.12
The Shorter Discourse on Arrayed For Battle
Cūḷabyūhasutta

“Each maintaining their own view, the experts disagree, arguing: ‘Whoever sees it this way understands the teaching; those who reject this are inadequate.’

So arguing, they quarrel, saying, ‘The other is a fool, an amateur!’ Which one of these speaks true, for they all claim to be an expert?”

“If not accepting another’s teaching makes you a useless fool lacking wisdom, then they’re all fools lacking wisdom, for they all maintain their own view.

But if having your own view makes you pristine—pure in wisdom, expert and intelligent—then none of them lack wisdom, for such is the view they have all embraced.

I do not say that it is correct when they call each other fools. Each has built up their own view to be the truth, which is why they take the other as a fool.”

“What some say is true and correct, others say is hollow and false. So arguing, they quarrel; why don’t ascetics say the same thing?”

“The truth is one, there is no second, understanding which folk would not argue. But those ascetics each boast of different truths; that’s why they don’t say the same thing.”

“But why do they speak of different truths, these proponents who claim to be experts? Are there really so many different truths, or do they just follow their own lines of reasoning?”

“No, there are not many different truths that, apart from perception, are lasting in the world. Having formed their reasoning regarding different views, they say there are two things: true and false.

The seen, heard, or thought, or precepts or vows— based on these they show disdain. Standing in judgment, they scoff, saying, ‘The other is a fool, an amateur!’

They take the other as a fool on the same grounds that they speak of themselves as an expert. Claiming to be an expert on their own authority, they disdain the other while saying the same thing.

They are perfect, according to their own extreme view; drunk on conceit, imagining themselves proficient. They have anointed themselves in their own mind, for such is the view they have embraced.

If the word of your opponent makes you deficient, then they too are lacking wisdom. But if on your own authority you're a knowledge master, a wise person, then there are no fools among the ascetics.

'Those who proclaim a teaching other than this have fallen short of purity, and are inadequate': so say each one of the sectarians, for they are deeply attached to their own view.

'Here alone is purity,' they say, denying that there is purification in other teachings. Thus each one of the sectarians, being dogmatic, speaks forcefully within the context of their own journey.

But in that case, so long as they are speaking forcefully of their own journey, how can they take the other as a fool? They are the ones who provoke conflict when they call the other a fool with an impure teaching.

Standing in judgment, measuring by their own standard, they dispute with the world more and more. But a person who has given up all judgments creates no conflict in the world."

Snp 4.13

Snp 4.13
The Longer Discourse on Arrayed for Battle
Mahābyūhasutta

“Regarding those who maintain their own view, arguing that, ‘This is the only truth’: are all of them subject only to criticism, or do some also win praise for that?”

“That is a small thing, insufficient for peace, these two fruits of conflict, I say. Seeing this, one ought not get into arguments, looking for sanctuary in the land of no conflict.

One who knows does not get involved with any of the many different convictions. Why would the uninvolved get involved, since they do not believe based on the seen or the heard?

Those who champion ethics speak of purity through self-control; having undertaken a vow, they stick to it: ‘Let us train right here, then we will be pure.’ Claiming to be experts, they are led on to future lives.

If they fall away from their precepts and vows, they tremble, having failed in their task. They pray and long for purity, like one who has lost their caravan while journeying far from home.

But having given up all precepts and vows, and these deeds blameworthy or blameless; not longing for ‘purity’ or ‘impurity’, live detached, fostering peace.

Relying on mortification in disgust at sin, or else on what is seen, heard, or thought, they moan that purification comes through heading upstream, not rid of craving for life after life.

For one who longs there are prayers, and trembling too over ideas they have formed. But one here for whom there is no passing away or reappearing: why would they tremble? For what would they pray?”

“The very same teaching that some say is ‘ultimate’, others say is inferior. Which of these doctrines is true, for they all claim to be an expert?”

“They say their own teaching is perfect, while the teaching of others is inferior. So arguing, they quarrel, each saying their own convictions are the truth.

If someone else’s disparagement makes you inferior, no-one in any teaching would be distinguished. For each of them says the other’s teaching is lacking, while forcefully advocating their own.

But if they honor their own teachings just as they praise their own journeys, then all doctrines would be equally valid, and purity for them would be an individual matter.

After judging among the teachings, a brahmin has adopted nothing that requires interpretation by another. That's why they've gotten over disputes, for they see no other doctrine as best.

Saying, 'I know, I see, that's how it is', some believe that purity comes from view. But if they've really seen, what use is that view to them? Overlooking what matters, they say purity comes from another.

When a person sees, they see name and form, and having seen, they will know just these things. Gladly let them see much or little, for experts say this is no way to purity.

It's not easy to educate someone who is dogmatic, promoting a view they have formulated. Speaking of the beauty in that on which they depend, they talk of purity in accord with what they saw there.

The brahmin does not get involved with formulating and calculating; they're not followers of views, nor kinsmen of notions. Having understood the many different convictions, they look on when others grasp.

Having untied the knots here in the world, the sage takes no side among factions. Peaceful among the peaceless, equanimous, they don't grasp when others grasp.

Having given up former defilements and not making new ones, not swayed by preference, nor a proponent of dogma, that wise one is released from views, not clinging to the world, nor reproaching themselves.

They are remote from all things seen, heard, or thought. With burden put down, the sage is released: not formulating, not abstaining, not longing."

Snp 4.14

Snp 4.14
Speedy
Tuvaṭakasutta

“Great seer, I ask you, the kinsman of the Sun, about seclusion and the state of peace. How, having seen, is a mendicant quenched, not grasping anything in this world?”

“They would cut off the idea, ‘I am the thinker,” said the Buddha, “which is the root of all judgements that emerge from proliferation. Ever mindful, they would train to remove any internal cravings.

Regardless of what things they know, whether internal or external, they wouldn’t be proud because of that, for that is not extinguishment, say the good.

They wouldn’t let that make them conceited, thinking themselves better or worse or alike. When questioned in many ways, they wouldn’t keep justifying themselves.

A mendicant would find peace inside themselves, and not seek peace from another. For one at peace inside themselves, there’s no picking up, whence putting down?

Just as, in the mid-ocean deeps no waves arise, it stays still; so too one unstirred is still—a mendicant would not swell with pride at all.”

“He whose eyes are open has explained the truth he witnessed, where adversities are removed. Please now speak of the practice, sir, the monastic code and immersion in samādhi.”

“With eyes not wanton, they’d turn their ears from village gossip. They wouldn’t be greedy for flavors, nor possessive about anything in the world.

Though struck by contacts, a mendicant would not lament at all. They wouldn’t pray for another life, nor tremble in the face of dangers.

When they receive food and drink, edibles and clothes, they wouldn’t store them up, nor worry about not getting them.

Meditative, not footloose, they’d avoid remorse and not be negligent. Then a mendicant would stay in quiet places to sit and rest.

They wouldn’t take much sleep, but, being keen, would apply themselves to wakefulness. They’d give up sloth, illusion, mirth, and play, and sex and ornamentation.

They wouldn’t cast Artharvaṇa spells, interpret dreams or omens, or practice astrology. My followers would not study ominous animal cries, work as a doctor, or treat an impacted fetus.

Not shaken by criticism, a mendicant would not pride themselves when praised. They’d reject greed and stinginess, anger, and slander.

They’d not stand for buying and selling; a mendicant would not speak ill at all. They wouldn’t linger in the village, nor cajole people from desire for profit.

A mendicant would be no boaster, nor would they speak suggestively. They wouldn’t train in impudence, nor speak argumentatively.

They wouldn’t be led into lying, nor be deliberately devious. And they’d never look down on another because of livelihood, wisdom, or precepts and vows.

Though provoked from hearing much talk from ascetics saying all different things, they wouldn’t react harshly, for the virtuous do not retaliate.

Having understood this teaching, inquiring, a mendicant would always train mindfully. Knowing extinguishment as peace, they’d not be negligent in Gotama’s bidding.

For he is the the vanquisher, the unvanquished, seer of the truth as witness, not by hearsay —that’s why, being diligent, they would always train respectfully in the Buddha’s teaching.”

Snp 4.15

Snp 4.15
Taking Up Arms
Attadaṇḍasutta

Peril stems from those who take up arms—just look at people in conflict! I shall extol how I came to be stirred with a sense of urgency.

I saw this population flounder, like a fish in a little puddle. Seeing them fight each other, fear came upon me.

The world around was hollow, all directions were in turmoil. Wanting a home for myself, I saw nowhere unsettled.

Yet even in their settlement they fight— seeing that, I grew uneasy. Then I saw a dart there, so hard to see, stuck in the heart.

When struck by that dart, you run around in all directions. But when that same dart has been plucked out, you neither run around nor sink down.

(On that topic, the trainings are recited.) Whatever attachments there are in the world, don't pursue them. Having pierced through sensual pleasures in every way, train yourself for quenching.

Be truthful, not rude, free of deceit, and rid of slander; without anger, a sage would cross over the evils of greed and avarice.

Prevail over sleepiness, sloth, and drowsiness, don't abide in negligence, A person intent on quenching would not stand for arrogance.

Don't be led into lying, or get caught up in fondness for form. Completely understand conceit, and desist from hasty conduct.

Don't relish the old, or welcome the new. Don't grieve for what is running out, or get attached to things that pull you in.

Greed, I say, is the great flood, and longing is the current—the basis, the compulsion, the swamp of sensuality so hard to get past.

The sage never strays from the truth; the brahman stands firm on the shore. Having given up everything, they are said to be at peace.

They have truly known, they're a knowledge master, understanding the teaching, they are independent. They rightly proceed in the world, not coveting anything here.

One who has crossed over sensuality here, the snare in the world so hard to get past, grieves not, nor hopes; they've cut the strings, they're no longer bound.

What came before, let wither away, and after, let there be nothing. If you don't grasp at the middle, you will live at peace.

One who has no sense of ownership in the whole realm of name and form, does not grieve for that which is not, they suffer no loss in the world.

If you don't think of anything as belonging to yourself or others, not finding anything to be 'mine', you won't grieve, thinking 'I don't have it'.

Not bitter, not fawning, unstirred, everywhere even; when asked about one who is unshakable, I declare that that is the benefit.

For the unstirred who understand, there's no performance of deeds. Desisting from instigation, they see sanctuary everywhere.

A sage doesn't speak of themselves as being among superiors, inferiors, or equals. Peaceful, rid of stinginess, they neither take nor reject.

Snp 4.16

Snp 4.16
With Sāriputta
Sāriputtasutta

“Never before have I seen,” said Venerable Sāriputta, “or heard from anyone about a teacher of such graceful speech, come from Tusita heaven to lead a community.

To all the world with its gods he appears as a Clear-eyed One who has dispelled all darkness, and alone attained to bliss.

On behalf of the many here still bound, I have come seeking with a question to that Buddha, unattached and impartial, free of deceit, come to lead a community.

Suppose a mendicant who loathes attachment frequents a lonely lodging—the root of a tree, a charnel ground, on mountains, or in caves.

In these many different lodgings, how many dangers are there at which a mendicant in their silent lodging ought not tremble?

On their journey to the untrodden place, how many adversities are there in the world that must they overcome in their remote lodging?

What ways of speech should they have? Of what kind is their alms resort? What precepts and vows should a resolute mendicant uphold?

Having undertaken what training, unified, alert, and mindful, would they purge their own stains, like a smith smelting silver?”

“If one who loathes attachment frequents a lonely lodging,” said the Buddha to Sāriputta, “in their search for awakening—as accords with the teaching—I shall tell you, as I understand it, what is comfortable for them.

A wise one, a mindful mendicant living on the periphery should not be afraid of five perils: flies, mosquitoes, snakes, human contact, or four-legged creatures.

Nor should they fear followers of other teachings, even having seen the many threats they pose. And then one seeking the good should overcome any other adversities.

Afflicted by illness and hunger, they should endure cold and excessive heat. Though afflicted by many such things, the homeless one should exert energy, firmly striving.

They must not steal or lie; and should touch creatures firm or frail with love. If they notice any clouding of the mind, they should dispel it as Māra’s ally.

They must not fall under the sway of anger or arrogance; having dug them out by the root, they would stand firm. Then, withstanding likes and dislikes, they would overcome.

Putting wisdom in the foremost place, rejoicing in goodness, they would put an end to those adversities. They'd vanquish discontent in their remote lodging. And they'd vanquish the four lamentations:

'What will I eat? Where will I eat? Oh, I slept badly! Where will I sleep?' The trainee, the homeless migrant, would dispel these lamentable thoughts.

Receiving food and clothes in due season, they would know moderation for the sake of contentment. Guarded in these things, walking restrained in the village, they wouldn't speak harshly even when provoked.

Eyes downcast, not footloose, devoted to absorption, they'd be very wakeful. Grounded in equanimity, serene, they should cut off worrisome habits of thought.

A mindful one should welcome repoach, breaking up hard-heartedness for their spiritual companions. They may utter skillful speech, but not for too long, and they shouldn't provoke people to blame.

And there are five more taints in the world, for the removal of which the mindful one should train, vanquishing desire for sights, sounds, flavors, smells, and touches.

Having removed desire for these things, a mindful mendicant, their heart well freed, rightly investigating the Dhamma in good time, at one, would banish the darkness."

Snp 5.1

Snp 5.1
Introductory Verses
Vatthugāthā

From the fair city of the Kosalans to the southern region came a brahmin expert in hymns, aspiring to nothingness.

He settled in a region under the shared dominion of Assaka and Muḷaka, where he lived on the bank of the Godhāvarī River, getting by on gleanings and fruit.

He was supported by a prosperous village nearby. With the revenue earned from there he performed a great sacrifice.

When he had completed the great sacrifice, he returned to his hermitage once more. Upon his return, another brahmin arrived.

Foot-sore and thirsty, with grotty teeth and dusty head, he approached the other and asked for five hundred coins.

When Bāvari saw him, he invited him to sit down, asked of his happiness and well-being, and said the following.

“Whatever I had available to give, I have already distributed. Believe me, brahmin, I don’t have five hundred coins.”

“If, good sir, you do not give me what I ask, then on the seventh day, let your head explode in seven!”

After performing a ritual, that charlatan uttered his dreadful curse. When he heard these words, Bāvari became distressed.

Not eating, he grew emaciated, stricken by the dart of sorrow. And in such a state of mind, he could not enjoy absorption.

Seeing him anxious and distraught, a goddess wishing to help, approached Bāvari and said the following.

“That charlatan understands nothing about the head, he only wants money. When it comes to heads or head-splitting, he has no knowledge at all.”

“Madam, surely you must know—please answer my question. Let me hear what you say about heads and head-splitting.”

“I too do not know that, I have no knowledge in that matter. When it comes to heads or head-splitting, it is the Victors who have vision.”

“Then, in all this vast territory, who exactly does know about heads and head-splitting? Please tell me, goddess.”

“From the city of Kapilavatthu the World Leader has gone forth. He is a scion of King Okkāka, a Sakyan, and a beacon.

For he, brahmin, is the Awakened One! He has gone beyond all things; he has attained to all knowledge and power; his eye sees clearly in all things, he has attained the end of all deeds; he is freed with the ending of attachments.

That Buddha, the Blessed One in the world, the Clear-eyed One, teaches Dhamma. Go to him and ask—he will answer you.”

When he heard the word “Buddha”, Bāvari was elated. His sorrow faded, and he was filled to brimming with joy.

Uplifted, elated, and inspired, Bāvari questioned that goddess: “But in what village or town, or in what land is the protector of the world, where we may go and pay respects to the Awakened One, best of men?”

“Near Sāvatthī, home of the Kosalans, is the Victor abounding in wisdom, vast in intelligence. That Sakyan is indefatigable, free of defilements, that chief of men understands head-splitting.

Therefore he addressed his pupils, brahmins who had mastered the hymns: “Come, students, I shall speak. Listen to what I say.

Today has arisen in the world one whose appearance in the world is hard to find again—he is renowned as the Awakened One. Quickly go to Sāvatthī and see the best of men.”

“Brahmin, how exactly are we to know the Buddha when we see him? We don’t know, please tell us, so we can recognize him.”

“The marks of a great man have been handed down in our hymns. Thirty-two have been described, complete and in order.

One upon whose body is found these marks of a great man has two possible destinies, there is no third.

If he stays at home, having conquered this land without rod or sword, he shall govern by principle.

But if he goes forth from the lay life to homelessness, he becomes an Awakened One, a perfected one, with veil drawn back, supreme.

Ask him about my birth, clan, and marks, my hymns and students; and further, about heads and head-splitting—but do so only in your mind!

If he is the Buddha of unobstructed vision, he will answer with his voice the questions in your mind.”

Sixteen brahmin pupils heard what Bāvari said: Ajita, Tissametteyya, Puṇṇaka and Mettagū,

Dhotaka and Upasīva, Nanda and then Hemaka, both Todeyya and Kappa, and Jatukaṇṇī the astute,

Bhadrāvudha and Udaya, and the brahmin Posāla, Mogharājā the intelligent, and Piṅgiya the great seer.

Each of them had their own following, they were renowned the whole world over. Those wise ones, meditators who love absorption, were redolent with the potential of their past deeds.

Having bowed to Bāvari, and circled him to his right, they set out for the north, with their dreadlocks and hides.

First to Patiṭṭhāna of Muḷaka, then on to the citadel of Māhissatī; to Ujjenī and Gonaddhā, and Vedisa, and Vanasa.

Then to Kosambī and Sāketa, and the supreme city of Sāvatthī; on they went to Setavyā and Kapilavatthu, and the homestead at Kusinārā.

To Pāvā they went, and Bhoga City, and on to Vesālī and the Magadhan city. Finally they reached the Pāsāṇaka shrine, fair and delightful.

Like a thirsty person to cool water, like a merchant to great profit, like a heat-struck person to shade, they quickly climbed the mountain.

At that time the Buddha at the fore of the mendicant Saṅgha, was teaching the mendicants the Dhamma, like a lion roaring in the jungle.

Ajita saw the Buddha, like the sun shining with a hundred rays, like the moon on the fifteenth day when it has come into its fullness.

Then he saw his body, complete in all features. Thrilled, he stood to one side and asked this question in his mind.

“Speak about the brahmin’s birth; of his clan; and his own marks; what hymns is he proficient in; and how many he teaches.”

“His age is a hundred and twenty. By clan he is a Bāvari. There are three marks on his body. He is a master of the three Vedas,

the teachings on the marks, the testaments, the vocabularies, and the rituals. He teaches recitation to five hundred, and has reached proficiency in his own teaching.”

“O supreme person, cutter of craving, please reveal in detail Bāvari’s marks—let us doubt no longer!”

“He can cover his face with his tongue; there is a tuft of hair between his eyebrows; his private parts are concealed in a foreskin: know them as this, young man.”

Hearing the answers without having heard any questions, all the people, inspired, with joined palms, wondered:

“Who is it that asked a question with their mind? Was it a god or Brahmā? Or Indra, Sujā’s husband? To whom does the Buddha reply?”

“Bāvari asks about heads and head-splitting. May the Buddha please answer, and so, O seer, dispel our doubt.”

“Know ignorance as the head, and knowledge as the head-splitter, when joined with faith, mindfulness, and immersion, and enthusiasm and energy.”

At that, the brahmin student, full of inspiration, arranged his antelope-skin cloak over one shoulder, and fell with his head to the Buddha’s feet.

“Good sir, the brahmin Bāvari together with his pupils, elated and happy, bows to your feet, O Clear-eyed One!”

“May the brahmin Bāvari be happy, together with his pupils. And may you, too, be happy! May you live long, young man.

To Bāvari and you all I grant the opportunity to clear up all doubt. Please ask whatever you want.”

Granted the opportunity by the Buddha, they sat down with joined palms. Ajita asked the Realized One the first question right there.

The introductory verses are finished.

Snp 5.2

Snp 5.2
The Questions of Ajita
Ajitamāṇavapucchā

“By what is the world shrouded?” said Venerable Ajita. “Why does it not shine? Tell me, what is its tar pit? What is its greatest fear?”

“The world is shrouded in ignorance.” replied the Buddha. “Avarice and negligence make it not shine. Prayer is its tar pit. Suffering is its greatest fear.”

“The streams flow everywhere,” said Venerable Ajita. “What is there to block them? And tell me the restraint of streams—by what are they locked out?”

“The streams in the world,” replied the Buddha, “are blocked by mindfulness. I tell you the restraint of streams—they are locked out by wisdom.”

“That wisdom and mindfulness,” said Venerable Ajita, “and that which is name and form, good sir; when questioned, please tell me of this: where does this all cease?”

“This question which you have asked, I shall answer you, Ajita. Where name and form cease with nothing left over—with the cessation of consciousness, that’s where they cease.”

“There are those who have appraised the teaching, and many kinds of trainees here. Tell me about their behavior, good sir, when asked, for you are alert.”

“Not greedy for sensual pleasures, their mind would be unclouded. Skilled in all things, a mendicant would wander mindful.”

Snp 5.3

Snp 5.3
The Questions of Tissametteyya
Tissametteyyamāṇavapucchā

“Who here in the world is content?” said Venerable Tissametteyya. “Who has no disturbances? What thoughtful one, having known both ends, is not stuck in the middle? Who do they say is a great man? Who here has escaped the seamstress?”

“Leading the spiritual life among sensual pleasures,” replied the Buddha, “rid of craving, ever mindful; a mendicant who, after appraisal, is quenched: that’s who has no disturbances.

That thoughtful one, having known both ends, is not stuck in the middle. He is a great man, I declare, he has escaped the seamstress here.”

Snp 5.4

Snp 5.4
The Questions of Puṇṇaka
Puṇṇakamāṇavapucchā

“To the imperturbable, the seer of the root,” said Venerable Puṇṇaka, “I have come seeking with a question. On what grounds have seers and men, aristocrats and brahmins here in the world performed so many different sacrifices to the gods? I ask you, Blessed One; please tell me this.”

“Whatever seers and men,” replied the Buddha, “aristocrats and brahmins here in the world have performed so many different sacrifices to the gods: all performed sacrifices bound to old age, hoping for some state of existence.”

“As to those seers and men,” said Venerable Puṇṇaka, “and aristocrats and brahmins here in the world who have performed so many different sacrifices to the gods: being diligent in the methods of sacrifice, have they crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

“Hoping, invoking, praying, and worshiping,” replied the Buddha, “they pray for pleasure derived from profit. Devoted to sacrifice, besotted by rebirth, they’ve not crossed over rebirth and old age, I declare.”

“If those devoted to sacrifice,” said Venerable Puṇṇaka, “have not, by sacrificing, crossed over rebirth and old age, then who exactly in the world of gods and humans has crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

“Having appraised the world high and low,” replied the Buddha, “there is nothing in the world that disturbs them. Peaceful, unclouded, untroubled, with no need for hope—they’ve crossed over rebirth and old age, I declare.”

Snp 5.5

Snp 5.5
The Questions of Mettagū
Mettagūmāṇavapucchā

“I ask you, Blessed One; please tell me this,” said Venerable Mettagū, “for I think you are a knowledge master, evolved. Where do all these sufferings come from, in all their countless forms in the world?”

“You have rightly asked me of the origin of suffering,” replied the Buddha, “I shall tell you as I understand it. Attachment is the source of suffering in all its countless forms in the world.

When an ignorant person builds up attachments, that idiot returns to suffering again and again. So let one who understands not build up attachments, contemplating the origin of suffering and rebirth.”

“Whatever I asked you have explained to me. I ask you once more, please tell me this: How do the wise cross the flood of rebirth, old age, sorrow, and lamenting? Please, sage, answer me clearly, for truly you understand this matter.”

“I shall extol a teaching to you,” replied the Buddha, “that is apparent in the present, not relying on tradition. Having understood it, one who lives mindfully may cross over clinging in the world.”

“And I rejoice, great seer, in that supreme teaching, having understood which, one who lives mindfully may cross over clinging in the world.”

“Once you’ve expelled relishing and dogmatism,” replied the Buddha, “regarding everything you are aware of—above, below, all round, between— having uprooted consciousness, don’t continue in existence.

A mendicant who wanders meditating like this, diligent and mindful, calling nothing their own, would, being wise, give up the suffering of rebirth, old age, sorrow and lamenting right here.”

“I rejoice in the words of the great seer! You have expounded non-attachment well, Gotama. Clearly the Buddha has given up suffering, for truly you understand this matter.

Surely those you’d regularly instruct would also give up suffering. Therefore, having met, I bow to you, O spiritual giant; hopefully the Buddha may regularly instruct me.”

“Any brahmin recognized as a knowledge master, who has nothing, unattached to sensual life, clearly has crossed this flood, crossed to the far shore, kind, wishless.

And a wise person here, a knowledge master, having untied the bond to life after life, free of craving, untroubled, with no need for hope, has crossed over rebirth and old age, I declare."

Snp 5.6

Snp 5.6
The Questions of Dhotaka
Dhotakamāṇavapucchā

“I ask you, Blessed One; please tell me this,” said Venerable Dhotaka, “I long for your voice, great seer. After hearing your message, I shall train myself for quenching.”

“Well then, be keen, alert,” replied the Buddha, “and mindful right here. After hearing this message, go on and train yourself for quenching.”

“I see in the world of gods and humans a brahmin travelling with nothing. Therefore I bow to you, All-seer: release me, Sakyan, from my doubts.”

“I am not able to release anyone in the world who has doubts, Dhotaka. But when you understand the best of teachings, you shall cross this flood.”

“Teach me, brahmin, out of compassion, the principle of seclusion so that I may understand. I wish to practice right here, peaceful, independent, as unimpeded as space.”

“I shall extol that peace for you,” replied the Buddha, “that is apparent in the present, not relying on tradition. Having understood it, one who lives mindfully may cross over clinging in the world.”

“And I rejoice, great seer, in that supreme peace, having understood which, one who lives mindfully may cross over clinging in the world.”

“Once you have understood that everything,” replied the Buddha, “you are aware of in the world—above, below, all round, between—is a snare, don’t crave for life after life.”

Snp 5.7

Snp 5.7
The Questions of Upasīva
Upasīvamāṇavapucchā

“Alone and independent, O Sakyan,” said Venerable Upasīva, “I am not able to cross the great flood. Tell me a support, All-seer, depending on which I may cross this flood.”

“Mindfully contemplating nothingness,” replied the Buddha, depending on the perception ‘there is nothing’, cross the flood. Giving up sensual pleasures, refraining from chatter, watch day and night for the ending of craving.”

“One who is free of all sensual desires,” said Venerable Upasīva, “depending on nothingness, all else left behind, intent on the ultimate liberation of perception: might they remain there without travelling on?”

“One free of all sensual desires,” replied the Buddha, “depending on nothingness, all else left behind, intent on the ultimate liberation of perception: they might remain there without travelling on.”

“If they were to remain there without travelling on, even for myriad years, All-seer, and, being freed, were to grow cool right there, would the consciousness of such a one pass away?”

“As a flame tossed by a gust of wind,” replied the Buddha, “comes to an end and cannot be reckoned; so too, a sage freed from the set of mental phenomena comes to an end and cannot be reckoned.”

“One who has come to an end—do they not exist? Or are they free from disease for eternity? Please, sage, answer me clearly, for truly you understand this matter.”

“One who has come to an end cannot be defined,” replied the Buddha. “They have nothing by which others might describe them. When all things have been eradicated, eradicated, too, are all ways of speech.”

Snp 5.8

Snp 5.8
The Questions of Nanda
Nandamāṇavapucchā

“People say there are sages in the world,” said Venerable Nanda, “but how is this the case? Is someone called a sage because of their knowledge, or because of their way of life?”

“Experts do not speak of a sage in terms of view, learning, or knowledge. Those who are sages live far from the crowd, I say, untroubled, with no need for hope.”

“As to those ascetics and brahmins,” said Venerable Nanda, “who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. Living self-controlled in that matter, have they crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

“As to those ascetics and brahmins,” replied the Buddha, “who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. Even though they live self-controlled in that matter, they’ve not crossed over rebirth and old age, I declare.”

“As to those ascetics and brahmins,” said Venerable Nanda, “who speak of purity in terms of what is seen or heard, or in terms of precepts and vows, or in terms of countless different things. You say they have not crossed the flood, sage. Then who exactly in the world of gods and humans has crossed over rebirth and old age, good sir? I ask you, Blessed One; please tell me this.”

“I don’t say that all ascetics and brahmins,” replied the Buddha, “are shrouded by rebirth and old age. There are those here who have given up all that is seen, heard, and thought, and precepts and vows, who have given up all the countless different things. Fully understanding craving, free of defilements, those people, I say, have crossed the flood.”

“I rejoice in the words of the great seer! You have expounded non-attachment well, Gotama. There are those here who have given up all that is seen, heard, and thought, and precepts and vows, who have given up all the countless different things. Fully understanding craving, free of defilements, those people, I agree, have crossed the flood.”

Snp 5.9

Snp 5.9
The Questions of Hemaka
Hemakamāṇavapucchā

“Those who have previously answered me,” said Venerable Hemaka, “before I encountered Gotama’s teaching, said ‘thus it was’ or ‘so it shall be’. All that was just the testament of hearsay; all that just fostered speculation: I found no delight in that.

But you, sage, explain to me the teaching that destroys craving. Having understood it, one who lives mindfully may cross over clinging in the world.”

“The removal of desire and lust, Hemaka, for what is seen, heard, thought, or cognized here; for anything liked or disliked, is extinguishment, the imperishable state.

Those who have fully understood this, mindful, are extinguished in this very life. Always at peace, they’ve crossed over clinging to the world.”

Snp 5.10

Snp 5.10
The Questions of Todeyya
Todeyyamāṇavapucchā

“In whom sensual pleasures do not dwell,” said Venerable Todeyya, “and for whom there is no craving, and who has crossed over doubts—of what kind is their liberation?”

“In whom sensual pleasures do not dwell,” replied the Buddha, “and for whom there is no craving, and who has crossed over doubts—their liberation is none other than this.”

“Are they free of hope, or are they still in need of hope? Do they possess wisdom, or are they still forming wisdom? O Sakyan, elucidate the sage to me, so that I may understand, All-seer.”

“They are free of hope, they are not in need of hope. They possess wisdom, they are not still forming wisdom. That, Todeyya, is how to understand a sage, one who has nothing, unattached to sensual life.”

Snp 5.11

Snp 5.11
The Questions of Kappa
Kappamāṇavapucchā

“For those overwhelmed by old age and death,” said Venerable Kappa, “stuck mid-stream as the terrifying flood arises, tell me an island, good sir. Explain to me an island so that this may not occur again.”

“For those overwhelmed by old age and death,” replied the Buddha, “stuck mid-stream as the terrifying flood arises, I shall tell you an island, Kappa.

Having nothing, taking nothing: this is the isle of no return. I call it extinguishment, the ending of old age and death.

Those who have fully understood this, mindful, are extinguished in this very life. They don’t fall under Māra’s sway, nor are they his lackeys.”

Snp 5.12

Snp 5.12
The Questions of Jatukaṇṇī
Jatukaṇṇimāṇavapucchā

“Hearing of the hero with no desire for sensual pleasures,” said Venerable Jatukaṇṇī, “who has passed over the flood, I’ve come with a question for that desireless one. Tell me the state of peace, O natural visionary. Tell me this, Blessed One, as it really is.

For, having mastered sensual desires, the Blessed One proceeds, as the blazing sun shines on the earth. May you of vast wisdom explain the teaching to me of little wisdom so that I may understand the giving up of rebirth and old age here.”

“With sensual desire dispelled,” replied the Buddha, “seeing renunciation as sanctuary, don’t be taking up or putting down anything at all.

What came before, let wither away, and after, let there be nothing. If you don’t grasp at the middle, you will live at peace.

One rid of greed, brahmin, for the whole realm of name and form, has no defilements by which they might fall under the sway of Death.”

Snp 5.13

Snp 5.13
The Questions of Bhadrāvudha
Bhadrāvudhamāṇavapucchā

“I beseech you, the shelter-leaver, the craving-cutter, the imperturbable,” said Venerable Bhadrāvudha, “the delight-leaver, the flood-crosser, the freed, the formulation-leaver, the intelligent. Different people have gathered from across the nations

wishing to hear your word, O hero. After hearing the spiritual giant they will depart from here. Please, sage, answer them clearly, for truly you understand this matter.”

“Dispel all craving for attachments,” replied the Buddha, “above, below, all round, between. For whatever a person grasps in the world, Māra pursues them right there.

So let a mindful mendicant who understands not grasp anything in all the world, observing that, in clinging to attachments, these people cling to the domain of death.”

Snp 5.14

Snp 5.14
The Questions of Udaya
Udayamāṇavapucchā

“To the meditator, rid of hopes,” said Venerable Udaya, “who has completed the task, is free of defilements, and has gone beyond all things, I have come seeking with a question. Tell me the liberation by enlightenment, the smashing of ignorance.”

“The giving up of both” replied the Buddha, “sensual desires and displeasures; the dispelling of dullness, and the prevention of remorse.

Pure equanimity and mindfulness, with investigation of principles running out in front—this, I declare, is liberation by enlightenment, the smashing of ignorance.”

“What fetters the world? How does it travel about? With the giving up of what is extinguishment spoken of?”

“Delight fetters the world. It travels about by means of thought. With the giving up of craving extinguishment is spoken of.”

“For one living mindfully, how does consciousness cease? We’ve come to ask the Buddha; let us hear what you say.”

“Not taking pleasure in feeling internally and externally—for one living mindfully, that’s how consciousness ceases.”

Snp 5.15

Snp 5.15
The Question of Posāla
Posālamāṇavapucchā

“To the one who reveals the past,” said Venerable Posāla, “who is imperturbable, with doubts cut off, and who has gone beyond all things, I have come seeking with a question.

Consider one who perceives the disappearance of form, who has entirely given up the body, and who sees nothing at all internally and externally. I ask the Sakyan about knowledge for them; how should one like that be guided?”

“The Realized One directly knows,” said the Buddha, “all the planes of consciousness. And he knows this one who remains, committed to that as their final goal.

Understanding that desire for rebirth in the dimension of nothingness is a fetter, and directly knowing what this really means, one then sees that matter clearly. That is their knowledge of truth, the brahmin who has lived the life.”

Snp 5.16

Snp 5.16
The Questions of Mogharājā
Mogharājamāṇavapucchā

“Twice I have asked the Sakyan,” said Venerable Mogharājā, “but you haven’t answered me, O Clear-eyed One. I have heard that the divine seer answers when questioned a third time.

Regarding this world, the other world, and the realm of Brahmā with its gods, I’m not familiar with the view of the renowned Gotama.

So I have come seeking with a question for the one of excellent vision. How to look upon the world so the King of Death won’t see you?”

“Look upon the world as empty, Mogharājā, ever mindful. Having uprooted the view of self, you may thus cross over death. That’s how to look upon the world so the King of Death won’t see you.”

Snp 5.17

Snp 5.17
The Questions of Piṅgiya
Piṅgiyamāṇavapucchā

“I am old, feeble, and pallid,” said Venerable Piṅgiya, “my eyes unclear, my hearing faint —don’t let me perish while still confused. Explain the teaching so that I may understand the giving up of rebirth and old age here.”

“Seeing them harmed on account of forms,” replied the Buddha, “on account of forms those negligent folk are afflicted—therefore, Piṅgiya, being diligent, give up form so as not to be reborn.”

“The four quarters, the intermediate directions, below, and above: in these ten directions there’s nothing at all in the world that you’ve not seen, heard, thought, or cognized. Explain the teaching so that I may understand the giving up of rebirth and old age here.”

“Observing people sunk in craving,” replied the Buddha, “tormented, mired in old age; therefore, Piṅgiya, being diligent, give up craving so as not to be reborn.”

Snp 5.18

Snp 5.18
Homage to the Way to the Far Shore
Pārāyanatthutigāthā

This was said by the Buddha while staying in the land of the Magadhans at the Pāsāṇake shrine. When requested by the sixteen brahmin devotees, he answered their questions one by one. If you understand the meaning and the teaching of each of these questions, and practice accordingly, you may go right to the far shore of old age and death. These teachings are said to lead to the far shore, which is why the name of this exposition of the teaching is “The Way to the Far Shore”.

Ajita, Tissametteyya, Puṇṇaka and Mettagū, Dhotaka and Upasiva, Nanda and then Hemaka,

both Todeyya and Kappa, and Jatukaṇṇī the astute, Bhadrāvudha and Udaya, and the brahmin Posāla, Mogharājā the intelligent, and Piṅgiya the great seer:

they approached the Buddha, the seer of consummate conduct. Asking their subtle questions, they came to the most excellent Buddha.

The Buddha answered their questions in accordance with truth. The sage satisfied the brahmins with his answers to their questions.

Those who were satisfied by the Clear-eyed One, the Buddha, kinsman of the Sun, led the spiritual life in his presence, the one of such splendid wisdom.

If you practice in accordance with each of these questions as taught by the Buddha, you’ll go from the near shore to the far.

Developing the supreme path, you’ll go from the near shore to the far. This path is for going to the far shore; that’s why it’s called “The Way to the Far Shore”.

Snp 5.19

Snp 5.19
Preserving the Way to the Far Shore
Pārāyanānugītigāthā

“I shall keep reciting the Way to the Far Shore,” said Venerable Piṅgiya, “which was taught as it was seen by the immaculate one of vast intelligence. He is desireless, unentangled, a spiritual giant: why would he speak falsely?

Come, let me extol in sweet words of praise the one who’s given up stains and delusions, conceit and contempt.

The Buddha, all-seer, dispeler of darkness, has gone to world’s end, beyond all rebirths; he is free of defilements, and has given up all pain, the rightly-named one, brahmin, is revered by me.

Like a bird that flees a little copse, to roost in a forest abounding in fruit, I’ve left the near-sighted behind, like a swan come to a great river.

Those who explained to me previously, before I encountered Gotama’s teaching, said ‘thus it was’ or ‘so it shall be’. All that was just the testament of hearsay; all that just fostered speculation.

Alone, the dispeler of darkness is splendid, a beacon: Gotama, vast in wisdom, Gotama, vast in intelligence.

He is the one who taught me Dhamma, apparent in the present life, immediately effective, the untroubled, the end of craving, to which there is no compare.”

“Why would you dwell apart from him even for an hour, Piṅgiya? From Gotama, vast in wisdom, from Gotama, vast in intelligence?

He is the one who taught you Dhamma, apparent in the present life, immediately effective, the untroubled, the end of craving, to which there is no compare.”

“I never dwell apart from him, not even for an hour, brahmin. From Gotama, vast in wisdom, from Gotama, vast in intelligence.

He is the one who taught me Dhamma, apparent in the present life, immediately effective, the untroubled, the end of craving, to which there is no compare.

Being diligent, I see him in my mind’s eye day and night. I spend the night in homage to him, hence I think I dwell with him.

My faith and joy and intent and mindfulness never stray from Gotama's teaching. I bow to whatever direction the one of vast wisdom heads.

I'm old and feeble, so my body cannot go there, but I always travel in my thoughts, for my mind, brahmin, is bound to him.

Lying floundering in the mud, I drifted from island to island. Then I saw the Buddha, the undefiled one who has crossed the flood."

"Just as Vakkali was committed to faith— Bhadrāvudha and Gotama of Āḷavī too—so too you should commit to faith. You will go, Piṅgiya, beyond the domain of death."

"My confidence grows as I hear the word of the sage, the Buddha with veil drawn back, so kind and eloquent.

Having directly known all about the gods, he understands all top to bottom, the teacher who settles all questions for those who admit their doubts.

Unfaltering, unshakable; that to which there is no compare. For sure I will go there, I have no doubt of that. Remember me as one whose mind is made up."

The Anthology of Discourses is completed.

Thag - Theragāthā: Verses of the Senior Monks

Thag 1.1

Thag 1.1
Subhūti
Subhūtittheragāthā

Background

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Like the lions of mighty fang who roar in mountain caves—hear now from those who've practiced well their own verses about themselves.

What their name, and what their clan, and how they lived by the teaching; how dedicated were those wise ones, as they meditated tirelessly.

Clearly seeing in every case, they reached the imperishable state. Reviewing their completed task, they spoke about it in these words.

Subhūti

My little hut is roofed and pleasant, sheltered from the wind: so rain, sky-god, as you please! My mind is serene and freed, I practice wholeheartedly: so rain, sky-god!

That is how this verse was recited by the senior venerable Subhūti.

Thag 1.2

Thag 1.2
Mahākoṭṭhita
Mahākoṭṭhikattheragāthā

Calm and still, thoughtful in counsel, not restless—he shakes off bad qualities as the wind shakes leaves off a tree.

That is how this verse was recited by the senior venerable Mahākoṭṭhita.

Thag 1.3

Thag 1.3
Revata the Doubter
Kaṅkhārevatattheragāthā

See this wisdom of the Realized Ones! Like a fire blazing in the night, giving light, giving vision, they dispel the doubt of those who’ve come.

That is how this verse was recited by the senior venerable Revata the Doubter.

Thag 1.4

Thag 1.4
Puṇṇa (1st)
Puṇṇattheragāthā

Associate only with the virtuous, the astute ones who see the goal. The wise ones, diligent and clear-seeing, realize the goal so great and profound, hard to see, subtle, and fine.

That is how this verse was recited by the senior venerable Puṇṇa son of Mantāṇī.

Thag 1.5

Thag 1.5
Dabba
Dabbattheragāthā

Once hard to tame, now tamed himself; clever, content, with doubt overcome; victorious since his fears have vanished: Dabba is steadfast, and has become extinguished.

That is how this verse was recited by the senior venerable Dabba.

Thag 1.6

Thag 1.6
Sītavaniya
Sītavaniyattheragāthā

The monk who went to Sītavana is solitary, content and serene, victorious, with goosebumps vanished, guarding mindfulness of the body, steadfast.

That is how this verse was recited by the senior venerable Sītavaniya.

Thag 1.7

Thag 1.7
Bhalliya
Bhalliyattheragāthā

He has swept away the army of the King of Death, as a fragile bridge of reeds by a great flood. Victorious since his fears have vanished: tame and steadfast, he has become extinguished.

That is how this verse was recited by the senior venerable Bhalliya.

Thag 1.8

Thag 1.8
Vīra
Vīrattheragāthā

Once hard to tame, now tamed himself; a hero, content, with doubt overcome; victorious, with goosebumps vanished, Vīra is steadfast, and has become extinguished.

That is how this verse was recited by the senior venerable Vīra.

Thag 1.9

Thag 1.9
Pilindavaccha
Pilindavacchattheragāthā

It was welcome, not unwelcome, the advice I got was good. Of the well-explained teachings, I arrived at the best.

That is how this verse was recited by the senior venerable Pilindavaccha.

Thag 1.10

Thag 1.10
Puṇṇamāsa (1st)
Puṇṇamāsattheragāthā

A knowledge master, peaceful and self-controlled, is rid of concern for this world and the world beyond. Unsullied in the midst of all things, they'd know the arising and passing of the world.

That is how this verse was recited by the senior venerable Puṇṇamāsa.

Thag 1.11

Thag 1.11
Cūḷavaccha
Cūḷavacchattheragāthā

A monk full of joy in the teaching proclaimed by the Buddha would realize the peaceful state, the blissful stilling of conditions.

Thag 1.12

Thag 1.12
Mahāvaccha
Mahāvacchattheragāthā

Empowered by wisdom, with precepts and observances intact, serene, loving absorption, mindful, eating just the needed food, one should bide one’s time here, free of desire.

Thag 1.13

Thag 1.13
Vanavaccha (1st)
Vanavacchattheragāthā

Glistening, they look like blue storm clouds, with waters cool and streams so clear, and covered all in ladybugs: these rocky crags delight me!

Thag 1.14

Thag 1.14
The Novice Sivaka
Sivakasāmaṇeragāthā

My mentor said to me: “Let’s leave here, Sīvaka.” My body lives in the village, but my mind has gone to the wilderness. I go there even when lying down—you can't snare those who know.

Thag 1.15

Thag 1.15
Kuṇḍadhāna
Kuṇḍadhānattheragāthā

Five to cut, five to drop, and five more to develop. When a mendicant slips five chains they’re said to have crossed the flood.

Thag 1.16

Thag 1.16
Belaṭṭhasīsa
Belaṭṭhasīsattheragāthā

Just as a fine thoroughbred proceeds with ease, tail and mane flying in the wind; so my days and nights proceed with ease, full of joy not of the flesh.

Thag 1.17

Thag 1.17
Dāsaka
Dāsakattheragāthā

One who gets drowsy from overeating, fond of sleep, rolling round the bed like a great hog stuffed with grain: that idiot is reborn again and again.

Thag 1.18

Thag 1.18
Siṅgāla's Father
Siṅgālapituttheragāthā

There was an heir of the Buddha, a monk in Bhesakaḷā forest, who suffused the entire earth with the perception of bones. I think he will quickly get rid of sensual desire.

Thag 1.19

Thag 1.19
Kula
Kulattheragāthā

Irrigators guide water, fletchers shape arrows, carpenters carve timber; those true to their vows tame themselves.

Thag 1.20

Thag 1.20
Ajita
Ajitattheragāthā

I do not fear death; nor do I long for life. I’ll lay down this body, aware and mindful.

Thag 1.21

Thag 1.21
Nigrodha
Nigrodhattheragāthā

I’m not afraid of fear, for our teacher is expert in freedom from death. Mendicants advance by the path where no fear remains.

Thag 1.22

Thag 1.22
Cittaka
Cittakattheragāthā

Crested peacocks with beautiful blue necks cry out in Karaṁvī. Stirred by a cool breeze, they wake the sleeper to practice absorption.

Thag 1.23

Thag 1.23
Gosāla
Gosālattheragāthā

I’ll eat honey and milk-rice in Veḷugumba. And then, skillfully scrutinizing the rise and fall of the aggregates, I’ll return to my forest hill and foster seclusion.

Thag 1.24

Thag 1.24
Sugandha
Sugandhattheragāthā

See the excellence of the teaching! Just one rainy season after I went forth, I attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 1.25

Thag 1.25
Nandiya
Nandiyattheragāthā

Dark One, after attacking such a monk—one who has arrived at the fruit, and whose mind is always full of light—you'll fall into suffering.

Thag 1.26

Thag 1.26
Abhaya
Abhayattheragāthā

Having heard the fine words of the Buddha, the kinsman of the Sun, I penetrated the subtle truth, like a hair-tip with an arrow.

Thag 1.27

Thag 1.27
Lomasakaṅgiya
Lomasakaṅgiyattheragāthā

With my chest I’ll thrust aside the grasses, vines, and creepers, and foster seclusion.

Thag 1.28

Thag 1.28
Jambugāmikaputta
Jambugāmikaputtattheragāthā

Aren’t you obsessed with clothes? Don’t you just love jewelry? Is it not you—and no-one else—who spreads the scent of virtue?

Thag 1.29

Thag 1.29
Hārita (1st)
Hāritattheragāthā

Straighten yourself, like a fletcher straightens an arrow. When your mind is upright, Hārita, break ignorance to bits!

Thag 1.30

Thag 1.30
Uttiya (1st)
Uttiyattheragāthā

When I was ill in the past, mindfulness arose in me. Now I am ill once more—it’s time for me to be heedful.

Thag 1.31

Thag 1.31
Gahvaratīriya
Gahvaratīriyattheragāthā

Pestered by flies and mosquitoes in the wilds, the formidable forest, one should mindfully endure, like an elephant at the head of the battle.

Thag 1.32

Thag 1.32
Suppiya
Suppiyattheragāthā

I’ll swap old age for the unaging, burning for extinguishment—the ultimate peace, the supreme sanctuary from the yoke.

Thag 1.33

Thag 1.33
Sopāka (1st)
Sopākattheragāthā

Just as a mother would be good to her beloved only child; so, to creatures all and everywhere, let one be good.

Thag 1.34

Thag 1.34
Posiya
Posiyattheragāthā

It's always better for a smart person to avoid sharing a seat with such women. I went from the village to the wilderness; from there I entered a house. Though I was there to be fed, I got up and left without taking leave.

Thag 1.35

Thag 1.35
Sāmaññakāni
Sāmaññakānittheragāthā

Seeking happiness, they find it through this practice. They get a good reputation and grow in fame, those who develop the direct route: the noble eightfold path to realize freedom from death.

Thag 1.36

Thag 1.36
Kumāputta
Kumāputtattheragāthā

Learning is good, living well is good, the homeless life is always good. Questions on the meaning, actions that are skillful: this is the ascetic life for one who has nothing.

Thag 1.37

Thag 1.37
Kumāputtasahāyaka
Kumāputtasahāyakattheragāthā

Some travel to different countries, wandering undisciplined. If they lose their meditation, what will such rotten conduct achieve? So you should dispel pride, practicing absorption undistracted.

Thag 1.38

Thag 1.38
Gavampati
Gavampatittheragāthā

His psychic power made the river Sarabhu stand still; Gavampati is unbound and unperturbed. The gods bow to that great sage, who has slipped all chains, and gone beyond rebirth.

Thag 1.39

Thag 1.39
Tissa (1st)
Tissattheragāthā

Like they’re struck by a sword, like their head was on fire, a mendicant should wander mindful to give up sensual desire.

Thag 1.40

Thag 1.40
Vaḍḍhamāna
Vaḍḍhamānattheragāthā

Like they’re struck by a sword, like their head was on fire, a mendicant should wander mindful, to give up desire for rebirth.

Thag 1.41

Thag 1.41
Sirivaḍḍha
Sirivaḍḍhattheragāthā

Lightning flashes down on the cleft of Vebhāra and Paṇḍava. But in the mountain cleft he is absorbed in jhāna—the son of the Buddha, inimitable and poised.

Thag 1.42

Thag 1.42
Revata of the Acacia Wood
Khadiravaniyattheragāthā

Cāla, Upacāla, and Sīsupacāla meditate mindfully! I’ve come to you like a hair-splitter.

Thag 1.43

Thag 1.43
Sumaṅgala
Sumaṅgalattheragāthā

Well freed! Well freed! I’m very well freed from three crooked things: my sickles, my ploughs, and my little hoes. Even if they were here, right here—I’d be done with them, done! Practice absorption Sumaṅgala! Practice absorption Sumaṅgala! Stay heedful, Sumaṅgala!

Thag 1.44

Thag 1.44
Sānu
Sānuttheragāthā

Mum, they weep for the dead, or for one who’s alive but has disappeared. I’m alive and you can see me, so mum, why do you weep for me?

Thag 1.45

Thag 1.45
Ramaṇīyavihārin
Ramaṇīyavihārittheragāthā

Though a fine thoroughbred may stumble, it soon stands firm again. Even so is one accomplished in vision, a disciple of the Buddha.

Thag 1.46

Thag 1.46
Samiddhi
Samiddhittheragāthā

I went forth out of faith from the lay life to homelessness. My mindfulness and wisdom have grown, my mind is serene. Make whatever illusions you want, it doesn’t bother me.

Thag 1.47

Thag 1.47
Ujjaya
Ujjayattheragāthā

Homage to you, O Buddha, O hero, freed in every way! Meditating in the fruits of your practice, I live without defilements.

Thag 1.48

Thag 1.48
Sañjaya
Sañjayattheragāthā

Since I went forth from the lay life to homelessness, I’ve not been aware of any thought that is ignoble and hateful.

Thag 1.49

Thag 1.49
Rāmaṇeyyaka
Rāmaṇeyyakattheragāthā

Even with all the sounds, the chirping and cheeping of the birds, my mind doesn’t waver, for I’m devoted to oneness.

Thag 1.50

Thag 1.50
Vimala (1st)
Vimalattheragāthā

The rain falls and the wind blows on mother earth, while lightning flashes across the sky!
But my thoughts are stilled, my mind is serene.

Thag 1.51

Thag 1.51
Godhika
Godhikattheragāthā

The sky-god rains like a sweet song. My little hut is roofed and pleasant, sheltered from the wind. My mind is serene: so rain, sky-god, if you wish.

Thag 1.52

Thag 1.52
Subāhu
Subāhuttheragāthā

The sky-god rains like a sweet song. My little hut is roofed and pleasant, sheltered from the wind. My mind is immersed in my body: so rain, sky-god, if you wish.

Thag 1.53

Thag 1.53
Valliya (1st)
Valliyattheragāthā

The sky-god rains like a sweet song. My little hut is roofed and pleasant, sheltered from the wind. I meditate there, diligent: so rain, sky-god, if you wish.

Thag 1.54

Thag 1.54
Uttiya (2nd)
Uttiyattheragāthā

The sky-god rains like a sweet song. My little hut is roofed and pleasant, sheltered from the wind. I dwell there without a partner: so rain, sky-god, if you wish.

Thag 1.55

Thag 1.55
Añjanavaniya
Añjanavaniyattheragāthā

I plunged into the Añjana forest and made a little hut to live in. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 1.56

Thag 1.56
Kuṭivihārin (1st)
Kuṭivihārittheragāthā

“Who is in this little hut?” “A monk is in this little hut, free of lust, his mind serene. My friend, you should know this: your little hut wasn’t built in vain.”

Thag 1.57

Thag 1.57
Kuṭivihārin (2nd)
Dutiyakuṭivihārittheragāthā

This was your old hut, but you still want a new hut. Let go of hope for a hut, monk! A new hut will only bring more suffering.

Thag 1.58

Thag 1.58
Ramaṇīyakuṭika
Ramaṇīyakuṭikattheragāthā

My little hut is pleasing, delightful, a gift given in faith. I’ve no need of girls: go, ladies, to those in need!

Thag 1.59

Thag 1.59
Kosalavihārin
Kosalavihārittheragāthā

I went forth out of faith and built a little hut in the wilderness. I’m heedful, ardent, aware, and mindful.

Thag 1.60

Thag 1.60
Sīvali
Sīvalittheragāthā

My wishes—the purpose I had for entering this hut—came true. Abandoning the tendency to conceit, I'll realize knowledge and liberation.

Thag 1.61

Thag 1.61
Vappa
Vappattheragāthā

One who sees sees those who see and those who don’t. One who doesn’t see sees neither.

Thag 1.62

Thag 1.62
Vajjiputta (1st)
Vajjiputtattheragāthā

We dwell alone in the wilderness, like a log rejected in a forest. Lots of people are jealous of me, as beings in hell are of one going to heaven.

Thag 1.63

Thag 1.63
Pakkha
Pakkhattheragāthā

They fall, collapsed and fallen; greedy, they return. The work is done, the joyful is enjoyed, happiness is found through happiness.

Thag 1.64

Thag 1.64
Vimalakoṇḍaññā
Vimalakoṇḍaññattheragāthā

I arose from the one named after a tree; I was born of the one whose banner shines. The banner killer has destroyed the great banner, by means of the banner itself.

Thag 1.65

Thag 1.65
Ukkhepakatavaccha
Ukkhepakatavacchattheragāthā

Vaccha has tossed away what he built over many years. Sitting comfortably, uplifted with joy, he teaches this to householders.

Thag 1.66

Thag 1.66
Meghiya
Meghiyattheragāthā

He counseled me, the great hero, the one who has gone beyond all things. When I heard his teaching I stayed close by him, mindful. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 1.67

Thag 1.67
Ekadhammasavanīya
Ekadhammasavanīyattheragāthā

My defilements have been burnt away by practicing absorption—rebirth into all states of existence is eradicated, transmigration through births is finished, now there'll be no more future lives.

Thag 1.68

Thag 1.68
Ekudāniya
Ekudāniyattheragāthā

A sage of higher consciousness, diligent, training in the ways of sagacity: there are no sorrows for such a one, calm and ever mindful.

Thag 1.69

Thag 1.69
Channa
Channattheragāthā

Hearing the sweet Dhamma taught by the master, all-knowing, of superb knowledge, I’ve entered the path to realize freedom from death—he is the expert on the road to sanctuary from the yoke.

Thag 1.70

Thag 1.70
Puṇṇa (2nd)
Puṇṇattheragāthā

Ethical conduct is best in this life, but one with wisdom is supreme. Someone with both virtue and wisdom is victorious among men and gods.

Thag 1.71

Thag 1.71
Vacchapāla
Vacchapālattheragāthā

For one who sees the meaning so very subtle and fine; who is skilled in thought and humble in manner; who has cultivated mature ethics, it’s not hard to gain extinguishment.

Thag 1.72

Thag 1.72
Ātuma
Ātumattheragāthā

A young bamboo is hard to extract when the point is grown and become all woody. That’s how I feel with the wife who was arranged for me. Give me permission—now I’ve gone forth.

Thag 1.73

Thag 1.73
Māṇava
Māṇavattheragāthā

Seeing an old person, and one suffering from disease, and a corpse come to the end of life,
I went forth, becoming a wanderer, and giving up the pleasures of the senses.

Thag 1.74

Thag 1.74
Suyāmana
Suyāmanattheragāthā

Sensual desire, ill will, dullness and drowsiness, restlessness, and doubt are not found in a monk at all.

Thag 1.75

Thag 1.75
Susārada
Susāradattheragāthā

Good is the sight of those who’ve practiced well: doubt is cut off and intelligence grows—
even a fool grows wise! That’s why it’s good to meet good people.

Thag 1.76

Thag 1.76
Piyañjaha
Piyañjahattheragāthā

Settle down when others spring up; spring up when others settle down. Remain when others have departed; don’t delight when others delight.

Thag 1.77

Thag 1.77
Hatthārohaputta
Hatthārohaputtattheragāthā

In the past my mind wandered how it wished, where it liked, as it pleased. Now I’ll carefully guide it, as a trainer with a hook guides a rutting elephant.

Thag 1.78

Thag 1.78
Meṇḍasira
Meṇḍasirattheragāthā

Transmigrating through countless rebirths, I’ve journeyed without reward. I’ve suffered, but now the mass of suffering has fallen away.

Thag 1.79

Thag 1.79
Rakkhita
Rakkhitattheragāthā

All my lust is given up, all my hate is eradicated, all my delusion is gone: I’m cooled, extinguished.

Thag 1.80

Thag 1.80
Ugga
Uggattheragāthā

Any deeds I have done, a little or a lot, are all completely exhausted: now there are no more future lives.

Thag 1.81

Thag 1.81
Samitigutta
Samitiguttattheragāthā

Any bad things I’ve done in previous lives, are to be experienced right here, not in any other place.

Thag 1.82

Thag 1.82
Kassapa
Kassapattheragāthā

Go, child, to any place where there’s plenty of food, where it’s safe and free of peril—may you not be overcome by sorrow!

Thag 1.83

Thag 1.83
Sīha
Sīhattheragāthā

Meditate diligently, Sīha, tireless all day and night. Develop skillful qualities, and quickly discard this bag of bones.

Thag 1.84

Thag 1.84
Nīta
Nītattheragāthā

Sleeping all night, happily socializing by day, when will the fool make an end of suffering?

Thag 1.85

Thag 1.85
Sunāga
Sunāgattheragāthā

Skilled in the patterns of the mind, understanding the nectar of seclusion, practicing absorption, alert, mindful: such a person would realize pleasure not of the flesh.

Thag 1.86

Thag 1.86
Nāgita
Nāgitattheragāthā

Elsewhere there are many other doctrines; those paths don’t lead to quenching like this one does. For the Buddha himself instructs the Saṅgha; the Teacher shows the palms of his hands.

Thag 1.87

Thag 1.87
Paviṭṭha
Paviṭṭhattheragāthā

The aggregates are seen as they truly are; all rebirths are shattered; transmigration through births is finished; now there are no more future lives.

Thag 1.88

Thag 1.88
Ajjuna
Ajjunattheragāthā

I was able to lift myself up from the water to the shore. While being swept away by the great flood, I penetrated the truths.

Thag 1.89

Thag 1.89
Devasabha (1st)
(Paṭhama) Devasabhattheragāthā

I’ve crossed the bogs, I’ve avoided the cliffs, I’m freed from floods and ties, and I've wiped out all conceit.

Thag 1.90

Thag 1.90
Sāmidatta
Sāmidattattheragāthā

The five aggregates are fully understood; they remain, but their root is cut. Transmigration through births is finished, now there’ll be no more future lives.

Thag 1.91

Thag 1.91
Paripuṇṇaka
Paripuṇṇakattheragāthā

What I consumed today is considered better than delicious grain of a hundred flavors—the Dhamma taught by the Buddha, Gotama of infinite vision.

Thag 1.92

Thag 1.92
Vijaya
Vijayattheragāthā

One whose defilements have ended; who’s not attached to food; whose resort is the liberation of the signless and the empty: their track is hard to trace, like birds in the sky.

Thag 1.93

Thag 1.93
Eraka
Erakattheragāthā

Sensual pleasures are suffering, Eraka! Sensual pleasures aren’t happiness, Eraka! One who enjoys sensual pleasures enjoys suffering, Eraka! One who doesn’t enjoy sensual pleasures doesn’t enjoy suffering, Eraka!

Thag 1.94

Thag 1.94
Mettaji
Mettajittheragāthā

Homage to that Blessed One, the glorious Sakyan! Having reached the best, he beautifully taught the best teaching.

Thag 1.95

Thag 1.95
Cakkhupāla
Cakkhupālattheragāthā

I’m blind, my eyes are ruined, I’m traveling a desolate road. Even if I have to crawl I’ll keep going—though not with wicked companions.

Thag 1.96

Thag 1.96
Khaṇḍasumana
Khaṇḍasumanattheragāthā

I offered a single flower and then amused myself in heavens for 800 million years; with what's left over I've become quenched.

Thag 1.97

Thag 1.97
Tissa (2nd)
Tissattheragāthā

Giving up a valuable bronze bowl, and a precious golden one, too, I took a bowl made of clay: this is my second initiation.

Thag 1.98

Thag 1.98
Abhaya
Abhayattheragāthā

When you see a sight, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it. Your defilements grow, leading to the root of rebirth.

Thag 1.99

Thag 1.99
Uttiya (3rd)
Uttiyattheragāthā

When you hear a sound, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it. Your defilements grow, leading to transmigration.

Thag 1.100

Thag 1.100
Devasabha (2nd)
(Dutiya) Devasabhattheragāthā

Accomplished in the four right efforts, mindfulness meditation is your territory; festooned with the flowers of liberation, undefiled, you'll be fully extinguished.

Thag 1.101

Thag 1.101
Belaṭṭhānika
Belaṭṭhānikattheragāthā

He’s given up the household life, but he has no purpose. Living for his belly, lazy, he uses his snout as a plow, like a great hog stuffed with grain. That idiot is reborn again and again.

Thag 1.102

Thag 1.102
Setuccha
Setucchattheragāthā

Deceived by conceit, defiled among conditions, oppressed by gain and loss, they don’t reach immersion.

Thag 1.103

Thag 1.103
Bandhura
Bandhurattheragāthā

I have no need of this—I’m happy and satisfied with the sweet teaching. I’ve drunk the best, the supreme nectar: I won’t go near poison.

Thag 1.104

Thag 1.104
Khitaka
Khitakattheragāthā

Hey! My body is light, full of so much rapture and happiness. My body feels like it’s floating, like cotton in the wind.

Thag 1.105

Thag 1.105
Malitavambha
Malitavambhattheragāthā

Dissatisfied, one should not stay; and even if happy, one should depart. One who sees clearly wouldn’t stay in a place that was not conducive to the goal.

Thag 1.106

Thag 1.106
Suhemanta
Suhemantattheragāthā

Though the meaning has a hundred facets, and bears a hundred characteristics, the fool sees only one factor, while the sage sees a hundred.

Thag 1.107

Thag 1.107
Dhammasava
Dhammasavattheragāthā

After investigating, I went forth from the lay life to homelessness. I've attained the three knowledges and fulfilled the Buddha's instructions.

Thag 1.108

Thag 1.108
Dhammasavapitu
Dhammasavapituttheragāthā

At 120 years old I went forth to homelessness. I've attained the three knowledges and fulfilled the Buddha's instructions.

Thag 1.109

Thag 1.109
Saṅgharakkhita
Saṁgharakkhitattheragāthā

Even on retreat he doesn’t heed the counsel of the one with supreme compassion for his welfare. He lives with unrestrained faculties, like a young deer in the woods.

Thag 1.110

Thag 1.110
Usabha (1st)
Usabhattheragāthā

The trees on the mountain-tops have grown tall, freshly sprinkled by towering clouds. For Usabha, who loves seclusion, and who thinks only of wilderness, goodness flourishes more and more.

Thag 1.111

Thag 1.111
Jenta
Jentattheragāthā

Going forth is hard; living at home is hard; Dhamma is profound; money is hard to come by. Getting by is difficult for we who accept whatever comes, so we should always think about impermanence.

Thag 1.112

Thag 1.112
Vacchagotta
Vacchagottattheragāthā

I am a master of the three knowledges, I’m a great meditator, an expert in serenity of heart.
I’ve realized my own true goal and fulfilled the Buddha’s instructions.

Thag 1.113

Thag 1.113
Vanavaccha (2nd)
Vanavacchattheragāthā

The water’s clear and the rocks are broad, monkeys and deer are all around; festooned with dewy moss, these rocky crags delight me!

Thag 1.114

Thag 1.114
Adhimutta (1st)
Adhimuttattheragāthā

Your body is uncomfortably heavy, and life is running out; greedy for physical pleasure,
how can you find happiness as an ascetic?

Thag 1.115

Thag 1.115
Mahānāma
Mahānāmattheragāthā

By Mount Nesādaka, with its famous covering of abundant shrubs and trees, you’re found deficient.

Thag 1.116

Thag 1.116
Pārāpariya (1st)
Pārāpariyattheragāthā

I’ve given up the six spheres of sense-contact, my sense doors are guarded and well restrained; I’ve ejected the root of misery and attained the ending of defilements.

Thag 1.117

Thag 1.117
Yasa
Yasattheragāthā

I’m well-anointed and well-dressed, adorned with all my jewellery. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 1.118

Thag 1.118
Kimbila (1st)
Kimilattheragāthā

Old age falls like a curse; it’s the same body, but it seems like someone else’s. I remember myself as if I were someone else, but I’m still the same, I haven’t been away.

Thag 1.119

Thag 1.119
Vajjiputta (2nd)
Vajjiputtattheragāthā

You’ve left for the jungle, the root of a tree, with quenching in your heart. Practice absorption, Gotama, don’t be negligent! What is this hullabaloo to you?

Thag 1.120

Thag 1.120
Isidatta
Isidattattheragāthā

The five aggregates are fully understood, they remain, but their root is cut. I have reached the end of suffering and attained the ending of defilements.

Thag 2.1

Thag 2.1
Uttara (1st)
Uttarattheragāthā

No life is permanent, and no conditions last forever. The aggregates are reborn and pass away, again and again.

Knowing this danger, I have no need for another life. I've escaped all sensual pleasures, and attained the ending of defilements.

That is how these verses were recited by the senior venerable Uttara.

Thag 2.2

Thag 2.2
Bhāradvāja the Alms-Gatherer
Piṇḍolabhāradvājattheragāthā

You can’t live by fasting, but food doesn’t lead to peace of heart. Seeing how this bag of bones is sustained by food, I wander, seeking.

They know it’s just a swamp, this homage and veneration in respectable families. Honor is a subtle dart, hard to extract, and hard for a sinner to give up.

That is how these verses were recited by the senior venerable Bhāradvāja the Alms-Gatherer.

Thag 2.3

Thag 2.3
Valliya (2nd)
Valliyattheragāthā

A monkey went up to the little hut with five doors. He circles around, knocking on each door, again and again.

Stand still monkey, don’t run! Things are different now; you’ve been caught by wisdom—you won’t go far.

Thag 2.4

Thag 2.4
Gaṅgātīriya
Gaṅgātīriyattheragāthā

My hut on the bank of the Ganges is made from three palm leaves. My alms-bowl is a funeral pot, my robe is cast-off rags.

In my first two rainy seasons I spoke only one word. In my third rainy season the mass of darkness was shattered.

Thag 2.5

Thag 2.5
Ajina
Ajinattheragāthā

Even a master of the three knowledges, undefiled, conqueror of death, is looked down upon for being unknown by ignorant fools.

But any person here who gets food and drink is honored by them, even if they are of bad character.

Thag 2.6

Thag 2.6
Meḷajina
Meḷajinattheragāthā

When I heard the Teacher speaking Dhamma, I wasn’t aware of any doubt in the all-knowing, unconquered one,

the caravan leader, the great hero, the most excellent of charioteers. I have no doubt in the path or practice.

Thag 2.7

Thag 2.7
Rādha
Rādhattheragāthā

Just as rain seeps into a poorly roofed house, lust seeps into an undeveloped mind.

Just as rain doesn’t seep into a well roofed house, lust doesn’t seep into a well-developed mind.

Thag 2.8

Thag 2.8
Surādha
Surādhattheragāthā

Rebirth is ended for me; the victor’s instruction is fulfilled; what they call a “net” is given up; the conduit to rebirth is eradicated.

I’ve reached the goal for the sake of which I went forth from the lay life to homelessness: the ending of all fetters.

Thag 2.9

Thag 2.9
Gotama (1st)
Gotamattheragāthā

Sages sleep at ease when they’re not bound to women. For the truth is hard to find among them and one must always be guarded.

Sensual pleasure, you’ve been slain! We’re not in your debt any more. Now we go to quenching, where there is no sorrow.

Thag 2.10

Thag 2.10
Vasabha
Vasabhattheragāthā

First one kills oneself, then one kills others. One kills oneself, really dead, like one who kills birds using a dead bird as a decoy.

A holy man’s color is not on the outside; a holy man is colored on the inside. Whoever harbors bad deeds is truly a dark one, Sujampati.

Thag 2.11

Thag 2.11
Mahācunda
Mahācundattheragāthā

It’s from eagerness to learn that learning grows; when you’re learned, wisdom grows; by wisdom, you know the goal; knowing the goal brings happiness.

You should frequent remote lodgings and practice to be released from fetters. If you don’t find enjoyment there, live in the Saṅgha, self-guarded and mindful.

Thag 2.12

Thag 2.12
Jotidāsa
Jotidāsattheragāthā

People who act harshly— attacking people, binding them with rope, hurting them in all kinds of ways—they're treated in the same way; their deeds don't vanish.

Whatever deeds a person does, whether good or bad, they are the heir to each and every deed they do.

Thag 2.13

Thag 2.13
Heraññakāni
Heraññakānittheragāthā

The days and nights rush by, and then life is cut short. The life of mortals wastes away, like the water in tiny streams.

But while doing bad deeds the fool doesn’t realize—it’ll be bitter later on; for the result will be bad for them.

Thag 2.14

Thag 2.14
Somamitta
Somamittattheragāthā

If you’re lost in the middle of a great sea, and you clamber up on a little log, you’ll sink.
So too, a person who lives well sinks by relying on a lazy person. Hence you should avoid such a lazy person who lacks energy.

Dwell with the noble ones who are secluded and determined and always energetic; the astute who practice absorption.

Thag 2.15

Thag 2.15
Sabbamitta
Sabbamittattheragāthā

People are attached to people; people depend on people; people are hurt by people; and people hurt people.

So what's the point of people, or those born of people? Go, abandon these people, who've hurt so many people.

Thag 2.16

Thag 2.16
Mahākāḷa
Mahākāḷattheragāthā

There’s a big black woman who looks like a crow. She broke off thigh-bones, first one then another; she broke off arm-bones, first one then another; she broke off a skull like a curd-bowl, and then arranged them and sat nearby.

When an ignorant person builds up attachments, that idiot returns to suffering again and again. So let one who understands not build up attachments: may I never again lie with a broken skull!

Thag 2.17

Thag 2.17
Tissa (3rd)
Tissattheragāthā

A shaven one wrapped in the outer robe gets many enemies when they receive food and drink, clothes and bedding.

Knowing this danger, this great fear in honors, a mendicant should wander mindful, with few possessions, not full of desire.

Thag 2.18

Thag 2.18
Kimbila (2nd)
Kimilattheragāthā

In Pācīnavaṁsa grove the Sakyan friends, having given up great wealth, are happy with the scraps in their bowls.

Energetic, resolute, always staunchly vigorous; having given up mundane delights, they enjoy the delights of the Dhamma.

Thag 2.19

Thag 2.19
Nanda
Nandattheragāthā

Because of focusing on the wrong things, I was addicted to ornamentation. I was vain, fickle, racked by desire for pleasures of the senses.

But with the help of the Buddha, the kinsman of the Sun, so skilled in means, I practiced rationally and extracted attachment to continued existence from my mind.

Thag 2.20

Thag 2.20
Sirima
Sirimattheragāthā

If others praise one who has no immersion, they praise in vain, as one has no immersion.

If others rebuke one who does have immersion, they rebuke in vain, as one does have immersion.

Thag 2.21

Thag 2.21
Uttara (2nd)
Uttarattheragāthā

I've fully understood the aggregates; I've eradicated craving; I've developed the factors of awakening, I've attained the ending of defilements.

Having fully understood the aggregates, having plucked out the weaver of the web, having developed the factors of awakening, being undefiled, I will be fully extinguished.

Thag 2.22

Thag 2.22
Bhaddaji
Bhaddajittheragāthā

There was a king named Panāda who had a sacrificial post all golden. Its height was sixteen times its width, and the top was a thousand-fold.

It had a thousand panels and a hundred ball-caps, all adorned with banners, and made of gold. There danced the centaurs, numbering seven times six thousand.

Thag 2.23

Thag 2.23
Sobhita
Sobhitattheragāthā

As a monk, mindful and wise, empowered and full of energy, I recollected five hundred eons in a single night.

Developing the four mindfulness meditations, the seven factors of awakening, and the eightfold path, I recollected five hundred eons in a single night.

Thag 2.24

Thag 2.24
Valliya (3rd)
Valliyattheragāthā

The duty of one whose energy is strong; the duty of one who longs to wake up: that I'll do, I won't fail—see my energy and vigor!

Teach me the path, the direct route that culminates in freedom from death. I'll know it with wisdom, as the Ganges knows the ocean.

Thag 2.25

Thag 2.25
Vītasoka
Vītasokattheragāthā

The barber approached to shave my head. I picked up a mirror and examined my body.

My body appeared hollow; I once was blind, but the darkness disappeared. My fancy hairdo has been cut off: now there’ll be no more future lives.

Thag 2.26

Thag 2.26
Puṇṇamāsa (2nd)
Puṇṇamāsattheragāthā

I gave up the five hindrances for the sake of finding sanctuary from the yoke. I took Dhamma as a mirror for knowing and seeing myself.

I examined this body, all of it, inside and out. Internally and externally my body appeared hollow.

Thag 2.27

Thag 2.27
Nandaka (1st)
Nandakattheragāthā

Though a fine thoroughbred may stumble, it soon stands firm again. It gains even more urgency, and draws its load undeterred.

Even so is one accomplished in vision, a disciple of the Buddha. Remember me as a thoroughbred, the Buddha’s rightful son.

Thag 2.28

Thag 2.28
Bharata
Bharatattheragāthā

Come, Nandaka, let’s go to visit our preceptor. We’ll roar our lion’s roar before the best of Buddhas.

The sage gave us the going forth out of compassion, so we could realize the ending of all fetters—now we have reached that goal.

Thag 2.29

Thag 2.29
Bhāradvāja
Bhāradvājattheragāthā

This is how the wise roar: like lions in mountain caves, heroes, triumphant in battle, having vanquished Māra and his mount.

I've served the teacher; I've honored the Dhamma and the Saṅgha; I'm happy and joyful, because I've seen my son free of defilements.

Thag 2.30

Thag 2.30
Kaṇhadinna
Kaṇhadinnattheragāthā

I regularly sat close by true persons and learnt the teaching. What I learned, I practiced, the direct route that culminates in freedom from death.

I’ve slain the desire to be reborn, it won’t be found in me again. It was not, and it won’t be in me, and it isn’t found in me now.

Thag 2.31

Thag 2.31
Migasira
Migasirattheragāthā

When I had gone forth in the teaching of the Buddha, while letting go, I rose up; escaping the sensual realm.

Then, as the supreme one looked on, my mind was freed. My freedom is unshakable with the ending of all fetters.

Thag 2.32

Thag 2.32
Sivaka
Sivakattheragāthā

Houses are impermanent—on and on, life after life. I’ve been searching for the house-builder—painful is birth again and again.

I’ve seen you, house-builder! You won’t build a house again. Your rafters are all broken, your ridgepole is shattered. My mind is released from limits: in this very life it will dissipate.

Thag 2.33

Thag 2.33
Upavāna
Upavāṇattheragāthā

The perfected one, the Holy One in the world, the sage is afflicted by winds. If there’s hot water, give it to the sage, brahmin.

I wish to bring it to the one who is esteemed by the estimable, honored by the honorable, and venerated by the venerable.

Thag 2.34

Thag 2.34
Isidinna
Isidinnattheragāthā

I’ve seen lay disciples who have memorized discourses, saying, “Sensual pleasures are impermanent”. But they’re obsessed with jeweled earrings, concerned for their partners and children.

To be honest, they don’t know Dhamma, even though they say “Sensual pleasures are impermanent”. They don’t have the power to cut their lust, so they cling to children, wives, and wealth.

Thag 2.35

Thag 2.35
Sambulakaccāna
Sambulakaccānattheragāthā

The sky rains, the sky thunders down, I’m staying alone in a frightful hole. But while I’m staying alone in that frightful hole, I’ve no fear, no dread, no goosebumps.

This is my normal state while staying alone in a frightful hole: I’ve no fear, no dread, no goosebumps.

Thag 2.36

Thag 2.36
Nitaka
Nitakattheragāthā

Whose mind is like a rock, steady, never trembling—free of desire for desirable things, not getting annoyed when things are annoying? From where will suffering strike one whose mind is developed like this?

My mind is like a rock, steady, never trembling—free of desire for desirable things, not getting annoyed when things are annoying. From where will suffering strike me whose mind is developed like this?

Thag 2.37

Thag 2.37
Soṇapoṭiriya
Soṇapoṭiriyattheragāthā

Night, with her garland of stars, is not only for sleeping. For those who know, this night is really for waking.

Were I to fall from the back of an elephant, trampled by the tuskers that follow, better for me to die in battle, than to live on in defeat.

Thag 2.38

Thag 2.38
Nisabha
Nisabhattheragāthā

One who’s given up the five sensual titillations, so pleasing and delightful, and who’s left the home life out of faith—let them make an end to suffering!

I don’t long for death; I don’t long for life; I await my time, aware and mindful.

Thag 2.39

Thag 2.39
Usabha (2nd)
Usabhattheragāthā

Arranging a robe over my shoulder, the color of young mango sprouts, I entered the village for alms sitting on an elephant’s neck!

But when I dismounted from the elephant, I was struck with a sense of urgency. I burned with shame, but then I found peace, and attained the ending of defilements.

Thag 2.40

Thag 2.40
Kappaṭakura
Kappaṭakurattheragāthā

This fellow, “Rag-rice”, he sure is a rag! Into the vase of freedom from death, polished and overflowing, sufficient teaching has been poured; the path to build up absorptions has been laid out.

Don’t nod off, Rag—I’ll smack your ear! Nodding off in the middle of the Saṅgha? You know no bounds.

Thag 2.41

Thag 2.41
Kassapa the Prince
Kumārakassapattheragāthā

Oh, the Buddhas! Oh, the Dhammas! Oh, the accomplishments of the Teacher! Here a disciple may realize such a teaching for themselves.

Through countless eons they obtained individual identities. This is their last, their very final body in the transmigration through births and deaths; now there are no more future lives.

Thag 2.42

Thag 2.42
Dhammapāla
Dhammapālattheragāthā

The young monk who is devoted to the teaching of the Buddha, wakeful while others sleep —his life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.

Thag 2.43

Thag 2.43
Brahmāli
Brahmālittheragāthā

Whose faculties have become serene, like horses tamed by a charioteer? With conceit and defilements given up, who is such as envied by even the gods?

My faculties have become serene, like horses tamed by a charioteer. With conceit and defilements given up, I am such as envied by even the gods.

Thag 2.44

Thag 2.44
Mogharājā
Mogharājattheragāthā

“Your skin is nasty but your heart is good; Mogharājā, you’re always immersed in samādhi. But in the nights of winter, so dark and cold, how will you get by, monk?”

“I’ve heard that all the Magadhans have an abundance of grain. I’ll make my bed under a thatched roof, just like those who live in comfort.”

Thag 2.45

Thag 2.45
Visākhapañcālaputta
Visākhapañcālaputtattheragāthā

One should not suspend others from the Saṅgha, nor raise objections against them; and neither disparage nor raise one's voice against one who has crossed to the further shore. One should not praise oneself among the assemblies, not restless, measured in speech, and true to your vows.

For one who sees the meaning so very subtle and fine, who is skilled in thought and humble in manner, who has cultivated mature ethics—it's not hard to gain extinguishment.

Thag 2.46

Thag 2.46
Cūḷaka
Cūḷakattheragāthā

The peacocks cry out with their fair crests and tails, their lovely blue necks and fair faces, their beautiful song and their call. This broad earth is lush with grass and dew, and the sky is full of beautiful clouds.

One practicing absorption is happy in mind, and their appearance is uplifting; going forth in the teaching of the Buddha is easy for a good person. You should realize that supreme, unchanging state, so very pure, subtle, and hard to see.

Thag 2.47

Thag 2.47
Anūpama
Anūpamattheragāthā

The conceited mind, addicted to pleasure, impales itself on its own stake. It always goes where there's a stake, a chopping board.

I declare you the demon mind! I declare you the insidious mind! You've found the teacher so hard to find—don't lead me away from the goal.

Thag 2.48

Thag 2.48
Vajjita
Vajjitattheragāthā

Transmigrating for such a long time, I’ve proceeded through various states of rebirth, not seeing the noble truths, a blind, unenlightened person.

But when I became heedful, transmigrations were mown down. All states of rebirth are cut off; now there are no more future lives.

Thag 2.49

Thag 2.49
Sandhita
Sandhitattheragāthā

Beneath the Bodhi Tree, bright green and growing, being mindful, my perception became one with the Buddha.

It’s been thirty one eons since I gained that perception; and it’s due to that perception that I’ve attained the ending of defilements.

Thag 3.1

Thag 3.1
Aṅgaṇikabhāradvāja
Aṅgaṇikabhāradvājattheragāthā

Seeking purity the wrong way, I served the sacred fire in a grove. Not knowing the path to purity, I mortified my flesh in search of immortality.

I've gained this happiness by means of happiness: see the excellence of the teaching! I've attained the three knowledges and fulfilled the Buddha's instructions.

In the past I was related to Brahmā, but now I really am a brahmin! I am master of the three knowledges, I'm a bathed initiate, I'm a scholar and a knowledge master.

Thag 3.2

Thag 3.2
Paccaya
Paccayattheragāthā

I went forth five days ago, a trainee, my heart’s desire unfulfilled. I entered my dwelling and resolved in my heart:

I won’t eat; I won’t drink; I won’t leave my dwelling; nor will I lie down on my side—not until the dart of craving is plucked.

See my energy and vigor as I meditate like this! I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 3.3

Thag 3.3
Bākula
Bākulattheragāthā

Whoever wishes to do afterwards what they should have done before has lost the causes for happiness, and afterwards they’re tormented by regrets.

You should only say what you would do; you shouldn’t say what you wouldn’t do. The wise will recognize one who talks without doing.

Oh! Extinguishment is so very blissful, as taught by the fully awakened Buddha: sorrowless, stainless, secure, where suffering all ceases.

Thag 3.4

Thag 3.4
Dhaniya
Dhaniyattheragāthā

If you wish to live in happiness, longing for the ascetic life, don't look down on the Saṅgha's robes, or its food and drinks.

If you wish to live in happiness, longing for the ascetic life, stay in the Saṅgha's lodgings like a snake making use of a mouse's hole.

If you wish to live in happiness, longing for the ascetic life, develop this one quality: be content with whatever is offered.

Thag 3.5

Thag 3.5
Mātaṅgaputta
Mātaṅgaputtattheragāthā

“It’s too cold, too hot, too late,” they say. When the young neglect their work like this, opportunities pass them by.

But one who considers heat and cold as nothing more than blades of grass—he does his duties as a man, and his happiness never fails.

With my chest I’ll thrust aside the grasses, vines, and creepers, and foster seclusion.

Thag 3.6

Thag 3.6
Khujjasobhita
Khujjasobhitattheragāthā

“One of those monks who live in Pāṭaliputta—such brilliant speakers, and very learned—
stands at the door: the old man, Khujjasobhita.

One of those monks who live in Pāṭaliputta—such brilliant speakers, and very learned—
stands at the door: an old man, trembling in the wind.”

“By war well fought, by sacrifice well made, by victory in battle; by leading the spiritual life: that’s how one prospers in happiness.”

Thag 3.7

Thag 3.7
Vāraṇa
Vāraṇattheragāthā

Anyone among men who harms other creatures: that person will fall both from this world and the next.

But someone with a mind of love, compassionate for all creatures: a person like that creates much merit.

One should train in following good advice, in attending closely to ascetics, in sitting alone in hidden places, and in calming the mind.

Thag 3.8

Thag 3.8
Vassika
Vassikattheragāthā

I was the only one in my family who had faith and wisdom. It’s good for my relatives that I’m firm in principle, and ethical.

I corrected my family out of compassion, telling them off out of love for my family and relatives. They performed a service for the monks

and then they passed away, finding happiness in the heaven of the Thirty-three. There, my brothers and mother enjoy all the pleasures they desire.

Thag 3.9

Thag 3.9
Yasoja
Yasojattheragāthā

“With knobbly knees, thin and veiny, eating and drinking but little—this person’s spirit is undaunted.”

“Pestered by flies and mosquitoes in the wilds, the formidable forest, one should mindfully endure, like an elephant at the head of the battle.

A monk alone is like the supreme Brahmā; a pair of monks are like gods; three are like a village; and more than that is a rabble.”

Thag 3.10

Thag 3.10
Sāṭimattiya
Sāṭimattiyattheragāthā

In the past you had faith, today you have none. What’s yours is yours alone—I’ve done nothing wrong.

Faith is impermanent, fickle: or so I have seen. Passions wax and wane: why would a sage waste away on that account?

The meal of a sage is cooked bit by bit in this family or that. I’ll walk for alms, for my legs are strong.

Thag 3.11

Thag 3.11
Upāli
Upālittheragāthā

One newly gone forth, who has left their home out of faith, should mix with spiritual friends, who are tireless and pure of livelihood.

One newly gone forth, who has left their home out of faith, a mendicant staying in the Saṅgha, being wise, would train in monastic discipline.

One newly gone forth, who has left their home out of faith, skilled in what is appropriate and what is not, would wander undistracted.

Thag 3.12

Thag 3.12
Uttarapāla
Uttarapālattheragāthā

I was, indeed, an astute scholar, competent to think on the meaning. The five kinds of sensual stimulation in the world, so delusory, were my downfall.

Leaping into Māra's domain, I was struck by a powerful dart. But I was able to free myself from the trap laid by the King of Death.

I have given up all sensual pleasures; all rebirths are shattered; transmigration through births is finished; now there are no more future lives.

Thag 3.13

Thag 3.13
Abhibhūta
Abhibhūtattheragāthā

Listen up, all my relatives, those who have gathered here: I'll teach you Dhamma! Painful is birth again and again.

Rouse yourselves, try harder! Devote yourselves to the instructions of the Buddha! Crush the army of death, as an elephant a hut of reeds.

Whoever shall meditate diligently in this teaching and training, giving up transmigration, will make an end to suffering.

Thag 3.14

Thag 3.14
Gotama (2nd)
Gotamattheragāthā

Transmigrating, I went to hell, and to the ghost realm time and again. Many times I dwelt long in the animal realm, so full of pain.

I was also reborn as a human, and from time to time I went to heaven. I've stayed in realms of form and formlessness, among the neither-percipient-nor-non-percipient, and the non-percipient.

I know well these created states are worthless— conditioned, unstable, always in motion. When I understood that this is created in myself, mindful, I found peace.

Thag 3.15

Thag 3.15
Hārita (2nd)
Hāritattheragāthā

Whoever wishes to do afterwards what they should have done before has lost the causes for happiness, and afterwards they're tormented by regrets.

You should only say what you would do; you shouldn't say what you wouldn't do. The wise will recognize one who talks without doing.

Oh! Extinguishment is so very blissful, as taught by the fully awakened Buddha: sorrowless, stainless, secure, where suffering all ceases.

Thag 3.16

Thag 3.16
Vimala (2nd)
Vimalattheragāthā

Shunning bad friends, associate with the best of people. Stick to the advice he gave you, aspiring to unshakable happiness.

If you’re lost in the middle of a great sea, and you clamber up on a little log, you’ll sink. So too, a person who lives well sinks by relying on a lazy person. Hence you should avoid such a lazy person who lacks energy.

Dwell with the noble ones who are secluded and determined and always energetic; the astute who practice absorption.

Thag 4.1

Thag 4.1
Nāgasamāla
Nāgasamālattheragāthā

Adorned with jewelry and all dressed up, with garlands, and sandalwood makeup piled on, along the main street is a lady—a dancer dancing as the music plays.

I entered for alms, and while walking along I glanced at her, adorned with jewelry and all dressed up, like a snare of death laid down.

Then the realization came upon me—the danger became clear, and I grew firmly disillusioned.

Then my mind was freed—see the excellence of the teaching! I've attained the three knowledges and fulfilled the Buddha's instructions.

Thag 4.2

Thag 4.2
Bhagu
Bhaguttheragāthā

Overwhelmed by drowsiness, I left my dwelling. Stepping up to the path for walking meditation, I fell to the ground right there.

I rubbed my limbs, and again I stepped up on the path for walking meditation. I walked meditation up and down the path, serene inside myself.

Then the realization came upon me—the danger became clear, and I grew firmly disillusioned.

Then my mind was freed—see the excellence of the teaching! I've attained the three knowledges, and fulfilled the Buddha's instructions.

Thag 4.3

Thag 4.3
Sabhiya
Sabhiyattheragāthā

Others don’t understand that we need restraint in this. But those who do understand this, being clever, settle their conflicts.

And when those who don’t understand behave as though they were immortal, those who understand the Dhamma are like the healthy among the sick.

Any lax act, any corrupt observance, or suspicious spiritual life, is not very fruitful.

Whoever has no respect for their spiritual companions is as far from true Dhamma as the sky from the earth.

Thag 4.4

Thag 4.4
Nandaka (2nd)
Nandakattheragāthā

Damn you mortal frame, you stink! You're on Māra's side, you ooze! O body, you have nine streams that are flowing all the time.

Don't think much of mortal frames; don't disparage the Realized Ones. They're not even aroused by heaven, let alone by humans.

But those who are stupid fools, with bad advisors, shrouded in delusion, that kind of person is aroused by bodies, when Māra has laid down the snare.

Those in whom greed, hate, and ignorance have faded away; such people are not aroused by bodies, they've cut the strings, they're no longer bound.

Thag 4.5

Thag 4.5
Jambuka
Jambukattheragāthā

For fifty-five years I wore dust and dirt. Eating one meal a month, I tore out my hair and beard.

I stood on one foot; I rejected seats; I ate dried-out dung; I didn’t accept food set aside for me.

I did many deeds of this kind, which lead to a bad destination. Swept away by a great flood, I went to the Buddha for refuge.

See the going for refuge! See the excellence of the teaching! I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 4.6

Thag 4.6
Senaka
Senakattheragāthā

It was so welcome for me during the Gayā spring festival to see the Awakened One teaching the supreme Dhamma.

He was glorious, the teacher of a community, a leader who had realized the highest. In all the world with its gods, he was the victor of unequaled vision.

A great giant, a great hero, a great light free of defilement. With the utter ending of all defilements, the teacher fears nothing from any quarter.

For a long time, sadly, I was corrupted, fettered by the bond of wrong view. That Blessed One, Senaka, released me from all ties.

Thag 4.7

Thag 4.7
Sambhūta
Sambhūtattheragāthā

Hurrying when it’s time to dawdle; dawdling when it’s time to hurry; being so disorganized a fool falls into suffering.

Their good fortune wastes away like the moon in the waning fortnight. They become disgraced and alienated from their friends.

Dawdling when it’s time to dawdle; hurrying when it’s time to hurry; being so well organized, an astute person comes into happiness.

Their good fortune flourishes like the moon in the waxing fortnight. They become famous and respected, not alienated from their friends.

Thag 4.8

Thag 4.8
Rāhula
Rāhulattheragāthā

I am known as “Fortunate Rāhula”, because I’m accomplished in both ways: I am the son of the Buddha, whose eye sees clearly in all things.

Since my defilements have ended, since there are no more future lives—I’m perfected, worthy of offerings, master of the three knowledges, seer of freedom from death.

Blinded by sensual pleasures, trapped in a net, they are smothered over by craving; bound by the kinsman of the negligent, like a fish caught in a funnel-net trap.

Having thrown off those sensual pleasures, having cut Māra’s bond, and having plucked out craving, root and all: I’m cooled, extinguished.

Thag 4.9

Thag 4.9
Candana
Candanattheragāthā

Covered over with gold, surrounded by all her maids, with my son upon her hip, my wife came to me.

I saw her coming, the mother of my son, adorned with jewelry and all dressed up, like a snare of death laid down.

Then the realization came upon me—the danger became clear, and I was firmly disillusioned.

Then my mind was freed—see the excellence of the teaching! I've attained the three knowledges and fulfilled the Buddha's instructions.

Thag 4.10

Thag 4.10
Dhammika
Dhammikattheragāthā

“Dhamma surely protects one who practices Dhamma; the teaching brings happiness when practiced well. This is the benefit of practicing Dhamma: one doesn’t go to a bad destination.

It’s not the case that Dhamma and what is not Dhamma lead to the same results. What is not Dhamma leads to hell, while Dhamma takes you to a good place.

So you should rouse up enthusiasm for the teachings; such rejoicing is owing to the Holy One, the poised. The disciples of the best of Holy Ones are firm in the teaching; those wise ones are led on, headed to the very best of refuges.”

“The boil has been burst from its root, the net of craving is eradicated. He has ended transmigration, he has nothing, he’s like the full moon on a bright night.”

Thag 4.11

Thag 4.11
Sappaka
Sappakattheragāthā

When the crane with its beautiful white wings, startled by fear of the dark thundercloud, flees, seeking shelter—then the River Ajakaraṇī delights me.

When the crane, so pure and white, startled by fear of the dark thundercloud, seeks a cave to shelter in, but can't see one—then the River Ajakaraṇī delights me.

Who wouldn't be delighted by the rose-apple trees that adorn both banks of the river, there, behind my cave?

Rid of snakes, that death-mad swarm, the lazy frogs croak: "Today isn't the time to stray from mountain streams; Ajakaraṇī is safe, pleasant, and delightful."

Thag 4.12

Thag 4.12
Mudita
Muditattheragāthā

I went forth to save my life. But I embraced faith after receiving full ordination. I strove, strong in effort:

gladly, let this body be broken! Let this scrap of meat disintegrate! Let both my legs fall off at the knees!

I won’t eat, I won’t drink, I won’t leave my dwelling, nor will I lie down on my side, until the dart of craving is plucked.

As I meditate like this, see my energy and vigor! I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 5.1

Thag 5.1
Rājadatta
Rājadattattheragāthā

I, a monk, went to a charnel ground and saw a woman’s body abandoned there, discarded in a cemetery, full of worms that devoured.

Some men were disgusted, seeing her dead and rotten; but sexual desire arose in me, I was as if blind to her oozing body.

Quicker than the cooking of rice I left that place! Mindful and aware, I retired to a discreet place.

Then the realization came upon me—the danger became clear, and I was firmly disillusioned.

Then my mind was freed—see the excellence of the teaching! I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 5.2

Thag 5.2
Subhūta
Subhūtattheragāthā

When a person, wishing for a certain outcome, applies themselves where they ought not; not achieving what they worked for, they say: “That’s a sign of my bad luck.”

When a misfortune is extracted and beaten, to surrender it in part would be like losing at dice; but to surrender it all you’d have to be blind, not seeing the even and the uneven.

You should only say what you would do; you shouldn’t say what you wouldn’t do. The wise will recognize one who talks without doing.

Just like a glorious flower that’s colorful but lacks fragrance; well-spoken speech is fruitless for one who does not act on it.

Just like a glorious flower that's both colorful and fragrant, well-spoken speech is fruitful for one who acts on it.

Thag 5.3

Thag 5.3
Girimānanda
Girimānandattheragāthā

The sky-god rains like a sweet song; my little hut is roofed and pleasant, sheltered from the wind; I meditate there, peaceful: so rain, sky-god, if you wish.

The sky-god rains like a sweet song; my little hut is roofed and pleasant, sheltered from the wind; I meditate there, my mind at peace: so rain, sky-god, if you wish.

The sky-god rains like a sweet song; my little hut is roofed and pleasant, sheltered from the wind; I meditate there, free of greed: so rain, sky-god, if you wish.

The sky-god rains like a sweet song; my little hut is roofed and pleasant, sheltered from the wind; I meditate there, free of hate: so rain, sky-god, if you wish.

The sky-god rains like a sweet song; my little hut is roofed and pleasant, sheltered from the wind; I meditate there, free of delusion: so rain, sky-god, if you wish.

Thag 5.4

Thag 5.4
Sumana (1st)
Sumanattheragāthā

My mentor helped me to learn, hoping I would practice those teachings. Aspiring to freedom from death, I've done what had to be done.

I've realized the Dhamma, witnessing it for myself, not based on hearsay. With purified knowledge, free of doubt, I declare it in your presence.

I know my past lives, my clairvoyance is purified, I've realized my own true goal, and fulfilled the Buddha's instructions.

Being diligent in the training, I learned your teachings well. All my defilements are ended; now there'll be no more future lives.

You advised me in noble observances; compassionate, you helped teach me. Your instruction was not in vain—I, your pupil, am fully trained.

Thag 5.5

Thag 5.5
Vaḍḍha
Vaḍḍhattheragāthā

Oh so well was the goad shown to me by my mother, on hearing whose words, advised by my mother, energetic and resolute, I realized supreme awakening.

I'm perfected, worthy of offerings, master of the three knowledges, seer of freedom from death. I've conquered the army of Namuci, and live without defilements.

Those defilements that were found in me, internally and externally, are all cut off without remainder, and will not arise again.

My self-assured sister said this to me: 'Now neither you nor I have any entanglements.'

Suffering is at an end; this bag of bones is my last in the transmigration through births and deaths; now there are no more future lives."

Thag 5.6

Thag 5.6
Nadīkassapa
Nadīkassapattheragāthā

It was truly for my benefit that the Buddha went to the river Nerañjara. When I heard his teaching, I shunned wrong view.

I used to perform a diverse spectrum of sacrifices; I served the sacred flame, imagining, “This is purity.” I was a blind, ordinary person.

Caught in the thicket of wrong view, deluded by misapprehension. Thinking impurity was purity, I was blind and ignorant.

I’ve abandoned wrong view; all rebirths are shattered. I serve the truly worthy flame: I bow to the Realized One.

I’ve given up all delusion; craving for continued existence is shattered; transmigration through births is finished; now there are no more future lives.

Thag 5.7

Thag 5.7
Gayākassapa
Gayākassapattheragāthā

Three times a day—morning, midday, and evening—I plunged into the water at Gayā for the Gayā spring festival.

“Any bad things I’ve done in previous lives, I’ll now wash away right here”—such was the view I used to hold.

Having heard the fine words, a passage meaningful and principled, I rationally reflected on the true, essential goal.

I’ve washed away all bad things; I’m stainless, clean, pristine; the pure heir of the pure one, a true-born son of the Buddha.

When I plunged into the eightfold stream, all bad things were washed away. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Thag 5.8

Thag 5.8
Vakkali
Vakkalittheragāthā

“Struck by a wind ailment while dwelling in a forest grove, you’ve entered a tough place for gathering alms—how will you get by, monk?”

“Pervading this bag of bones with abundant rapture and happiness, putting up with what’s tough, I’ll dwell in the forest.

Developing mindfulness meditation, the faculties and the powers, developing the factors of awakening, I’ll dwell in the forest.

Having seen those who are energetic, resolute, always staunchly vigorous, harmonious and united, I’ll dwell in the forest.

Recollecting the Buddha—the best, the tamed, the serene—tireless all day and night I’ll dwell in the forest.”

Thag 5.9

Thag 5.9
Vijitasena
Vijitasenattheragāthā

I'll cage you, mind, like an elephant in a stockade. Born of the flesh, that net of the senses, I won't urge you to do bad.

Caged, you won't go anywhere, like an elephant who can't find an open gate. Demon-mind, you won't wander again and again, bullying, in love with wickedness.

Just as a strong trainer with a hook takes a wild, newly captured elephant and wins it over against its will, so I'll win you over.

Just as a fine charioteer, skilled in the taming of fine horses, tames a thoroughbred, so I'll tame you, firmly established in the five powers.

I'll bind you with mindfulness; devout, I shall tame you; kept in check by harnessed energy, mind, you won't go far from here.

Thag 5.10

Thag 5.10
Yasadatta
Yasadattattheragāthā

With fault-finding mind, the dullard listens to the victor’s instruction. They’re as far from the true teaching as the earth is from the sky.

With fault-finding mind, the dullard listens to the victor’s instruction. They fall away from the true teaching, like the moon in the waning fortnight.

With fault-finding mind, the dullard listens to the victor’s instruction. They wither away in the true teaching, like a fish in a little puddle.

With fault-finding mind, the dullard listens to the victor’s instruction. They don’t thrive in the true teaching, like a rotten seed in a field.

But one with contented mind who listens to the victor’s instruction—having wiped out all defilements; having witnessed the unshakable; having arrived at ultimate peace—the undefiled become fully extinguished.”

Thag 5.11

Thag 5.11
Soṇa of the Sharp Ears
Soṇakuṭikaṇṇattheragāthā

I’ve received ordination; I am liberated, without defilements; I’ve seen the Blessed One myself, and even stayed together with him.

The Blessed One, the teacher, spent much of the night in the open; then he, who is so skilled in meditation, entered his dwelling.

Spreading his outer robe, Gotama made his bed, like a lion in a rocky cave, with fear and dread given up.

Then, with lovely enunciation, Soṇa, a disciple of the Buddha, recited the true teaching before the best of Buddhas.

When he has completely understood the five aggregates, developed the direct route, and arrived at ultimate peace, undefiled, he’ll be fully extinguished.

Thag 5.12

Thag 5.12
Kosiya
Kosiyattheragāthā

Whatever wise one, understanding their teacher’s words, stays with them, their fondness growing; that astute person is indeed devoted—knowing the teachings, they’re distinguished.

When extreme stresses arise, one who does not tremble, but reflects instead, that astute person is indeed strong—knowing the teachings, they’re distinguished.

Steady as the ocean, imperturbable, their wisdom is deep, they see the subtle meaning; that astute person is indeed immovable—knowing the teachings, they’re distinguished.

They’re very learned, and have memorized the teaching, living in line with the teachings —that astute person is indeed such—knowing the teachings, they’re distinguished.

They know the meaning of what is said, and act accordingly; that astute person is indeed a master of meaning—knowing the teachings, they’re distinguished.

Thag 6.1

Thag 6.1
Uruveḷakassapa
Uruveḷakassapattheragāthā

Seeing the demonstrations of the renowned Gotama was not enough for me to bow to him —I was blinded by jealousy and conceit.

Knowing my thoughts, the trainer of men scolded me. I was struck with a sense of urgency, so astonishing and hair-raising!

Rejecting the petty powers I had before as a matted-hair ascetic, I then went forth in the victor's instruction.

I used to be content with sacrifice, the realm of sensual pleasures was my priority. But later I eradicated desire, and hatred and also delusion.

I know my past lives; my clairvoyance is clarified; I have psychic powers, and know the minds of others; I have attained clairaudience.

I've attained the goal for the sake of which I went forth from the lay life to homelessness —the ending of all fetters.

Thag 6.2

Thag 6.2
Tekicchakāri
Tekicchakārittheragāthā

“The rice has been harvested and gathered on the threshing-floor—but I don’t get any almsfood! How will I get by?”

“In faith, recollect the immeasurable Buddha! Your body soaked with rapture, you’ll always be full of joy.

In faith, recollect the immeasurable teaching! Your body soaked with rapture, you’ll always be full of joy.

In faith, recollect the immeasurable Saṅgha! Your body soaked with rapture, you’ll always be full of joy.”

“You stay in the open, though these winter nights are cold. Don’t perish, overcome with cold; enter your dwelling, with latch shut fast.”

“I’ll realize the four immeasurable states, and meditate happily in them. I won’t perish, overcome with cold; I’ll dwell unperturbed.”

Thag 6.3

Thag 6.3
Mahānāga
Mahānāgattheragāthā

Whoever has no respect for their spiritual companions falls away from the true teaching, like a fish in a little puddle.

Whoever has no respect for their spiritual companions doesn't thrive in the true teaching, like a rotten seed in a field.

Whoever has no respect for their spiritual companions is far from quenching, in the teaching of the Dhamma king.

Whoever does have respect for their spiritual companions doesn't fall away from the true teaching, like a fish in plenty of water.

Whoever does have respect for their spiritual companions thrives in the true teaching, like a fine seed in a field.

Whoever does have respect for their spiritual companions is close to quenching in the teaching of the Dhamma king.

Thag 6.4

Thag 6.4
Kulla
Kullattheragāthā

I, Kulla, went to a charnel ground and saw a woman's body abandoned there, discarded in a cemetery, full of worms that devoured.

"See this bag of bones, Kulla—diseased, filthy, rotten, oozing and trickling, a fool's delight."

Taking the teaching as a mirror for realizing knowledge and vision, I examined this body, hollow, inside and out.

As this is, so is that; as that is, so is this. As below, so above; as above, so below.

As by day, so by night; as by night, so by day. As before, so after; as after, so before.

Even the music of a five-piece band can never give such pleasure as when, with unified mind, you rightly discern the Dhamma.

Thag 6.5

Thag 6.5
Māluṅkyaputta (1st)
Mālukyaputtattheragāthā

When a person lives heedlessly, craving grows in them like a camel's foot creeper. They jump from life to life, like a monkey greedy for fruit in a forest grove.

Whoever is beaten by this wretched craving, this attachment to the world, their sorrow grows, like grass in the rain.

But whoever prevails over this wretched craving, so hard to get over in the world, their sorrows fall from them, like a drop from a lotus-leaf.

I say this to you, good people, all those who have gathered here: dig up the root of craving, as you'd dig up the grass in search of roots. Don't let Māra break you again and again, like a stream breaking a reed.

Act on the Buddha's words, don't let the moment pass you by. For if you miss your moment you'll grieve when sent to hell.

Negligence is always dust; dust follows right behind negligence. Through diligence and knowledge, pluck out the dart from yourself.

Thag 6.6

Thag 6.6
Sappadāsa
Sappadāsattheragāthā

In the twenty-five years since I went forth, I have not found peace of mind, even as long as a finger-snap.

Since I couldn't get my mind unified, I was racked by desire for pleasures of the senses. Wailing, with outstretched arms, I left my dwelling.

Shall I … or shall I slit my wrists? What's the point of living? For how on earth can one such as me die after resigning the training?

Then I picked up a razor, I sat on a cot: the razor was ready to slice my vein.

Then the realization came upon me—the danger became clear, and I was firmly disillusioned.

Then my mind was freed—see the excellence of the teaching! I've attained the three knowledges, and fulfilled the Buddha's instructions.

Thag 6.7

Thag 6.7
Kātiyāna
Kātiyānattheragāthā

Get up, Kātiyāna, and sit! Don’t sleep too much, be wakeful. Don’t be lazy and let the kinsman of the negligent, the King of Death, catch you in his trap.

Like a wave in the mighty ocean, rebirth and old age sweep you under. Make a safe island of yourself, for you have no other shelter.

The teacher has mastered this path, which transcends chains, and the fear of birth and old age. Be diligent all the time and dedicate yourself to practice.

Free yourself from your former bonds! Wearing your outer robe, with shaven head, eating almsfood, don’t delight in play or sleep, dedicate yourself to absorption, Kātiyāna.

Meditate and conquer, Kātiyāna, you’re an expert in the path to sanctuary from the yoke. Attaining unexcelled purity, you’ll be quenched, as a flame by water.

A lamp of feeble flame is bent down by the wind, like a creeper; just so, kinsman of Indra, shake off Māra, without grasping. Free of lust for feelings, await your time here, cooled.

Thag 6.8

Thag 6.8
Migajāla
Migajālattheragāthā

It was well-taught by the Clear-eyed One, the Buddha, kinsman of the Sun, who has transcended all fetters, and destroyed all rolling-on.

Emancipating, it leads across, drying up the root of craving, and, having cut off the poisonous root, the slaughterhouse, it leads to quenching.

By breaking the root of unknowing, it smashes the mechanism of deeds, and drops the thunderbolt of knowledge on the taking up of consciousnesses.

It informs us of our feelings, releasing us from grasping, contemplating with understanding all states of existence as a pit of burning coals.

It's very sweet and very deep, holding birth and death at bay; it is the noble eightfold path —the stilling of suffering, bliss.

Knowing deed as deed and result as result; seeing dependently originated phenomena as if they were in a clear light; leading to the great sanctuary and peace, it's excellent at the end.

Thag 6.9

Thag 6.9
Jenta, the High Priest's Son
Purohitaputtajentattheragāthā

I was drunk with the pride of birth and wealth and authority. I wandered about intoxicated with my own gorgeous body.

No-one was my equal or my better—or so I thought. I was such an arrogant fool, stuck up, waving my own flag.

I never paid homage to anyone: not even my mother or father, nor others esteemed as respectable. I was stiff with pride, lacking regard for others.

When I saw the foremost leader, the most excellent of charioteers, shining like the sun, at the fore of the mendicant Saṅgha,

I discarded conceit and vanity, and, with a clear and confident heart, I bowed down with my head to the most excellent of all beings.

The conceit of superiority and the conceit of inferiority have been given up and eradicated. The conceit "I am" is cut off, and every kind of conceit is destroyed.

Thag 6.10

Thag 6.10
Sumana (2nd)
Sumanattheragāthā

I was only seven years old and had just gone forth when I overcame the mighty serpent king with my psychic powers.

I brought water for my mentor from the great lake Anotatta. When he saw me, my teacher declared:

“Sāriputta, see this young boy coming, carrying a water pot, serene inside himself.

His conduct inspires confidence, he is of lovely deportment: he is Anuruddha’s novice, assured in psychic powers.

Made a thoroughbred by a thoroughbred, made good by the good, educated and trained by Anuruddha, who has completed his task.

Having attained ultimate peace and witnessed the unshakable, that novice Sumana has the wish: ‘May no-one find me out!’”

Thag 6.11

Thag 6.11
Nhātakamuni
Nhātakamunittheragāthā

“Struck by a wind ailment while dwelling in a forest grove, you’ve entered a tough place for gathering alms—how will you get by, monk?”

“Pervading this bag of bones with abundant rapture and happiness, putting up with what’s tough, I’ll dwell in the forest.

Developing the seven awakening factors, the faculties and the powers, endowed with subtle absorptions, I’ll dwell without defilements.

Freed from corruptions, my pure mind is unclouded. Frequently reviewing this, I’ll meditate without defilements.

Those defilements that were found in me, internally and externally, are all cut off without remainder, and will not arise again.

The five aggregates are fully understood, they remain, but their root is cut. I have reached the ending of suffering, now there’ll be no more future lives.”

Thag 6.12

Thag 6.12
Brahmadatta
Brahmadattattheragāthā

From where would anger come for one free of anger, tamed, living justly, freed by right knowledge, peaceful and poised?

When you get angry at an angry person you just make things worse for yourself. When you don’t get angry at an angry person you win a battle hard to win.

When you know that the other is angry, you act for the good of both yourself and the other if you’re mindful and stay calm.

People unfamiliar with the teaching consider one who heals both oneself and the other to be a fool.

If anger arises in you, reflect on the simile of the saw; if craving for flavors arises in you, remember the simile of the child’s flesh.

If your mind runs off to sensual pleasures and future lives, quickly curb it with mindfulness, as one would curb a greedy cow eating grain.

Thag 6.13

Thag 6.13
Sirimaṇḍa
Sirimaṇḍattheragāthā

The rain saturates things that are covered up; it doesn't saturate things that are open. Therefore you should open up a covered thing, so the rain will not saturate it.

The world is beaten down by death and surrounded by old age. The dart of craving has struck it down, and it's always fuming with desire.

The world is beaten down by death, caged by old age, beaten constantly without respite, like a thief being flogged.

Three things are coming, like a wall of flame: death, disease, and old age. No power can stand before them, and no speed's enough to flee.

Don't waste your day, a little or a lot. Every night that passes shortens your life by that much.

Walking or standing, sitting or lying down: your final night draws near; you have no time to be careless.

Thag 6.14

Thag 6.14
Sabbakāmi
Sabbakāmittheragāthā

This two-legged body is dirty and stinking, full of different carcasses, and oozing all over the place—but still it is cherished!

Like a lurking deer by a trick, like a fish by a hook, like a monkey by tar—they trap an ordinary person.

Sights, sounds, tastes, smells, and touches so delightful: these five kinds of sensual stimulation are seen in a woman's body.

Those ordinary people, their minds full of lust, who pursue those women: they swell the horrors of the charnel ground, piling up future lives.

One who, being mindful, avoids them like a snake's head with their foot, gets over clinging to the world.

Seeing the danger in sensual pleasures, seeing renunciation as sanctuary, I've escaped all sensual pleasures, and attained the ending of defilements.

Thag 7.1

Thag 7.1
Sundarasamudda
Sundarasamuddattheragāthā

Adorned with jewelry and all dressed up, with her garland and her makeup on, and her feet so brightly rouged: the courtesan was wearing sandals.

Stepping off her sandals in front of me, her palms joined in greeting, smiling, she spoke to me so softly and so sweet:

“You’re too young to go forth—come, stay in my teaching! Enjoy human sensual pleasures, I’ll give you riches. I promise this is the truth—I swear it by the Sacred Flame.

And when we’ve grown old together, both of us leaning on staffs, we shall both go forth, and hold a perfect hand on both counts.”

I saw the courtesan seducing me, her palms joined in greeting, adorned with jewelry and all dressed up, like a snare of death laid down.

Then the realization came upon me—the danger became clear and I grew firmly disillusioned.

Then my mind was freed—see the excellence of the Dhamma! I’ve attained the three knowledges, and fulfilled the Buddha’s instructions.

Thag 7.2

Thag 7.2
Lakuṇṭaka Bhaddiya
Lakuṇḍakabhaddiyattheragāthā

Bhaddiya has plucked out craving, root and all, and in a jungle thicket on the far side of the Wild Mango Monastery, he practices absorption; he is truly well-favoured.

Some delight in clay drums, in arched harps, and in cymbals. But here, at the foot of a tree, I delight in the Buddha's teaching.

If the Buddha were to grant me one wish, and I were to get what I wished for, I'd choose for the whole world constant mindfulness of the body.

Those who've judged me on appearance, and those swayed by my voice, are full of desire and greed; they don't know me.

Not knowing what's inside, nor seeing what's outside, the fool shut in on every side, gets carried away by a voice.

Not knowing what's inside, but seeing what's outside, seeing the fruit outside, they're also carried away by a voice.

Understanding what's inside, and seeing what's outside, of unobstructed vision, they don't get carried away by a voice.

Thag 7.3

Thag 7.3
Bhadda
Bhaddattheragāthā

I was an only child, loved by my mother and father. They had me by practicing many prayers and observances.

Out of compassion for me wishing me well and wanting the best for me, my mother and father took me to see the Buddha.

“We had this son with difficulty; he is delicate and dainty. We offer him to you, Lord, to attend upon the victor.”

The teacher, having accepted me, declared to Ānanda: “Quickly give him the going-forth —this one will be a thoroughbred!”

After he, the teacher, had sent me forth, the victor entered his dwelling. Before the sun set my mind was freed.

The teacher didn’t neglect me; when he came out from seclusion, he said: “Come Bhadda!” That was my ordination.

At seven years old I received ordination. I’ve attained the three knowledges; oh, the excellence of the teaching!

Thag 7.4

Thag 7.4
Sopāka (2nd)
Sopākattheragāthā

I saw the supreme person walking mindfully in the shade of the terrace, so I approached, and bowed to the supreme among men.

Arranging my robe over one shoulder and clasping my hands together, I walked alongside that stainless one, supreme among all beings.

The wise one, expert in questions, questioned me. Brave and fearless, I answered the teacher.

When all his questions were answered, the Realized One congratulated me. Looking around the mendicant Saṅgha, he said the following:

“It is a blessing for the people of Aṅga and Magadha that this person enjoys their robe and almsfood, requisites and lodgings, their respect and service—it’s a blessing for them,” he declared.

“Sopāka, from this day on you are invited to come and see me. And Sopāka, let this be your ordination.”

At seven years old I received ordination. I bear my final body—oh, the excellence of the teaching!

Thag 7.5

Thag 7.5
Sarabhaṅga
Sarabhaṅgattheragāthā

I broke the reeds off with my hands, made a hut, and stayed there. That's how I became known as "Reed-breaker".

But now it's not appropriate for me to break reeds with my hands. The training rules have been laid down for us by Gotama the renowned.

Previously, I, Sarabhaṅga, didn't see the disease in its entirety. But now I have seen the disease, as I've practiced what was taught by he who is beyond the gods.

Gotama traveled by that straight road; the same path traveled by Vipassī, by Sikhī, Vessabhū, Kakusandha, Koṇāgamana, and Kassapa.

These seven Buddhas have plunged into the ending, free of craving, without grasping, having become Dhamma, poised. They have taught this Dhamma

out of compassion for living creatures—suffering, origin, path, and cessation, the ending of suffering. In these four noble truths,

the endless suffering of transmigration finally comes to an end. When the body breaks up, and life comes to an end, there are no future lives; I'm everywhere well-freed.

Thag 8.1

Thag 8.1
Mahākaccāyana
Mahākaccāyanattheragāthā

Don’t get involved in lots of work, avoid people, and don’t try to acquire things. If you’re eager and greedy for flavors, you’ll miss the goal that brings such happiness.

They know it really is a bog, this homage and veneration in respectable families. Honor is a subtle dart, hard to extract, and hard for a sinner to give up.

The deeds of a mortal aren’t bad because of what others do. You yourself should not do bad, for mortals have deeds as their kin.

You’re not a bandit because of what someone says, you’re not a sage because of what someone says; but as you know yourself, so the gods will know you.

Others don’t understand that we need restraint in this. But those who do understand this, being clever, settle their conflicts.

A wise person lives on even after loss of wealth; but without gaining wisdom, even a rich person doesn’t really live.

All is heard with the ear, all is seen with the eye; the wise ought not forsake all that is seen and heard.

Though you have eyes, be as if blind; though you have ears, be as if deaf; though you have wisdom, be as if dumb; though you have strength, be as if feeble. And when issues come up lie as still as a corpse.

Thag 8.2

Thag 8.2
Sirimitta
Sirimittattheragāthā

Free of anger and hostility, free of deceit, and rid of slander; that’s how such a mendicant doesn’t grieve after passing away.

Free of anger and hostility, free of deceit, and rid of slander; that’s how a mendicant with sense doors always guarded doesn’t grieve after passing away.

Free of anger and hostility, free of deceit, and rid of slander; that’s how a mendicant of good morals doesn’t grieve after passing away.

Free of anger and hostility, free of deceit, and rid of slander; that’s how a mendicant with good friends doesn’t grieve after passing away.

Free of anger and hostility, free of deceit, and rid of slander; that’s how a mendicant of good wisdom, doesn’t grieve after passing away.

Whoever has faith in the Realized One, unwavering and well grounded; whose ethical conduct is good, praised and loved by the noble ones;

who has confidence in the Saṅgha, and correct view: they’re said to be prosperous; their life is not in vain.

So let the wise devote themselves to faith, ethical behavior, confidence, and insight into the teaching, remembering the instructions of the Buddhas.

Thag 8.3

Thag 8.3
Mahāpanthaka
Mahāpanthakattheragāthā

When I first saw the Teacher who fears nothing from any quarter, I was struck with a sense of urgency, seeing the supreme among men.

Anyone who, having found such a Teacher, would lose them again, is like one who, when approached by Lady Luck, would ward her off with their hands and feet.

Then I left behind my children and wives, my riches and my grain; I had my hair and beard cut off, and went forth to homelessness.

Endowed with the monastic training and livelihood, my sense faculties well-restrained, paying homage to the Buddha, I meditated undefeated.

Then a wish occurred to me, my heart's truest wish: I wouldn't sit down, not even for a moment, until the dart of craving was plucked.

As I meditate like this, see my energy and vigor! I've attained the three knowledges, and fulfilled the Buddha's instructions.

I know my past lives, my clairvoyance is clarified; I'm perfected, worthy of offerings, liberated, free of attachments.

Then, at the end of the night, as the rising of the sun drew near, all craving was dried up, so I sat down cross-legged.

Thag 9.1

Thag 9.1
Bhūta
Bhūtattheragāthā

When an astute person knows, “Old age and death are suffering; yet an ignorant ordinary person is bound to them”, completely understanding suffering, being mindful, practicing absorption: there is no greater pleasure than this.

When clinging, the carrier of suffering, and craving, the carrier of this painful mass of proliferation, are destroyed, and one is mindful, practicing absorption: there is no greater pleasure than this.

When the eightfold way, so full of grace, the supreme path, cleanser of all corruptions, is seen with wisdom; and one is mindful, practicing absorption: there is no greater pleasure than this.

When one develops that peaceful state, sorrowless, stainless, unconditioned, cleanser of all corruptions, cutter of fetters and bonds: there is no greater pleasure than this.

When the thunder-cloud rumbles in the sky, while the rain pours on the path of birds all around, and a monk has gone to a mountain cave, practicing absorption: there is no greater pleasure than this.

When sitting on a riverbank covered in flowers, garlanded with brightly colored forest plants, one is truly happy, practicing absorption: there is no greater pleasure than this.

When it is midnight in a lonely forest, and the lions roar as the sky pours down, and a monk has gone to a mountain cave, practicing absorption: there is no greater pleasure than this.

When one’s own thoughts have been cut off, between two mountains, sheltered inside a cleft, without stress or heartlessness, practicing absorption: there is no greater pleasure than this.

When one is happy, destroyer of stains, heartlessness, and sorrow, free of obstructions, entanglements, and thorns, and with all defilements annihilated, practicing absorption: there is no greater pleasure than this.

Thag 10.1

Thag 10.1
Kāḷudāyī
Kāḷudāyittheragāthā

“The trees are now crimson, venerable sir, they’ve shed their foliage, and are ready to fruit. They’re splendid, as if aflame; great hero, this season is full of flavor.

The blossoming trees are delightful, wafting their scent all around, in all directions. They’ve shed their leaves and wish to fruit, hero, it is time to depart from here.

It is neither too hot nor too cold, venerable sir, it’s a pleasant season for traveling. Let the Sākiyans and Koliyans see you, heading west across the Rohiṇī river.

In hope, the field is plowed; the seed is sown in hope; in hope, merchants travel the seas, carrying rich cargoes. The hope that I stand for: may it succeed!

Again and again, they sow the seed; again and again, the lord god sends rain; again and again, farmers plow the field; again and again, grain is produced for the nation.

Again and again, the beggars wander, again and again, the donors give. Again and again, when the donors have given, again and again, they take their place in heaven.

A hero of vast wisdom purifies seven generations of the family in which they’re born. Sakya, I believe you’re the king of kings, since you fathered the one who is truly called a sage.

The father of the great seer is named Suddhodana; and the Buddha’s mother is named Māyā. Having borne the Bodhisatta in her belly, she rejoices in the heaven of the Thirty-Three.

When she died and passed away from here, she was blessed with heavenly sensual pleasures; enjoying the five kinds of sensual stimulation. Gotamī is surrounded by those hosts of gods.”

“I’m the son of the Buddha, the incomparable Aṅgīrasa, the poised, the bearer of the unbearable. You, Sakya, are my father’s father; Gotama, you are my grandfather in the Dhamma.”

Thag 10.2

Thag 10.2
Ekavihāriya
Ekavihāriyattheragāthā

If no-one else is found in front or behind, it's extremely pleasant to be dwelling alone in a forest grove.

Come now, I'll go alone to the wilderness praised by the Buddha. It's pleasant for a mendicant to be dwelling alone and resolute.

Alone and self-disciplined, I'll quickly enter the delightful forest, which gives joy to meditators, and is frequented by rutting elephants.

In Sītavana, so full of flowers, in a cool mountain cave, I'll bathe my limbs and walk mindfully alone.

When will I dwell alone, without a companion, in the great wood, so delightful, my task complete, free of defilements?

This is what I want to do: may my wish succeed! I'll make it happen myself, for no-one can do another's duty.

Fastening my armor, I'll enter the forest. I won't leave without attaining the end of defilements.

As the cool breeze blows with fragrant scent, I'll split ignorance apart, sitting on the mountain-peak.

In a forest grove covered with blossoms, in a cave so very cool, I take pleasure in the Mountainfold, happy with the happiness of freedom.

I've got all I wished for like the moon on the fifteenth day. With the utter ending of all defilements, now there'll be no more future lives.

Thag 10.3

Thag 10.3
Mahākappina
Mahākappinattheragāthā

If you're prepared for the future, both the good and the bad, then those, whether enemies or well-wishers, who examine you for weakness will see none.

One who has fulfilled, developed, and gradually consolidated mindfulness of breathing as it was taught by the Buddha: they light up the world, like the moon freed from a cloud.

Yes, my mind is clean, limitless and well-developed; it has broken through and been uplifted—it radiates in every direction.

A wise person lives on even after loss of wealth; but without gaining wisdom, even a rich person doesn't really live.

Wisdom questions what is learned; wisdom grows fame and reputation; a person who has wisdom finds happiness even among sufferings.

It's not a teaching just for today; it isn't incredible or amazing. When you're born, you die—what's amazing about that?

For anyone who is born, death always follows after life. Everyone who is born here dies here; such is the nature of living creatures.

The things that are useful for the living are of no use for the dead—not fame, not celebrity, not praise by ascetics and brahmins. For the dead, there is only weeping.

And weeping impairs the eye and the body; complexion, health, and intelligence decline. Your enemies rejoice; but your well-wishers are not happy.

So you should wish that those who stay in your family have intelligence and learning, and do their duty through the power of wisdom, just as you'd cross a full river by boat.

Thag 10.4

Thag 10.4
Cūḷapanthaka
Cūḷapanthakattheragāthā

My progress was slow, I was despised in the past. Even my brother turned me away, saying, “Go home now.”

Turned away at the gate of the Saṅgha’s monastery, I stood there sadly, longing for the dispensation.

Then the Buddha came and touched my head. Taking me by the arm, he brought me into the Saṅgha’s monastery.

The Teacher, out of compassion, gave me a foot-wiping cloth, saying: “Focus your awareness exclusively on this clean cloth.”

After hearing his words, I happily did his bidding. I practiced meditative immersion for the attainment of the highest goal.

I know my past lives, my clairvoyance is clarified; I’ve attained the three knowledges, and fulfilled the Buddha’s instructions.

I, Panthaka, created a thousand images of myself, and sat in the delightful mango grove until the time for the meal offering was announced.

Then the teacher sent to me a messenger to announce the time. When the time was announced, I flew to him through the air.

I paid homage at the teacher’s feet, and sat to one side. When he knew I was seated, the teacher received the offering.

Recipient of gifts from the whole world, receiver of sacrifices, field of merit for humanity, he received the religious donation.

Thag 10.5

Thag 10.5
Kappa
Kappattheragāthā

Filled with different kinds of dirt, a great producer of dung, like a stagnant cesspool, a huge boil, a bad wound,

full of pus and blood, sunk in a toilet-pit, trickling with fluids, this rotting body always oozes.

Bound by sixty tendons, coated with a fleshy coating, clothed in a jacket of skin, this rotting body is worthless.

Held together by a skeleton of bones, and bound by sinews; it assumes postures due to a complex of many things.

We set out in the certainty of death, in the presence of the King of Death; and having discarded the body right here, a person goes where he likes.

Shrouded by ignorance, tied by the four ties, this body is sinking in the flood, caught in the net of the underlying tendencies.

Yoked to the five hindrances, afflicted by thought, stuck to the root of craving, hidden by delusion:

that is how the body goes on, propelled by the mechanism of deeds. But existence ends in perishing; separated, the body perishes.

Those blind, ordinary people who think of this body as theirs, swell the horrors of the charnel ground, taking hold of future lives.

The undefiled who shun this body like a snake smeared with dung, having expelled the root of rebirth, will be fully extinguished.

Thag 10.6

Thag 10.6
Upasena son of Vaṅgantā
Vaṅgantaputtaupasenattheragāthā

In order to go on retreat, a monk should stay in lodgings that are secluded and quiet, frequented by beasts of prey.

Having gathered scraps from rubbish heaps, cemeteries and streets, and making an outer robe from them, one should wear that coarse robe.

Humbling their heart, a mendicant should walk for alms from family to family indiscriminately, with sense doors guarded, well-restrained.

They should be content even with coarse food, not hoping for lots of flavors. The mind that's greedy for flavors doesn't enjoy absorption.

With few wishes, content, a sage should live secluded, mixing with neither householders nor the homeless.

They should present themselves as if stupid or dumb; an astute person would not speak overly long in the midst of the Saṅgha.

They would not insult anyone, and would avoid causing damage. Restrained in the monastic code, they would eat in moderation.

Expert in the arising of thought, they would grasp well the pattern of the mind. They would be devoted to practicing serenity and discernment at the right time.

Though endowed with energy and perseverance, and always devoted to meditation, a wise person would not be too sure of themselves, until they have attained the end of suffering.

For a mendicant who meditates in this way, longing for purification, all their defilements wither away, and they realize quenching.

Thag 10.7

Thag 10.7
Another Gotama
(Apara) Gotamattheragāthā

You should understand your own purpose, and consider the dispensation carefully, as well as what's appropriate for one who has entered the ascetic life.

Good friendship in the community, undertaking plenty of training, eagerness to learn from the teachers—this is appropriate for an ascetic.

Respect for the Buddha, reverence for the Dhamma as it really is, esteem for the Saṅgha—this is appropriate for an ascetic.

Commitment to good conduct and alms-resort, a livelihood that is pure and blameless, and stilling the mind—this is appropriate for an ascetic.

An impressive deportment in things that should be done, and in those better avoided; commitment to the higher mind—this is appropriate for an ascetic.

Wilderness lodgings, remote and quiet, fit for use by a sage—this is appropriate for an ascetic.

Ethics, learning, investigation of teachings in line with the truth, and penetration of the truths—this is appropriate for an ascetic.

Developing the perceptions of impermanence, non-self, and unattractiveness, and dissatisfaction with the whole world—this is appropriate for an ascetic.

Developing the awakening factors, the bases for psychic power, the faculties and powers, and the noble eightfold path—this is appropriate for an ascetic.

A sage should abandon craving, defilements shattered, root and all, they should live liberated—this is appropriate for an ascetic.

Thag 11.1

Thag 11.1
Saṅkicca
Saṅkiccattheragāthā

“What good does it do you to be in the grove, my dear? You’re like a little bird in the rain! The city of Verambhā is nice for you—seclusion is for meditators.”

“Just as the wind in Verambhā scatters the clouds as they pour down, so the city scatters my perception of seclusion.”

“It’s all black and born of an egg—the crow that lives in the charnel ground rouses my mindfulness, based on dispassion for the body.

Not protected by others, nor protecting others: such a monk sleeps at ease, without concern for sensual pleasures.

The water’s clear and the rocks are broad, monkeys and deer are all around; festooned with dewy moss, these rocky crags delight me!

I’ve stayed in the wilderness, in caves and caverns and remote lodgings frequented by beasts of prey.

‘May these beings be killed! May they be slaughtered! May they suffer!’—I’m not aware of having any such ignoble, malicious intentions.

I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

I’ve attained the goal for the sake of which I went forth from the lay life to homelessness—the ending of all fetters.

I don’t long for death; I don’t long for life; I await my time, like a worker waiting for their wages.

I don’t long for death; I don’t long for life; I await my time, aware and mindful.”

Thag 12.1

Thag 12.1
Sīlava
Sīlavattheragāthā

One should train just in ethical conduct, for in this world, when ethical conduct is cultivated and well-trained, it provides all success.

Wishing for three kinds of happiness—praise, prosperity, and to delight in heaven after passing away—the wise would take care of their ethics.

The well-behaved have many friends, because of their self-restraint. But one lacking ethics, of bad conduct, drives away their friends.

A person whose ethics are bad has ill-repute and infamy. A person whose conduct is ethical always has a good reputation, fame, and praise.

Ethical conduct is the starting point and foundation; the mother at the head of all good things: that's why you should purify your ethics.

Ethics provide a boundary and a restraint, an enjoyment for the mind; the ford where all the Buddhas cross over: that's why you should purify your ethics.

Ethics are the matchless power; ethics are the ultimate weapon; ethics are the best ornament; ethics are a marvelous coat of armor.

Ethics are a mighty bridge; ethics are the unsurpassed scent; ethics are the best perfume, that float from place to place.

Ethics are the best provision; ethics are the unsurpassed supply for a journey; ethics are the best vehicle that take you from place to place.

In this life they're criticized; after departing they grieve in a lower realm; a fool is unhappy everywhere, because they are unsteady in ethics.

In this life they're renowned; after departing they're happy in heaven; a wise one is happy everywhere, because they are steady in ethics.

Ethical conduct is best in this life, but one with wisdom is supreme. Someone with both virtue and wisdom is victorious among men and gods.

Thag 12.2

Thag 12.2
Sunīta
Sunītattheragāthā

I was born in a low-class family. We were poor, with little to eat. My job was lowly—I threw out the old flowers.

Shunned by people, I was disregarded and held in contempt. I humbled my heart and paid respects to many people.

Then I saw the Buddha at the fore of the mendicant Saṅgha; the great hero was entering the capital city of Magadhā.

I dropped my flail and approached to pay homage. Out of compassion for me, the supreme man stood still.

When I had paid homage at the Teacher's feet, I stood to one side and asked the supreme being for the going-forth.

Then the Teacher, being sympathetic, and having compassion for the whole world, said to me, "Come, monk!" That was my ordination.

Staying alone in the wilderness, meditating tirelessly, I have completed what the Teacher taught, just as the victor advised me.

In the first watch of the night, I recollected my past lives. In the middle watch of the night, I purified my clairvoyance. In the last watch of the night, I shattered the mass of darkness.

At the end of the night, as the sunrise drew near, Indra and Brahmā came and revered me with joined hands.

"Homage to you, O thoroughbred! Homage to you, supreme among men! Since your defilements are ended, you, sir, are worthy of a religious donation."

When he saw me honored by the assembly of gods, the teacher smiled and said the following:

"By fervor and spiritual practice, by restraint and by self-control: that's how to become a brahmin, this is the supreme brahmin."

Thag 13.1

Thag 13.1
Soṇakoḷivisa
Soṇakoḷivisattheragāthā

He who was special in the kingdom, the footman to the king of Aṅga, today is special in the Dhamma—Soṇa has gone beyond suffering.

Five to cut, five to drop, and five more to develop. When a mendicant slips five chains they're said to have crossed the flood.

If a monk is insolent and negligent, concerned only with externals, their ethics, immersion, and wisdom do not become fulfilled.

They disregard what should be done, and do what should not be done. For the insolent and the negligent, their defilements only grow.

Those that have properly undertaken constant mindfulness of the body, don't cultivate what should not be done, but always do what should be done. Mindful and aware, their defilements come to an end.

The straight path has been explained—go on it and don't turn back. Urge yourself on and take yourself to quenching.

When my energy was over-exerted, the supreme Teacher in the world created the simile of the arched harp for me. The Clear-eyed One taught the Dhamma, and when I heard what he said, I happily did his bidding.

Practicing serenity of mind for the attainment of the highest goal. I've attained the three knowledges and fulfilled the Buddha's instructions.

When you're dedicated to renunciation and seclusion of the heart; when you're dedicated to kindness and the end of grasping;

when you're dedicated to the ending of craving and clarity of heart; and you've seen the arising of the senses, your mind is rightly freed.

For that one, rightly freed, a mendicant with peaceful mind, there's nothing to be improved, and nothing more to do.

As the wind cannot stir a solid mass of rock, so too sights, tastes, sounds, smells, and touches—the lot—

and ideas, whether liked or disliked, don’t disturb the poised one. Their mind is steady and unfettered as they observe disappearance.

Thag 14.1

Thag 14.1
Revata of the Acacia Wood
Khadiravaniyarevatattheragāthā

Since I've gone forth from the lay life to homelessness, I'm not aware of any intention that is ignoble and hateful.

"May these beings be killed! May they be slaughtered! May they suffer!"—I'm not aware of having any such intentions in all this long while.

I have been aware of loving-kindness, limitless and well-developed; gradually consolidated as it was taught by the Buddha.

I'm friend and comrade to all, compassionate for all beings! I develop a mind of love, always delighting in harmlessness.

Unfaltering, unshakable, I gladden the mind. I develop a divine meditation, which sinners do not cultivate.

When in a meditation free of placing the mind, a disciple of the Buddha is at that moment blessed with noble silence.

As a rocky mountain is unwavering and well grounded, so when delusion ends, a monk, like a mountain, doesn't tremble.

To the man who has not a blemish who is always seeking purity, even a hair-tip of evil seems as big as a cloud.

As a frontier city is guarded inside and out, so you should ward yourselves—don't let the moment pass you by.

I don't long for death; I don't long for life; I await my time, like a worker waiting for their wages.

I don't long for death; I don't long for life; I await my time, aware and mindful.

I've served the teacher and fulfilled the Buddha's instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

I've attained the goal for the sake of which I went forth from the lay life to homelessness —the ending of all fetters.

Persist with diligence: this is my instruction. Come, I'll be fully extinguished—I'm liberated in every way.

Thag 14.2

Thag 14.2
Godatta
Godattattheragāthā

Just as a fine thoroughbred, yoked to a carriage, endures the load. Though oppressed by the heavy burden, it doesn't shake off the yoke.

So too, those who are as full of wisdom as the ocean is with water, don't look down on others; this is the teaching of the noble ones for living creatures.

People who fall under the sway of time, the sway of rebirth in this or that state, undergo suffering, and those young men grieve in this life.

Elated by things that bring happiness, downcast by things that bring suffering: this pair destroys the fool who doesn't see things as they are.

But those who in suffering, and in happiness, and in the middle have overcome the weaver —they stand like a boundary pillar, neither elated nor downcast.

Not to gain nor loss, not to fame nor reputation, not to criticism nor praise, not to suffering nor happiness—

the wise cling to nothing, like a droplet on a lotus-leaf. They are happy everywhere, and victorious everywhere.

There's legitimate loss, and there's illegitimate gain. Legitimate loss is better than illegitimate gain.

There's the fame of the unintelligent, and there's the disrepute of the discerning. The disrepute of the discerning is better than the fame of the unintelligent.

There's praise by fools, and there's criticism by the discerning. Criticism by the discerning is better than praise by fools.

There's the happiness of sensual pleasures, and there's the suffering of seclusion. The suffering of seclusion is better than the happiness of sensual pleasures.

There's life without principles, and there's death with principles. Death with principles is better than life without principles.

Those who've given up desire and anger, their minds at peace regarding rebirth in this or that state, wander in the world unattached, for them nothing is beloved or unloved.

Having developed the awakening factors, the faculties and the powers, having arrived at ultimate peace, the undefiled become fully extinguished.

Thag 15.1

Thag 15.1
Koṇḍañña Who Understood
Aññāsikoṇḍaññattheragāthā

“My confidence grew as I heard the teaching, so full of flavor. Dispassion is what was taught, without any grasping at all.”

“There are so many pretty things in this vast territory. They disturb one’s thoughts, it seems to me, attractive, provoking lust.

Just as a rain cloud would settle the dust blown up by the wind, so thoughts settle down when seen with wisdom.

All conditions are impermanent—when this is seen with wisdom one grows disillusioned with suffering: this is the path to purity.

All conditions are suffering—when this is seen with wisdom one grows disillusioned with suffering: this is the path to purity.

All things are not-self—when this is seen with wisdom one grows disillusioned with suffering: this is the path to purity.”

“The senior monk who was awakened right after the Buddha, Koṇḍañña, is keenly energetic. He has given up birth and death, and has completed the spiritual journey.”

“There are floods, snares, and strong posts, and a mountain hard to crack; snapping the posts and snares, breaking the mountain so hard to break, crossing over to the far shore, a meditator is freed from Māra’s bonds.

When a mendicant is haughty and fickle, relying on bad friends, they sink down in the great flood, overcome by a wave.

But one not restless or fickle, alert, with senses restrained, intelligent, with good friends, makes an end of suffering.

With knobbly knees, thin and veiny, eating and drinking in moderation—this person’s spirit is undaunted.

Pestered by flies and mosquitoes in the wilds, the formidable forest, one should mindfully endure, like an elephant at the head of the battle.

I don’t long for death; I don’t long for life; I await my time, like a worker waiting for their wages.

I don’t long for death; I don’t long for life; I await my time, aware and mindful.

I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

I’ve attained the goal for the sake of which I went forth from the lay life to homelessness —what use do I have for pupils?”

Thag 15.2

Thag 15.2
Udāyī
Udāyittheragāthā

Awakened as a human being, self-tamed and immersed in samādhi, following the spiritual path, he loves peace of mind.

Revered by people, gone beyond all things, even the gods revere him; so I've heard from the perfected one.

He has transcended all fetters, and escaped from entanglements. Delighting to renounce sensual pleasures, he's freed like gold from stone.

That giant outshines all, like the Himalaya beside other mountains. Of all those named "giant", he is truly named, supreme.

I shall extol the giant for you, for he does nothing monstrous. Gentleness and harmlessness are two feet of the giant.

Mindfulness and awareness are his two other feet. Faith is the giant's trunk, and equanimity his white tusks.

Mindfulness is his neck, his head is wisdom—investigation and thinking about principles. His belly is the sacred hearth of the Dhamma, and his tail is seclusion.

Practicing absorption, enjoying the breath, he is serene within. The giant is serene when walking, the giant is serene when standing,

the giant is serene when lying down, and when sitting, the giant is serene. The giant is restrained everywhere: this is the accomplishment of the giant.

He eats blameless things, he doesn't eat blameworthy things. When he gets food and clothes, he avoids storing them up.

Having severed all bonds, fetters large and small, wherever he goes, he goes without concern.

A white lotus, fragrant and delightful, sprouts in water and grows there, but the water doesn't cling to it.

Just so the Buddha is born in the world, and lives in the world, but the world doesn't stick to him, as water does not stick to the lotus.

A great blazing fire dies down when the fuel runs out. And when the coals have gone out it's said to be "extinguished".

This simile is taught by the discerning to express the meaning clearly. Great giants will understand what the giant taught the giant.

Free of greed, free of hate, free of delusion, undefiled; the giant, giving up his body, undefiled, will be fully extinguished.

Thag 16.1

Thag 16.1
Adhimutta (2nd)
Adhimuttattheragāthā

“Those who we killed in the past, whether for sacrifice or for wealth, without exception were afraid; they trembled and they squealed.

But you’re not scared; you look even calmer than before. Why don’t you cry out in such a terrifying situation?”

“There isn’t any mental suffering for one without hope, village chief. All fears are left behind by one whose fetters have ended.

When the conduit to rebirth is ended, and the truth is seen as it is, there is no fear of death; it’s like laying down a burden.

I’ve lived the spiritual life well, and developed the path well, too. I do not fear death; it’s like the passing of a disease.

I’ve lived the spiritual life well, and developed the path well, too. I’ve seen that there’s nothing gratifying in existences, like someone who has tasted poison, then thrown it out.

One who has gone beyond, without grasping, they’ve completed the task and are free of defilements. They are content at the end of life, like someone released from execution.

Having realized the supreme Dhamma, without needing anything in the whole world, one doesn’t grieve at death; for it’s like escaping from a burning house.

Whatever has come to pass, wherever life is obtained, there is no Lord of all that: so said the great seer.

Whoever understands this as it was taught by the Buddha doesn’t grab on to any new life, like you wouldn’t grab a hot iron ball.

It doesn’t occur to me, ‘I existed in the past’; nor, ‘I will exist in the future’. All conditions will disappear—why weep over that?

Seeing truly the bare arising of phenomena, and the bare process of conditions, there is no fear, village chief.

The world is like grass and sticks: when this is seen with wisdom, not finding anything to be mine, you won’t grieve, thinking ‘I don’t have it’.

I’m fed up with the body; I have no need for another life. This body will be broken up, and there won’t be another.

Do what you want with my corpse. I won’t be angry or attached on account of that.”

When they heard these words, so astonishing and hair-raising, the young men laid down their swords and spoke these words:

“What have you practiced, Venerable? And who is your teacher? Whose instructions do we follow to gain the sorrowless state?”

“The knower of all, the seer of all: the victor is my teacher. He is a Teacher of great compassion, healer of the whole world.

He taught this Dhamma, leading to ending, unsurpassed. Following his instructions, you can gain the sorrowless state.”

When the bandits heard the good words of the seer, they laid down their swords and weapons. Some refrained from their former deeds, while others chose the going-forth.

Having gone forth in the teaching of the Holy One, those astute ones developed the awakening factors and the powers. Elated, happy, their faculties complete, they realized the state of quenching, the unconditioned.

Thag 16.2

Thag 16.2
Pārāpariya (2nd)
Pārāpariyattheragāthā

This thought came to the ascetic, the monk Pārāpariya, as he was seated alone meditating in seclusion:

“Following what procedure, what observance, what conduct, may I do what I need to do for myself, without harming anyone else?

The faculties of human beings can lead to both welfare and harm. Unguarded they lead to harm; guarded they lead to welfare.

By protecting the faculties, taking care of the faculties, I can do what I need to do for myself without harming anyone else.

If your eye wanders among sights without check, not seeing the danger, you’re not freed from suffering.

If your ear wanders among sounds without check, not seeing the danger, you’re not freed from suffering.

If, not seeing the escape, you indulge in a smell, you’re not freed from suffering, being besotted by smells.

Recollecting the sour, the sweet and the bitter, captivated by craving for taste, you don’t understand the heart.

Recollecting lovely and pleasurable touches, full of desire, you experience many kinds of suffering because of lust.

Unable to protect the mind from such thoughts, suffering follows them because of all five.

This body is full of pus and blood, it’s home to many carcasses; but cunning people decorate it like a lovely painted casket.

You don’t understand that the sweetness of honey turns bitter, and the bonds to those we love cause pain, like a razor’s edge smeared with honey.

Full of lust for the sight of a woman, for the voice and the smells of a woman, for a woman’s touch, you experience many kinds of suffering.

All of a woman’s streams flow from five to five. Whoever, being energetic, is able to curb these,

purposeful and firm in principle, is clever and clear-seeing. Though he might enjoy himself, his duty is connected with the teaching and its goal.

One who’s diligent and discerning, thinking, “This ought not be done”, would avoid a useless task that’s doomed to failure.

Whatever is meaningful, and whatever happiness is principled, let one undertake and follow that: this is the best happiness.

They want to get hold of what belongs to others by any means, fair or foul. They kill, injure, and torment, violently plundering what belongs to others.

Just as a strong person when building knocks out a peg with a peg, so the skillful person knocks out the faculties with the faculties.

Developing faith, energy, immersion, mindfulness, and wisdom; destroying the five with the five, the brahmin walks on without worry.

Purposeful and firm in principle, having fulfilled in every respect the instructions spoken by the Buddha, that person prospers in happiness.”

Thag 16.3

Thag 16.3
Telakāni
Telakānittheragāthā

For a long time, sadly, though I keenly contemplated the teaching, I gained no peace of mind. So I asked this of ascetics and brahmins:

“Who has crossed over the world? Whose attainment culminates in freedom from death? Whose teaching do I accept to understand the ultimate goal?

I was hooked inside, like a fish gulping bait; bound like the titan Vepaciti in Mahinda’s trap.

Dragging it along, I’m not free from grief and lamentation. Who will free me from bonds in the world, so that I may know awakening?

What ascetic or brahmin points out what is frail? Whose teaching do I accept to sweep away old age and death?

Tied up with uncertainty and doubt, secured by the power of pride, stiff as a mind beset by anger; the arrow of covetousness,

propelled by the bow of craving, is stuck in my twice-fifteen ribs—see how it stands in my breast, breaking my strong heart.

Speculative views are not abandoned, they are sharpened by memories and intentions; and pierced by this I tremble, like a leaf blowing in the wind.

Having arisen within, what belongs to me burns quickly, in that place where the body always heads with its six sense-fields of contact.

I don’t see a healer who can pull out my dart of doubt without a lance or some other blade.

Without knife or wound, who will pull out this dart that’s stuck inside me, without harming any part of my body?

He really would be the Lord of the Dhamma, the best one to cure the damage of poison; when I have fallen into deep waters, he would give me his show me the shore.

I’ve plunged into a lake, and I can’t wash off the mud and dirt. It’s full of fraud, jealousy, pride, and dullness and drowsiness.

Like a thunder-cloud of restlessness, like a rain-cloud of fetters; lustful thoughts are winds that sweep off a person with bad views.

The streams flow everywhere; a weed springs up and remains. Who will block the streams? Who will cut the weed?”

“Venerable sir, build a dam to block the streams. Don’t let your mind-made streams cut you down suddenly like a tree.”

That is how the teacher whose weapon is wisdom, surrounded by the Saṅgha of seers, was my shelter when I was full of fear, seeking the far shore from the near.

As I was being swept away, he gave me a strong, simple ladder, made of the heartwood of Dhamma, and he said to me: “Do not fear.”

I climbed the tower of mindfulness meditation, and checked back down at people delighting in substantial reality, as I’d obsessed over in the past.

When I saw the path, as I was embarking on the ship, without fixating on the self, I saw the supreme landing-place.

The dart that arises in oneself, and that which stems from the conduit to rebirth: he taught the supreme path for the canceling of these.

For a long time it had lain within me; for a long time it was fixed in me: the Buddha cast off the knot, curing the damage of poison.

Thag 16.4

Thag 16.4
Raṭṭhapāla
Raṭṭhapālattheragāthā

“See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all.

See this fancy figure, with its gems and earrings; it is bones encased in skin, made pretty by its clothes.

Rouged feet and powdered face may be enough to beguile a fool, but not a seeker of the far shore.

Hair in eight braids and eyeshadow may be enough to beguile a fool, but not a seeker of the far shore.

A rotting body all adorned like a freshly painted makeup box may be enough to beguile a fool, but not a seeker of the far shore.

The hunter laid his snare, but the deer didn’t spring the trap. I’ve eaten the bait and now I go, leaving the trapper to lament.

The hunter’s snare is broken, but the deer didn’t spring the trap. I’ve eaten the bait and now I go, leaving the deer-hunter to grieve.”

“I see rich people in the world who, because of delusion, give not the wealth they’ve earned. Greedily, they hoard their riches, yearning for ever more sensual pleasures.

A king who conquered the earth by force, ruling the land from sea to sea, unsatisfied with the near shore of the ocean, would still yearn for the further shore.

Not just the king, but others too, reach death not rid of craving. They leave the body still wanting, for in this world sensual pleasures never satisfy.

Relatives lament, their hair disheveled, saying ‘Ah! Alas! They’re not immortal!’ They take out the body wrapped in a shroud, heap up a pyre, and burn it there.

It’s poked with stakes while being burnt, in just a single cloth, all wealth gone. Relatives, friends, and companions can’t help you when you’re dying.

Heirs take your riches, while beings fare on according to their deeds. Riches don’t follow you when you die; nor do children, wife, wealth, nor kingdom.

Longevity isn’t gained by riches, nor does wealth banish old age; for the wise say this life is short, it’s perishable and not eternal.

The rich and the poor feel its touch; the fool and the wise feel it too. But the fool lies stricken by their own folly, while the wise don’t tremble at the touch.

Therefore wisdom’s much better than wealth, since by wisdom you reach consummation in this life. But if because of delusion you don’t reach consummation, you’ll do evil deeds in life after life.

One who enters a womb and the world beyond, will transmigrate from one life to the next. While someone of little wisdom, placing faith in them, also enters a womb and the world beyond.

As a bandit caught in a window is punished for his own bad deeds; so after departing, in the world beyond, people are punished for their own bad deeds.

Sensual pleasures are diverse, sweet, delightful, appearing in disguise they disturb the mind. Seeing danger in sensual stimulations, I went forth, O King.

As fruit falls from a tree, so people fall, young and old, when the body breaks up. Seeing this, too, I went forth, O King; the ascetic life is unfailingly better.”

“I went forth out of faith joining the victor’s dispensation. My going forth wasn’t wasted; I enjoy my food free of debt.

I saw sensual pleasures as burning, gold as a cutting blade, conception in a womb as suffering, and the hells as very fearful.

Knowing this danger, I was struck with a sense of urgency. I was stabbed, but then I found peace, attaining the end of defilements.

I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

I’ve reached the goal for the sake of which I went forth from the lay life to homelessness —the ending of all fetters.”

Thag 16.5

Thag 16.5
Māluṅkyaputta (2nd)
Mālukyaputtattheragāthā

When you see a sight, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from sights. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you hear a sound, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from sounds. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you smell an odor, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from smells. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you enjoy a taste, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from tastes. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you sense a touch, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from touches. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you know an idea, mindfulness is lost as you focus on a pleasant feature. Experiencing it with a mind full of desire, you keep clinging to it.

Many feelings grow arising from thoughts. The mind is damaged by covetousness and cruelty. Heaping up suffering like this, you're said to be far from quenching.

When you see a sight with mindfulness, there's no desire for sights. Experiencing it with a mind free of desire, you don't keep clinging to it.

Even as you see a sight and undergo a feeling, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

When you hear a sound with mindfulness, there’s no desire for sounds. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you hear a sound and undergo a feeling, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

When you smell an odor with mindfulness, there’s no desire for odors. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you smell an odor and undergo a feeling, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

Enjoying a taste with mindfulness, there’s no desire for tastes. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you savor a taste and undergo a feeling, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

When you sense a touch with mindfulness, there’s no desire for touches. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you sense a touch and get familiar with how it feels, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

When you know an idea with mindfulness, there’s no desire for ideas. Experiencing it with a mind free of desire, you don’t keep clinging to it.

Even as you know an idea and get familiar with how it feels, you wear away, you don’t heap up: that’s how to live mindfully. Eroding suffering like this, you’re said to be in the presence of quenching.

Thag 16.6

Thag 16.6
Sela
Selattheragāthā

“O Blessed One, your body’s perfect, you’re radiant, handsome, lovely to behold; golden colored, with teeth so white; you’re strong.

The characteristics of a handsome man, the marks of a great man, are all found on your body.

Your eyes are clear, your face is fair, you’re formidable, upright, majestic. In the midst of the Saṅgha of ascetics, you shine like the sun.

You’re a mendicant fine to see, with skin of golden sheen. But with such excellent appearance, what do you want with the ascetic life?

You’re fit to be a king, a wheel-turning monarch, chief of charioteers, victorious in the four quarters, lord of all India.

Aristocrats, nobles, and kings ought follow your rule. Gotama, you should reign as king of kings, lord of men!”

“I am a king, Sela”, said the Buddha to Sela, “the supreme king of the teaching. By the teaching I roll forth the wheel which cannot be rolled back.”

“You claim to be awakened,” said Sela the brahmin, “the supreme king of the teaching. ‘I roll forth the teaching’: so you say, Gotama.

Then who is your general, the disciple who follows the Teacher’s way? Who keeps rolling the wheel of the teaching you rolled forth?”

“By me the wheel was rolled forth,” said the Buddha, “the supreme wheel of the teaching. Sāriputta, taking after the Realized One, keeps it rolling on.

I have known what should be known, and developed what should be developed, and given up what should be given up: and so, brahmin, I am a Buddha.

Dispel your doubt in me—make up your mind, brahmin! The sight of a Buddha is hard to find again.

I am a Buddha, brahmin, the supreme surgeon, one of those whose appearance in the world is hard to find again.

A manifestation of divinity, unequaled, crusher of Māra's army; having subdued all my opponents, I rejoice, fearing nothing from any quarter."

"Pay heed, sirs, to what is spoken by the Clear-eyed One. The surgeon, the great hero, roars like a lion in the jungle.

A manifestation of divinity, unequaled, crusher of Māra's army; who would not be inspired by him, even one born in a dark class?

Those who wish may follow me; those who don't may go. Right here, I'll go forth in his presence, the one of such splendid wisdom."

"Sir, if you endorse the teaching of the Buddha, we'll also go forth in his presence, the one of such splendid wisdom."

"These three hundred brahmins with joined palms held up, ask: 'May we lead the spiritual life in your presence, Blessed One?'"

"The spiritual life is well explained," said the Buddha, "apparent in the present life, immediately effective. Here the going forth isn't in vain for one who trains with diligence."

"This is the eighth day since we went for refuge, O Clear-eyed One. In these seven days, Blessed One, we've become tamed in your teaching.

You are the Buddha, you are the Teacher, you are the sage who has overcome Māra; you have cut off the underlying tendencies, you've crossed over, and you bring humanity across.

You have transcended attachments, your defilements are shattered; by not grasping, like a lion, you've given up fear and dread.

These three hundred mendicants stand with joined palms raised. Stretch out your feet, great hero: let these giants bow to the Teacher."

Thag 16.7

Thag 16.7
Kāḷigodhāputtabhaddiya
Kāḷigodhāputtabhaddiyattheragāthā

I rode on an elephant's neck, wearing luxurious clothes. I ate rice congee with pure meat sauce.

Today I am fortunate, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Wearing rags, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Living on almsfood, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Possessing only three robes, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Wandering for alms indiscriminately, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Sitting alone, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Eating only what's put in the alms-bowl, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Never eating too late, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Living in the wilderness, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Living at the foot of a tree, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Living in the open, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Living in a charnel ground, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Accepting whatever seat is offered, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Not lying down to sleep, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Few in wishes, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Content, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Secluded, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Aloof, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Energetic, persistent, happy with the scraps in my bowl: Bhaddiya son of Godhā practices absorption without grasping.

Giving up a valuable bronze bowl, and a precious golden one, too, I took a bowl made of clay: this is my second initiation.

I used to live in a citadel with walls so high, with battlements strong and gates, all guarded by swordsmen—and yet I trembled with fear.

Today I am fortunate, free of cowardice, with fear and dread given up. Bhaddiya son of Godhā has plunged into the forest and practices absorption.

Established in the entire spectrum of ethics, developing the mind and wisdom, gradually I attained the ending of all fetters.

Thag 16.8

Thag 16.8
Aṅgulimāla
Aṅgulimālattheragāthā

“While walking, ascetic, you say ‘I’ve stopped.’ And I have stopped, but you tell me I’ve not. I’m asking you this, ascetic: how is it you’ve stopped and I have not?”

“Aṅgulimāla, I have forever stopped—I’ve laid aside violence towards all creatures. But you can’t stop yourself from harming living creatures; that’s why I’ve stopped, but you have not.”

“Oh, at long last a renowned great seer, an ascetic has followed me into this deep wood. Now that I’ve heard your verse on Dhamma, I shall discard a thousand evils.”

With these words, the bandit hurled his sword and weapons down a cliff into an abyss. He venerated the Holy One’s feet, and asked the Buddha for the going forth right away.

Then the Buddha, the compassionate great seer, the teacher of the world with its gods, said to him, “Come, monk!” And with that he became a monk.

“He who once was heedless, but turned to heedfulness, lights up the world, like the moon freed from a cloud.

Someone whose bad deed is supplanted by the good, lights up the world, like the moon freed from a cloud.

A young mendicant devoted to the Buddha’s teaching, lights up the world, like the moon freed from a cloud.

May even my enemies hear a Dhamma talk! May even my enemies devote themselves to the Buddha’s teaching! May even my enemies associate with those good people who establish others in the Dhamma!

May even my enemies hear Dhamma at the right time, from those who teach acceptance, praising acquiescence; and may they follow that path!

For then they’d never wish harm upon myself or others. Having arrived at ultimate peace, they’d look after creatures firm and frail.

For irrigators guide the water, and fletchers straighten arrows; carpenters carve timber—but the astute tame themselves.

Some tame by using the rod, some with goads, and some with whips. But the poised one tamed me without rod or sword.

My name is ‘Harmless’, though I used to be harmful. The name I bear today is true, for I do no harm to anyone.

I used to be a bandit, the notorious Aṅgulimāla. Swept away in a great flood, I went to the Buddha for refuge.

I used to have blood on my hands, the notorious Aṅgulimāla. See the refuge I’ve found—the conduit to rebirth is eradicated.

I’ve done many of the sort of deeds that lead to a bad destination. The result of my deeds has already struck me, so I enjoy my food free of debt.

Fools and half-wits devote themselves to negligence. But the wise protect diligence as their best treasure.

Don’t devote yourself to negligence, or delight in sexual intimacy. For if you’re diligent and practice absorption, you’ll attain ultimate happiness.

It was welcome, not unwelcome, the advice I got was good. Of the well-explained teachings, I arrived at the best.

It was welcome, not unwelcome, the advice I got was good. I’ve attained the three knowledges, and fulfilled the Buddha’s instructions.”

“In the wilderness, at a tree’s root, on mountains, or in caves—it used to be that wherever I stood, my mind was anxious.

But now I lie down happily and stand up happily, I live my life happily, out of Māra’s reach; the teacher had compassion for me.

I once was of brahmin birth, highborn on both sides, now I’m a son of the Holy One, the Teacher, King of Dhamma.

I am rid of craving, free of grasping, my sense doors are guarded and well-restrained. I’ve destroyed the root of misery, and attained the ending of defilements.

I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.”

Thag 16.9

Thag 16.9
Anuruddha
Anuruddhattheragāthā

Leaving my mother and father behind, as well as sisters, kinsmen, and brothers; having given up the five sensual titillations, Anuruddha practices absorption.

Surrounded by song and dance, awakened by cymbals and gongs, he did not find purification while delighting in Māra's domain.

But he has gone beyond all that, and delights in the Buddha's teaching. Having crossed over the entire flood, Anuruddha practices absorption.

Sights, sounds, tastes, smells, and touches so delightful: having crossed over these as well, Anuruddha practices absorption.

Returning from almsround, alone, without companion, seeking rags from the dust heap, Anuruddha is without defilements.

The thoughtful sage selected rags from the dust heap; he picked them up, washed, dyed, and wore them; Anuruddha is without defilements.

The principles of someone who has many wishes and is not content, who socializes and is conceited, are wicked and corrupting.

But someone who is mindful, few of wishes, content and untroubled, delighting in seclusion, joyful, always resolute and energetic;

their principles are skillful, leading to awakening; they are without defilements—so said the great seer.

"Knowing my thoughts, the supreme Teacher in the world came to me in a mind-made body, using his psychic power.

He taught me more than I had thought of. The Buddha who loves non-proliferation taught me non-proliferation.

Understanding that teaching, I happily did his bidding. I've attained the three knowledges, and have fulfilled the Buddha's instructions.

For the last fifty-five years I have not lain down to sleep. Twenty-five years have passed since I eradicated drowsiness."

“There was no more breathing for the poised one of steady heart. Imperturbable, committed to peace, the Clear-eyed One became fully extinguished.

He put up with painful feelings without flinching. The liberation of his heart was like the extinguishing of a lamp.”

“Now these touches and the other four are the last to be experienced by the sage; nor will there be other phenomena since the Buddha became fully extinguished.

Weaver of the web in the company of the gods, now there are no future lives. Transmigration through births is finished, now there’ll be no more future lives.”

“Knowing in an hour the galaxy, together with the Brahmā realm; that mendicant, a master of psychic powers, knowing the passing away and rebirth of beings, sees even the gods at that time.”

“In the past I was Annabhāra, a poor carrier of fodder. I practiced as an ascetic, the renowned Upariṭṭha.

Then I was reborn in the Sakyan clan, where I was known as ‘Anuruddha’. Surrounded by song and dance, I was awakened by cymbals and gongs.

Then I saw the Buddha, the Teacher, fearing nothing from any quarter; filling my mind with confidence in him, I went forth to homelessness.

I know my past lives, the places I used to live. I was born as Sakka, and stayed among the Thirty-Three gods.

Seven times I was a king of men ruling a kingdom, victorious in the four quarters, lord of all India. Without rod or sword, I governed by principle.

Seven from here, seven from there—fourteen transmigrations in all. I remember my past lives; at that time I stayed in the realm of the gods.

I have gained complete tranquility in immersion with five factors. Peaceful, serene, my clairvoyance is purified.

Steady in five-factored absorption, I know the passing away and rebirth of beings, their coming and going, their lives in this state and that.

I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

In the Vajjian village of Veḷuva, my life will come to an end. Beneath a thicket of bamboos, being undefiled, I will be fully extinguished.”

Thag 16.10

Thag 16.10
Pārāpariya (3rd)
Pārāpariyattheragāthā

This thought came to the ascetic in the forest full of flowers, as he was seated alone meditating in seclusion:

“The behavior of the mendicants these days seems different from when the protector of the world, the best of men, was still here.

Their robes were only for covering the private parts, and protection from the cold and wind. They ate in moderation, content with whatever they were offered.

Whether food was refined or rough, a little or a lot, they ate only for sustenance, without greed or gluttony.

They weren’t so very eager for the requisites of life, such as tonics and other necessities, as they were for the ending of defilements.

In the wilderness, at a tree’s root, in caves and caverns, fostering seclusion, they lived with that as their final goal.

They were used to simple things, unburdensome, gentle, not pompous at heart, unsullied, not scurrilous, their thoughts were intent on the goal.

That’s why they inspired confidence, in their movements, eating, and practice; their deportment was as smooth as a stream of oil.

With the utter ending of all defilements, those senior monks have now been quenched. They were great meditators and great benefactors—there are few like them today.

With the ending of good principles and understanding, the victor’s teaching, full of all excellent qualities, has fallen apart.

This is the season for bad principles and defilements. Those who are ready for seclusion are all that’s left of the true Dhamma.

As they grow, the defilements possess most people; they play with fools, it seems to me, like monsters with the mad.

Overcome by defilements, they run here and there among the bases for defilement, as if they had declared war on themselves.

Having abandoned the true teaching, they argue with each other. Following wrong views they think, ‘This is better.’

They cut off their wealth, children, and wife to go forth. But then they do what they shouldn’t, for the sake of a measly spoon of almsfood.

They eat until their bellies are full, and then they lie to sleep on their backs. When they wake up, they keep on chatting, the kind of talk that the teacher criticized.

Valuing all the arts and crafts, they train themselves in them. Not being settled inside, they think, ‘This is the goal of the ascetic life.’

They provide clay, oil, and talcum powder, water, lodgings, and food for householders, expecting more in return.

And in addition, tooth-picks, portia flowers, flowers, food to eat, well-cooked almsfood, mangoes and myrobalans.

In medicine they are like doctors, in business like householders, in makeup like prostitutes, in sovereignty like lords.

Cheats, frauds, false witnesses, sly: using multiple plans, they enjoy things of the flesh.

Pursuing shams, contrivances, and plans, by such means they accumulate a lot of wealth for the sake of their own livelihood.

They assemble the community for business rather than Dhamma. They teach the Dhamma to others for gain, not for the goal.

Those outside the Saṅgha quarrel over the Saṅgha’s property. They’re shameless, and do not care that they live on someone else’s property.

Some with shaven head and robe are not devoted to practice, but wish only to be honored, besotted with property and reverence.

When things have come to this, it’s not easy these days to realize what has not yet been realized, or to preserve what has been realized.

When shoeless on a thorny path, one would walk very mindfully; that’s how a sage should walk in the village.

Remembering the meditators of old, and recollecting their conduct, even in the latter days, it’s still possible to realize freedom from death.”

That is what the ascetic, whose faculties were fully developed, said in the sāl tree grove. The brahmin, the seer, became quenched, putting an end to all future lives.

Thag 17.1

Thag 17.1
Phussa
Phussattheragāthā

Seeing many who inspire confidence, evolved and well-restrained, the seer of the Paṇḍara clan, asked the one known as Phussa:

“In future times, what desire and motivation and behavior will people have? Please answer my question.”

“Listen to my words, Paṇḍarasa the seer, and remember them carefully, I will describe the future.

In the future many will be angry and hostile, offensive, stubborn, and devious, jealous, holding divergent views.

Imagining they understand the depths of the teaching, they remain on the near shore. Superficial and disrespectful towards the teaching, they lack respect for one another.

In the future many dangers will arise in the world. Idiots will defile the Dhamma that was taught so well.

Though bereft of good qualities, unlearned prattlers, too sure of themselves, will become powerful in running Saṅgha proceedings.

Though possessing good qualities, the conscientious and unbiased, acting in the proper spirit, will become weak in running Saṅgha proceedings.

In the future, fools will accept money, gold, and silver, fields and land, goats and sheep, and bonded servants, male and female.

Fools looking for fault in others, but unsteady in their own ethics, will wander about, insolent, like cantankerous beasts.

They’ll be haughty, wrapped in robes of blue; deceivers and flatterers, pompous and fake, they’ll wander as if they were noble ones.

With hair sleeked back with oil, fickle, their eyes painted with eye-liner, they’ll travel on the high-road, wrapped in robes of ivory color.

The deep-dyed ocher robe, worn without disgust by the free, they will come to loathe, besotted by white clothes.

They'll want lots of possessions, and be lazy, lacking energy. Weary of the forest, they'll stay within villages.

Being unrestrained, they'll keep company with those who get lots of stuff, and who always enjoy wrong livelihood, following their example.

They won't respect those who don't get lots of stuff, and they won't associate with the wise, even though they're very amiable.

Disparaging their own banner, dyed a vermilion color, some will wear the white banner of those of other religions.

Then they'll have no respect for the ocher robe. The mendicants will not reflect on the nature of the ocher robe.

This awful lack of reflection was unthinkable to the elephant, who was overcome by suffering, injured by an arrow strike.

Then the six-tusked elephant, seeing the deep-dyed banner of the perfected ones, straight away spoke these verses connected with the goal.

One who, not free of stains themselves, would wear the robe stained in ocher, bereft of self-control and truth: they are not worthy of the ocher robe.

One who's purged all their stains, steady in ethics, possessing truth and self-control: they are truly worthy of the ocher robe.

Devoid of virtue, unintelligent, wild, doing what they like, their minds astray, indolent: they are not worthy of the ocher robe.

One accomplished in ethics, free of greed, serene, their heart's intention pure: they are truly worthy of the ocher robe.

The conceited, arrogant fool, who has no ethics at all, is worthy of a white robe—what use is an ocher robe for them?

In the future, monks and nuns with corrupt hearts, lacking regard for others, will disparage those with hearts of loving-kindness.

Though trained in wearing the robe by senior monks, the unintelligent will not listen, wild, doing what they like.

With that kind of attitude to training, those fools won't respect each other, or take any notice of their mentors, like a wild colt with its charioteer.

Even so, in the future, this will be the practice of monks and nuns when the latter days have come.

Before this frightening future arrives, be easy to admonish, courteous in speech, and respect one another.

Have hearts of love and compassion, and please do keep your precepts. Be energetic, resolute, and always staunchly vigorous.

Seeing negligence as fearful, and diligence as a sanctuary, develop the eightfold path, realizing the state free of death."

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Thag 17.2

Thag 17.2
Sāriputta
Sāriputtattheragāthā

“One who’s mindful as per their conduct and mindfulness, diligent as per their intentions and meditation, happy inside, serene, solitary, contented: that is what they call a mendicant.

When eating fresh or dried food, one shouldn’t be overly replete. A mendicant should wander mindfully, with empty stomach, taking limited food.

Four or five mouthfuls before you’re full, drink some water; this is enough for a resolute mendicant to live in comfort.

If they cover themselves with a robe that’s allowable and fit for purpose; this is enough for a resolute mendicant to live in comfort.

When sitting cross-legged, the rain doesn’t fall on the knees; this is enough for a resolute mendicant to live in comfort.”

“When you’ve seen happiness as suffering, and suffering as a dart, and that there’s nothing between the two—what keeps you in the world? What would you become?

Thinking, ‘May I have nothing to do with those of bad wishes, lazy, lacking energy, unlearned, lacking regard for others’—what keeps you in the world? What would you become?”

“An intelligent, learned person, steady in ethics, devoted to serenity of heart—let them stand at the head.”

“A beast who likes to proliferate, enjoying proliferation, fails to win extinguishment, the supreme sanctuary from the yoke.

But one who gives up proliferation, enjoying the state of non-proliferation, wins extinguishment, the supreme sanctuary from the yoke.”

“Whether in the village or the wilderness, in a valley or the uplands, wherever the perfected ones live is a delightful place.”

“The wilderness is so lovely! Though most people don’t like it, those free of greed are happy there, as they don’t seek sensual pleasures.”

“Regard one who sees your faults as a guide to a hidden treasure. Stay close to one so wise and astute who corrects you when you need it. Sticking close to such an impartial person, things get better, not worse.”

“Advise and instruct; curb wickedness: for you shall be loved by the good, and disliked by the bad.”

“The Blessed One, the Buddha, the seer was teaching Dhamma to another. As he taught the Dhamma, I lent an ear to get the meaning.

My listening wasn’t wasted: I’m freed, without defilements.”

“Not for knowledge of past lives, nor even for clairvoyance; not for psychic powers, or reading the minds of others, nor for knowing people’s passing away and being reborn; not for purifying the power of clairaudience, did I have any wish.”

“His only shelter is the foot of a tree; shaven, wrapped in his outer robe, the senior monk foremost in wisdom, Upatissa himself practices absorption.

When in a meditation free of placing the mind, a disciple of the Buddha is at that moment blessed with noble silence.

As a rocky mountain is unwavering and well grounded, so when delusion ends, a monk, like a mountain, doesn’t tremble.

“To the man who has not a blemish, who is always seeking purity, even a hair-tip of evil seems as big as a cloud.”

“I don’t long for death; I don’t long for life; I will lay down this body, aware and mindful.

I don’t long for death; I don’t long for life; I await my time, like a worker waiting for their wages.”

“Both what came before and what follows after are nothing but death, not freedom from death. Practice, don’t perish—don’t let the moment pass you by.

Just like a frontier city, is guarded inside and out, so you should ward yourselves—don’t let the moment pass you by. For if you miss your moment you’ll grieve when sent to hell.”

“Calm and still, thoughtful in counsel, not restless—he shakes off bad qualities as the wind shakes leaves off a tree.

Calm and still, thoughtful in counsel, not restless—he plucks off bad qualities as the wind plucks leaves off a tree.

Calm and free of despair, clear and unclouded, of good morals, intelligent: one would make an end of suffering.”

“Some householders, and even some renunciants, are not to be trusted. Some who were good later become bad; while some who were bad become good.”

“Sensual desire, ill will, dullness and drowsiness, restlessness, and doubt: these are the five mental stains for a monk.”

“Whether they’re honored or not honored, or both, their immersion doesn’t waver as they live diligently.

They persistently practice absorption with subtle view and discernment. Rejoicing in the ending of grasping, they’re said to be a true person.”

“The oceans and the earth, the mountains and the wind—none of these can compare with the Teacher’s magnificent liberation.”

“The senior monk who keeps the wheel rolling, he is very wise and serene. Like earth, like water, like fire, he is neither attracted nor repelled.

He has attained the perfection of wisdom, so intelligent and thoughtful. He is bright, but seems to be dull; he always wanders, quenched.”

“I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.”

“Persist with diligence: this is my instruction. Come, I’ll be fully extinguished—I am everywhere free.”

Thag 17.3

Thag 17.3
Ānanda
Ānandattheragāthā

“The astute would not make friends with the slanderous or the hateful, with a miser or a gloater, for it’s bad to consort with sinners.

The astute would make friends with the faithful and the pleasant, the wise and the learned, for it’s a blessing to consort with true persons.”

“See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all.

See this fancy puppet, with its gems and earrings; it is bones encased in skin, made pretty by its clothes.

Rouged feet and powdered face may be enough to beguile a fool, but not a seeker of the far shore.

Hair in eight braids and eyeliner may be enough to beguile a fool, but not a seeker of the far shore.

A rotting body all adorned like a freshly painted makeup box may be enough to beguile a fool, but not a seeker of the far shore.”

“Gotama is learned, a brilliant speaker, the attendant to the Buddha. With burden put down, detached, Gotama made his bed.

Defilements ended, detached, he has got over clinging and become quenched. He bears his final body, having gone beyond birth and death.”

“Gotama stands firm on the path that leads to quenching, where the teachings of the Buddha, the kinsman of the Sun, are grounded.”

“82,000 from the Buddha, and 2,000 more from the monks: 84,000 teachings I’ve learned, and these are what I promulgate.”

“A person of little learning ages like an ox—their flesh grows, but not their wisdom.

A learned person who, on account of their learning, looks down on someone of little learning, seems to me like a blind man holding a lamp.

You should stay close to a learned person—don't lose what you've learned. It is the root of the spiritual life, which is why you should memorize the teaching.

Knowing the sequence and meaning of the teaching, expert in the interpretation of terms, they make sure it is well memorized, and then examine the meaning.

Accepting the teachings, they become enthusiastic; making an effort, they weigh up the teaching. When it's time, they strive serene inside themselves.

If you want to understand the teaching, you should befriend the sort of person who is learned and has memorized the teachings, a wise disciple of the Buddha.

One who is learned and has memorized the teaching, a keeper of the great seer's treasury, is a visionary for the whole world, learned and honorable.

Delighting in the teaching, enjoying the teaching, contemplating the teaching, a mendicant who recollects the teaching doesn't decline in the true teaching."

"When your body is pampered and heavy, while your remaining time is running out, greedy for physical pleasure, how can you be comfortable as an ascetic?"

"I'm completely disorientated! The teachings don't spring to mind! With the passing of our good friend, everything seems dark.

When your friend has passed away, and your Teacher is past and gone, there's no friend like mindfulness of the body.

The old have passed away, and I don't agree with the new. Today I meditate alone like a bird snug in its nest."

"Many international visitors have come to visit. Don't block the audience, let the congregation see me."

"Lots of international visitors have come to visit. The teacher grants them the opportunity, the Clear-eyed One doesn't turn them away."

"In the twenty five years that have passed since I became a trainee, no sensual perception has arisen in me: see the excellence of the teaching!

In the twenty-five years since I became a trainee, no malicious perception has arisen in me: see the excellence of the teaching!"

'For 25 years I attended on the Buddha with loving deeds, like a shadow that never left.

For 25 years I attended on the Buddha with loving words, like a shadow that never left.

For 25 years I attended on the Buddha with loving thoughts, like a shadow that never left.

While the Buddha was walking mindfully, I walked behind him. As he taught the Dhamma, knowledge arose in me."

“I’m a trainee, who has more to do; my heart’s desire is still unfulfilled. Yet the Teacher, who was so compassionate to me, has become completely quenched.

Then there was terror! Then they had goosebumps! When the Buddha, endowed with all fine qualities, became fully extinguished.”

“Ānanda, who was learned and had memorized the teaching, a keeper of the great seer’s treasury, a visionary for the entire world, has become fully quenched.

He was learned and had memorized the teaching, a keeper of the great seer’s treasury, a visionary for the entire world, in thick of night he dispelled the dark.

He is the seer who remembered the teachings, and mastered their sequence, holding them firm. The senior monk who memorized the teaching, Ānanda was a mine of gems.”

“I’ve served the teacher and fulfilled the Buddha’s instructions. The heavy burden is laid down, now there are no more future lives.”

Thag 18.1

Thag 18.1
Mahākassapa
Mahākassapattheragāthā

“You shouldn’t live for the adulation of a following; it turns your mind, making it hard to get immersion. Seeing that popularity is suffering, you shouldn’t consent to a following.

A sage should not visit respectable families; it turns your mind, making it hard to get immersion. If you’re eager and greedy for flavors, you’ll miss the goal that brings such happiness.

They know it really is a bog, this homage and veneration in respectable families. Honor is a subtle dart, hard to extract, and hard for a sinner to give up.”

“I came down from my lodging and entered the city for alms. I courteously stood by while a leper ate.

With his putrid hand he offered me a morsel. Putting the morsel in my bowl, his finger dropped off right there.

Sitting by a wall, I ate that lump of rice. I did not feel any disgust while eating or afterwards.

Anyone who makes use of leftovers for food, rancid urine as medicine, the root of a tree as lodging, and cast-off rags as robes, is at ease in any quarter.”

“Where some have fallen to ruin while climbing the mountain, there Kassapa ascends; an heir of the Buddha, aware and mindful, owing to his psychic powers.

Returning from almsround, Kassapa ascends the mountain, and practices absorption without grasping, with fear and dread given up.

Returning from almsround, Kassapa ascends the mountain, and practices absorption without grasping, quenched amongst those who burn.

Returning from almsround, Kassapa ascends the mountain, and practices absorption without grasping, his task completed, free of defilements.”

“Strewn with garlands of the musk-rose tree, these regions are so delightful, so lovely, echoing with the trumpeting of elephants: these rocky crags delight me!

Glistening, they look like blue storm clouds, with waters cool and streams so clear, and covered all in ladybugs: these rocky crags delight me!

Like the peak of a blue storm cloud, or like a fine bungalow, lovely, echoing with the trumpeting of elephants: these rocky crags delight me!

The rain comes down on the lovely flats, in the mountains frequented by seers. Echoing with the cries of peacocks, these rocky crags delight me!

It's enough for me, who loves absorption, to remain resolute. It's enough for me, a resolute monk who loves the goal.

It's enough for me, a resolute monk who loves comfort. It's enough for me, resolute and poised, loving meditation.

Covered with flowers of flax, like the sky covered with clouds, full of flocks of many different birds, these rocky crags delight me!

Empty of householders, frequented by herds of deer, full of flocks of many different birds, these rocky crags delight me!

The water's clear and the rocks are broad, monkeys and deer are all around; festooned with dewy moss, these rocky crags delight me!"

"Even the music of a five-piece band can never give such pleasure as when, with unified mind, you rightly discern the Dhamma."

"Don't get involved in lots of work, avoid people, and don't try to acquire things. If you're eager and greedy for flavors, you'll miss the goal that brings such happiness.

Don't get involved in lots of work, avoid what doesn't lead to the goal. The body gets worn out and fatigued, and when you ache, you won't find serenity."

"You won't see yourself by merely reciting words, wandering stiff-necked and thinking, 'I'm better than them.'

The fool is no better, but they think they are. The wise don't praise pompous people.

Whoever is not affected by the modes of conceit—'I am better', 'I'm not better', 'I am worse', or 'I am the same'—

with such understanding, poised, steady in ethics, and devoted to serenity of mind: that is who the wise praise."

"Whoever has no respect for their spiritual companions is as far from the true teaching as the earth is from the sky.

Those whose conscience and shame are always rightly established, thrive in the spiritual life; for them, there are no future lives.

When a mendicant who is haughty and fickle wears rags from the rubbish-heap, that doesn't make them shine: they're like a monkey in a lion skin.

But if they not restless or fickle, alert, with senses restrained, then, wearing rags from the rubbish-heap, they shine like a lion in a mountain cave."

"These many gods powerful and glorious, all 10,000 of them, belong to the host of Brahmā.

They stand with joined palms honoring Sāriputta, the general of the Dhamma, the hero, the serene great meditator:

'Homage to you, O thoroughbred! Homage to you, supreme among men! We don't understand the basis of your absorption.

The profound domain of the Buddhas is truly amazing. We don't understand, though we've gathered here to split hairs.'

When he saw the host of gods paying homage to Sāriputta—who is truly worthy of homage—Kappina smiled."

"As far as the range of the Buddha extends, I am outstanding in austerities. I have no equal, apart from the great sage himself.

I've served the teacher and fulfilled the Buddha's instructions. The heavy burden is laid down, now there'll be no more future lives."

"Like a lotus flower to which water will not stick, Gotama the immeasurable is unstained by robes, lodgings, or food. He inclines to renunciation, and has escaped the three states of existence.

The great sage's neck is mindfulness meditation; faith is his hands, and wisdom his head. Having great knowledge, he always wanders, quenched."

Thag 19.1

Thag 19.1
Tālapuṭa
Tālapuṭattheragāthā

Oh, when will I stay in a mountain cave, alone, with no companion, discerning all states of existence as impermanent? This hope of mine, when will it be?

Oh, when will I stay happily in the forest, a sage wearing a torn robe, dressed in ocher, unselfish, with no need for hope, with greed, hate, and delusion destroyed?

Oh, when will I stay alone in the wood, fearless, discerning this body as impermanent, a nest of death and disease, oppressed by death and old age; when will it be?

Oh, when will I live, having grasped the sharp sword of wisdom and cut the creeper of craving that tangles around everything, the mother of fear, the bringer of suffering? When will it be?

Oh, when will I, seated on the lion's throne, swiftly grasp the sword of the sages, forged by wisdom, of fiery might, and swiftly break Māra and his army? When will it be?

Oh, when will I be seen striving in the assemblies with those who are virtuous, poised, respecting the Dhamma, seeing things as they are, with faculties subdued? When will it be?

Oh, when will I focus on my own goal at the Mountainfold, free of oppression by laziness, hunger, thirst, wind, heat, insects, and reptiles? When will it be?

Oh, when will I, serene and mindful, understand the four truths, that were realized by the great seer, and are so very hard to see? When will it be?

Oh, when will I, devoted to serenity, see with understanding the infinite sights, sounds, smells, tastes, touches, and ideas as burning? When will it be?

Oh, when will I not be distraught because of criticism, nor elated because of praise? When will it be?

Oh when will I discern the aggregates and the infinite varieties of phenomena, both internal and external, as no more than wood, grass, and creepers? When will it be?

Oh, when will the rain clouds in season freshly wet me in my robe in the forest, walking the path trodden by the sages? When will it be?

Oh, when will I rise up, intent on attaining freedom from death, hearing, in the mountain cave, the cry of the crested peacock in the forest? When will it be?

Oh, when will I cross the Ganges, Yamunā, and Sarasvatī rivers, the Pātāla country, and the dangerous Baḷavāmukha sea, by psychic power unimpeded? When will it be?

Oh, when will I be devoted to absorption, rejecting entirely the signs of beauty, splitting apart desire for sensual stimulation, like an elephant that wanders free of ties? When will it be?

Oh, when will I realize the teaching of the great seer and be content, like a poor person harassed in debt, harassed by creditors, who finds a hidden treasure? When will it be?

For many years you begged me, “Enough of living in a house for you!” Why do you not urge me on, mind, now that I’ve gone forth as an ascetic?

Didn’t you entice me, mind: “On the Mountainfold, the birds with colorful wings, greeting the thunder, Mahinda’s voice, will delight you as you meditate in the forest?”

In my family circle, friends, loved ones, and relatives; and in the world, sports and play, and sensual pleasures; all these I gave up when I entered this life: and even then you’re not content with me, mind!

This is mine alone, it doesn’t belong to others; when it is time to don your armor, why lament? Observing that all this is unstable, I went forth, seeking the state free of death.

The methodical teacher, supreme among people, great physician, guide for those who wish to train, said: “The mind fidgets like a monkey, so it’s very hard to control if you are not free of lust.”

Sensual pleasures are diverse, sweet, delightful; an ignorant ordinary person is bound to them. Seeking to be reborn again, they wish for suffering; led on by their mind, they’re relegated to hell.

“Staying in the grove resounding with cries of peacocks and herons, and adorned by leopards and tigers, abandon concern for the body, without fail!” So you used to urge me, mind.

“Develop the absorptions and spiritual faculties, the powers, awakening factors, and immersion; realize the three knowledges in the teaching of the Buddha!” So you used to urge me, mind.

“Develop the eightfold path to realize freedom from death emancipating, plunging into the end of all suffering, and cleansing all defilements!” So you used to urge me, mind.

“Reflect rationally on the aggregates as suffering, and abandon that from which suffering arises; make an end of suffering in this very life!” So you used to urge me, mind.

“Rationally discern that impermanence is suffering, that emptiness is non-self, and that misery is death. Uproot the wandering mind!” So you used to urge me, mind.

“Bald, unsightly, accursed, seek alms amongst families, bowl in hand. Devote yourself to the word of the teacher, the great seer!” So you used to urge me, mind.

“Wander the streets well-restrained, unattached to families and sensual pleasures, like the full moon on a bright night!” So you used to urge me, mind.

“Be a wilderness-dweller and an alms-eater, one who lives in charnel grounds, a rag-robe wearer, one who never lies down, always delighting in ascetic practices.” So you used to urge me, mind.

Mind, when you urge me to the impermanent and unstable, you’re acting like someone who plants trees, then, when they’re about to fruit, wishes to cut down the very same trees.

Incorporeal mind, far-traveler, lone-wanderer: I won’t do your bidding any more. Sensual pleasures are suffering, painful, and very dangerous; I’ll wander with my mind focused only on quenching.

I didn’t go forth due to bad luck or shamelessness, or due to a whim or banishment, nor for the sake of a livelihood; it was because I agreed to the promise you made, mind.

“Having few wishes, abandoning disparagement, the stilling of suffering: these are praised by good people.” So you used to urge me, mind, but now you keep on with your old habits!

Craving, ignorance, the loved and unloved, pretty sights, pleasant feelings, and the delightful kinds of sensual stimulation: I’ve vomited them all, and I won’t swallow them back.

I’ve done your bidding everywhere, mind! For many births, I’ve done nothing to upset you. Yet the creation in myself is because of your ingratitude— for a long time I’ve transmigrated in the suffering you’ve made.

Only you, mind, make a brahmin; you make an aristocrat or a royal seer. Sometimes we become peasants or menials; and life as a god is also on account of you.

You alone make us titans; because of you we’re born in hell. Then sometimes we become animals, and life as a ghost is also on account of you.

Come what may, you won’t betray me again, dazzling me with your ever-changing display! You play with me like I’m mad—but how have I ever failed you, mind?

In the past my mind wandered how it wished, where it liked, as it pleased. Now I’ll carefully guide it, as a trainer with a hook guides a rutting elephant.

The teacher willed that this world appear to me as impermanent, unstable, insubstantial. Mind, let me leap into the victor’s teaching, carry me over the great flood, so hard to pass.

Things have changed, mind! Nothing could make me return to your control! I’ve gone forth in the teaching of the great seer, those like me don’t come to ruin.

Mountains, oceans, rivers, the earth; the four quarters, the intermediate directions, below and in the sky; the three realms of existence are all impermanent and troubled—where can you go to find happiness, mind?

Mind, what will you do to someone who has made the ultimate commitment? Nothing could make me a follower under your control, mind; I'd never touch a bellows with a mouth open at each end; curse this mortal frame flowing with nine streams!

You've ascended the mountain peak, full of nature's beauty, frequented by boars and antelopes, a grove sprinkled with fresh water in the rains; and there you'll be happy in your cave-home.

Peacocks with beautiful necks and crests, colorful tail-feathers and wings, crying out at the resounding thunder: they'll delight you as you meditate in the forest.

When the sky has rained down, and the grass is four inches high, and the grove is full of flowers like a cloud, in the mountain cleft, like the fork of a tree, I'll lie; it will be as soft as cotton-buds.

I'll act as a master does: let whatever I get be enough for me. And that's why I'll make you as supple as a tireless worker makes a cat-skin bag.

I'll act as a master does: let whatever I get be enough for me. I'll control you with my energy, as a skilled trainer controls an elephant with a hook.

Now that you're well-tamed and reliable, I can use you, like a trainer uses a straight-running horse, to practice the path so full of grace, cultivated by those who take care of their minds.

I shall strongly fasten you to a meditation subject, as an elephant is tied to a post with firm rope. You'll be well-guarded by me, well-developed by mindfulness, and unattached to rebirth in all states of existence.

You'll use understanding to cut the follower of the wrong path, curb them by practice, and settle them on the right path. And when you have seen the cause of suffering arise and pass away, you'll be an heir to the greatest teacher.

Under the sway of the four distortions, mind, you dragged me around like a bull in a pit; but now you won't associate with the great sage of compassion, the cutter of fetters and bonds?

Like a deer roaming free in the colorful forest, I'll ascend the lovely mountain wreathed in cloud, and rejoice to be on that hill, free of folk—there is no doubt you'll perish, mind.

The men and women who live under your will and command, whatever pleasure they experience, they are ignorant and fall under Māra's control; loving life, they're your disciples, mind.

Thag 20.1

Thag 20.1
Mahāmoggallāna
Mahāmoggallānattheragāthā

“Living in the wilderness, eating only almsfood, happy with the scraps in our bowls, let us tear apart the army of death, while remaining serene within.

Living in the wilderness, eating only almsfood, happy with the scraps in our bowls, let us crush the army of death, as an elephant a hut of reeds.

Living at the foot of a tree, persistent, happy with the scraps in our bowls, let us tear apart the army of death, while remaining serene within.

Living at the foot of a tree, persistent, happy with the scraps in our bowls, let us crush the army of death, as an elephant a hut of reeds.”

“You little hut, made of a chain of bones, sewn together with flesh and sinew; damn you mortal frame, you stink, you cherish the parts of others!

You sack of dung encased in skin! You demoness with horns on your chest! O body, you have nine streams that are flowing all the time.

With its nine streams, your body stinks, full of dung. A monk seeking purity would avoid it like excrement.

If they knew you like I do, they’d keep far away, like a cesspit in the rain.”

“So it is, great hero! As you say, ascetic! But some flounder here like an old bull stuck in a bog.”

“Whoever might think of making the sky yellow, or some other color, would only trouble themselves.

This mind is like the sky: serene inside itself. Evil-minded one, don’t attack me, you’ll end up like a moth in a bonfire.”

“See this fancy puppet, a body built of sores, diseased, obsessed over, in which nothing lasts at all.

See this fancy figure, with its gems and earrings; it is bones encased in skin, made pretty by its clothes.

Rouged feet and powdered face may be enough to beguile a fool, but not a seeker of the far shore.

Hair in eight braids and eyeshadow may be enough to beguile a fool, but not a seeker of the far shore.

A rotting body all adorned like a freshly painted makeup box may be enough to beguile a fool, but not a seeker of the far shore.

The hunter laid his snare, but the deer didn't spring the trap. I've eaten the bait and now I go, leaving the trapper to lament.

The hunter's trap is broken, but the deer didn't spring the trap. I've eaten the bait and now I go, leaving the deer-hunter to grieve."

"Then there was terror! Then they had goosebumps! When Sāriputta, endowed with many fine qualities, became extinguished.

Oh! Conditions are impermanent, their nature is to rise and fall; having arisen, they cease; their stilling is true bliss."

"Those who see the five aggregates as other, not as self, penetrate a subtle thing, like a hair-tip with an arrow.

Those who see conditions as other, not as self, pierce a fine thing, like a hair-tip with an arrow."

"Like they're struck by a sword, like their head was on fire, a mendicant should wander mindful, to give up sensual desire.

Like they're struck by a sword, like their head was on fire, a mendicant should wander mindful, to give up desire for rebirth."

"Urged by the developed one, who bore his final body, I shook the stilt longhouse of Migāra's mother with my big toe."

"Not by being slack, or with little strength is extinguishment realized, the release from all ties."

"This young monk, this best of men, bears his final body, having vanquished Māra and his mount."

"Lightning flashes down on the cleft of Vebhāra and Paṇḍava. But in the mountain cleft he is absorbed in jhāna—the son of the Buddha, inimitable and poised."

"Calm and still, the sage in his remote lodging, the heir to the best of Buddhas, is honored even by Brahmā.

Calm and still, the sage in his remote lodging, is heir to the best of Buddhas: Brahmin, you should honor Kassapa!

Even if someone were to be born again and again a hundred times in the human realm, and always as a brahmin, a student accomplished in the Vedas;

and if he were to become a reciter, a master of the three Vedas: honoring such a person isn't worth a sixteenth of that.

One who attains the eight liberations forwards and backwards before breakfast, and then goes on almsround—

don't attack such a mendicant! Don't ruin yourself, brahmin! Let your heart have trust in the perfected one, the poised; quickly venerate him with joined palms: don't let your head explode!"

"If you prioritize transmigration, you don't see the true teaching. You're following a twisted path, a bad path that will lead you down.

Like a worm smeared with dung, he is besotted with conditions. Consumed by gain and honor, Poṭṭhila goes on, hollow."

"See Sāriputta coming! It is good to see him; he is freed in both ways, serene inside himself;

free of thorns, with yoking ended, master of the three knowledges, conqueror of death; worthy of offerings, a supreme field of merit for the people."

"These many gods, powerful and glorious, all 10,000 of them, are ministers of Brahmā. They stand with joined palms honoring Moggallāna:

'Homage to you, O thoroughbred! Homage to you, supreme among men! Since your defilements are ended, you, sir, are worthy of teacher's offerings."

"Venerated by men and gods, he has arisen, the master of death. He is unsmeared by conditions, as a lotus-flower by water.

Knowing in an hour the thousand-fold world, together with the Brahmā realm; master of psychic powers and the knowledge of the passing away and rebirth of beings; that mendicant sees the gods in time."

"Sāriputta is full of wisdom, ethics, and peace. Even a mendicant who has crossed over might at best equal him.

But in a moment I can create the likenesses of ten million times 100,000 people! I'm skilled in transformations; I'm a master of psyshic powers.

A member of the Moggallāna clan, attained to perfection and mastery in immersion and knowledge, wise in the teachings of the unattached, with serene faculties, has burst his bonds like an elephant bursts a vine.

I've served the teacher and fulfilled the Buddha's instructions. The heavy burden is laid down, the conduit to rebirth is eradicated.

I've attained the goal for the sake of which I went forth from the lay life to homelessness —the end of all fetters."

"What kind of hell was that, where Dūsī was roasted after attacking the disciple Vidhura along with the brahmin Kakusandha?

There were 100 iron spikes, each one individually painful. That's the kind of hell where Dūsī was roasted after attacking the disciple Vidhura along with the brahmin Kakusandha.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

There are mansions that last an eon standing in the middle of a lake. Sapphire-colored, brilliant, they sparkle and shine. Dancing there are nymphs shining in all different colors.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who, urged by the Buddha, shook the stilt longhouse of Migāra's mother with his big toe as the Saṅgha of mendicants watched.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who shook the Palace of Victory with his big toe owing to psychic power, inspiring deities to awe.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who asked Sakka in the Palace of Victory: 'Sir, I hope you recall the one who is freed through the ending of craving?' And I'm the one to whom Sakka admitted the truth when asked.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I'm the one who asked Brahmā in the Hall of Justice before the assembly: 'Sir, do you still have the same view that you had in the past? Or do you see the radiance transcending the Brahmā realm?'

And I'm the one to whom Brahmā admitted the truth when asked. 'Good sir, I don't have that view that I had in the past.

I see the radiance transcending the Brahmā realm. So how could I say today that I am permanent and eternal?'

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you'll fall into suffering.

I’m the one who touched the peak of Mount Neru using the power of meditative liberation. I’ve visited the forests of the people who dwell in the Eastern Continent.

Dark One, if you attack a mendicant who directly knows this, a disciple of the Buddha, you’ll fall into suffering.

Though a fire doesn’t think: ‘I’ll burn the fool!’ Still the fool who attacks the fire gets burnt.

In the same way, Māra, in attacking the Realized One, you’ll only burn yourself, like a fool touching the flames.

Māra’s done a bad thing in attacking the Realized One. Wicked One, do you imagine that your wickedness won’t bear fruit?

Your deeds heap up wickedness that will last a long time, Terminator! Give up on the Buddha, Māra! And hold no hope for the mendicants!”

“That is how, in the Bhesekaḷā grove, the mendicant rebuked Māra. That spirit, downcast, disappeared right there!”

That is how these verses were recited by the senior venerable Mahāmoggallāna.

Thag 21.1

Thag 21.1
Vaṅgīsa
Vaṅgīsattheragāthā

“Now that I’ve gone forth from the lay life to homelessness, I’m overrun by the rude thoughts of the Dark One.

Even if a thousand mighty princes and great archers, well trained, with strong bows, were to completely surround me; I would never flee.

And even if women come, many more than that, they won’t scare me, for I stand firm in the teaching.

I heard this with my own ears from the Buddha, kinsman of the Sun, about the path going to extinguishment; that’s what delights my mind.

Wicked One, if you come near me as I meditate like this, I’ll make sure that you, Death, won’t even see the path I take.”

“Giving up discontent and desire, along with all thoughts of the lay life, they wouldn’t get entangled in anything; unentangled, disentangled: that’s a real mendicant.

Whether on this earth or in the sky, whatever in the world is included in form wears out, it is all impermanent; the thoughtful live having comprehended this truth.

People are bound to their attachments, to what is seen, heard, felt, and thought. Unstirred, dispel desire for these things; for one called ‘a sage’ does not cling to them.

Attached to the sixty wrong views, and full of their own opinions, ordinary people are fixed in wrong principles. But that mendicant wouldn’t join a sectarian group, still less would they utter lewd speech.

Clever, long serene, free of deceit, alert, without envy, the sage has reached the state of peace; and because he’s extinguished, he bides his time.”

“Give up conceit, Gotama! Completely abandon the different kinds of conceit! Besotted with the different kinds of conceit, you’ve had regrets for a long time.

Smeared by smears and slain by conceit, people fall into hell. When people slain by conceit are reborn in hell, they grieve for a long time.

But a mendicant who practices rightly, winner of the path, never grieves. They enjoy happiness and a good reputation, and they rightly call him a ‘Seer of Truth’.

So don’t be hard-hearted, be energetic, with hindrances given up, be pure. Then with conceit given up completely, use knowledge to make an end, and be calmed.”

“I’ve got a burning desire for pleasure; my mind is on fire! Please, out of compassion, Gotama, tell me how to quench the flames.”

“Your mind is on fire because of a perversion of perception. Turn away from the sign that’s attractive, provoking lust.

With your mind unified and serene, meditate on the ugly aspects of the body. With mindfulness immersed in the body, be full of disillusionment.

Meditate on the signless, give up the tendency to conceit; and when you comprehend conceit, you will live at peace.”

“Speak only such words that do not hurt yourself nor harm others; such speech is truly well spoken.

Speak only pleasing words, words gladly welcomed. Pleasing words are those that bring nothing bad to others.

Truth itself is the undying word: this is an eternal truth. Good people say that the teaching and its meaning are grounded in the truth.

The words spoken by the Buddha for finding the sanctuary, extinguishment, for making an end of suffering: this really is the best kind of speech.”

“Deep in wisdom, intelligent, expert in what is the path and what is not the path; Sāriputta, so greatly wise, teaches Dhamma to the mendicants.

He teaches in brief, or he speaks at length. His call, like a myna bird, overflows with inspiration.

While he teaches the mendicants listen to his sweet voice, sounding attractive, clear and graceful. They listen joyfully, their hearts elated.”

“Today, on the fifteenth day sabbath, five hundred monks have gathered together to purify their precepts. These untroubled sages have cut off their fetters and bonds, they will not be reborn again.

Just as a wheel-rolling monarch surrounded by ministers travels all around this land that’s girt by sea.

So disciples with the three knowledges, conquerors of death, revere the winner of the battle, the unsurpassed caravan leader.

All are sons of the Blessed One—there is no rubbish here. I bow to the kinsman of the Sun, destroyer of the dart of craving.”

“Over a thousand mendicants revere the Holy One as he teaches the immaculate Dhamma, extinguishment, fearing nothing from any quarter.

They listen to the immaculate Dhamma taught by the fully awakened Buddha; the Buddha is so brilliant, at the fore of the mendicant Saṅgha.

Blessed One, your name is ‘Giant’, seventh of the sages. You are like a great cloud that rains on your disciples.

I’ve left my day’s meditation, out of desire to see the teacher. Great hero, your disciple Vaṅgīsa bows at your feet.”

“Having overcome Māra’s devious path, you wander with hard-heartedness dissolved. See him, the liberator from bonds, unattached, analyzing the teaching.

You have explained in many ways the path to cross the flood. The Seers of Truth stand unfaltering in the freedom from death you’ve explained.

As the bringer of light who has pierced the truth, you’ve seen what lies beyond all realms. When you saw and realized this for yourself, you taught it first to the group of five.

When the Dhamma has been so well taught, how could those who know it be negligent? That’s why, being diligent, we should always train respectfully in the Buddha’s teaching.”

“The senior monk who was awakened right after the Buddha, Koṇḍañña, is keenly energetic. He regularly gains blissful meditative states, and the three kinds of seclusion.

Whatever can be attained by a disciple who does the Teacher’s bidding, he has attained it all, through diligently training himself.

With great power and the three knowledges, expert in comprehending the minds of others, Koṇḍañña, the heir to the Buddha, bows at the Teacher’s feet.”

“As the sage, who has gone beyond suffering, sits upon the mountain slope, he is revered by disciples with the three knowledges, conquerors of death.

Moggallāna, of great psychic power, comprehends with his mind, scrutinizing their minds, liberated, free of attachments.

So they revere Gotama, the sage gone beyond suffering, who is endowed with all path factors, and with a multitude of attributes.”

“Like the moon on a cloudless night, like the shining immaculate sun, so too Aṅgīrasa, O great sage, your glory outshines the entire world.”

“We used to wander, drunk on poetry, from village to village, town to town. Then we saw the Buddha, who has gone beyond all things.

He, the sage gone beyond suffering, taught me the Dhamma. When we heard the Dhamma, we became confident—faith arose in us.

Hearing him speak of the aggregates, the sense-fields, and the elements, I understood; and then I went forth to homelessness.

It is for the benefit of many that the Realized Ones arise—the men and women who follow their instructions.

It is truly for their benefit that the sage realized awakening—for the monks and for the nuns who see that they've reached certainty.

The Clear-eyed One, the Buddha, the kinsman of the Sun, has well taught the four noble truths out of compassion for living creatures.

Suffering, suffering's origin, suffering's transcendence, and the noble eightfold path that leads to the stilling of suffering.

As these things were taught, so I have seen them. I've realized my own true goal, and fulfilled the Buddha's instructions.

It was so welcome for me to be in the presence of the Buddha. Of the well-explained teachings, I arrived at the best.

I've realized the perfection of direct knowledge; my clairaudience is purified; I am master of three knowledges, attained in psychic power, I'm expert at reading the minds of others."

"I ask the teacher unrivaled in wisdom, who has cut off all doubts in this very life: a monk has died at Aggāḷava, who was well-known, famous, and quenched.

Nigrodhakappa was his name; it was given to that brahmin by you, Blessed One. He wandered in your honor, yearning for freedom, energetic, a resolute Seer of Truth.

O Sakyan, All-seer, we all wish to know about that disciple. Our ears are eager to hear, for you are the most excellent teacher.

Cut off our doubt, declare this to us; your wisdom is vast, tell us of his quenching! All-seer, speak among us, like the thousand-eyed Sakka in the midst of the gods!

Whatever ties there are, or paths to delusion, or things on the side of unknowing, or that are bases of doubt vanish on reaching a Realized One, for his eye is the best of all people's.

If no man were ever to disperse corruptions, like the wind dispersing the clouds, darkness would veil the whole world; not even brilliant men would shine.

The wise are bringers of light; my hero, that is what I think of you. We've come for your discernment and knowledge: here in this assembly, declare to us about Kappāyana.

Swiftly send forth your sweet, sweet voice, like a goose stretching its neck, gently honking, lucid-flowing, with lovely tone: alert, we all listen to you.

You have entirely abandoned birth and death; restrained and pure, speak the Dhamma! For ordinary people have no wish-granter, but Realized Ones have a comprehensibility-granter.

Your answer is definitive, and we will adopt it, for you have perfect understanding. We raise our joined palms one last time, one of unrivaled wisdom, don't deliberately confuse us.

Knowing the teaching of the noble ones from top to bottom, one of unrivaled energy, don't deliberately confuse us. Like a man in the baking summer sun would long for water, I long for your voice, so let the sound rain down.

Surely Kappāyana did not lead the spiritual life in vain? Did he realize quenching, or did he still have a remnant of defilement? Let us hear what kind of liberation he had!"

"He cut off craving for name and form right here," said the Buddha, "the river of darkness that had long lain within him. He has entirely crossed over birth and death." So declared the Blessed One, the leader of the five.

"Now that I have heard your words, seventh of sages, I am confident. My question, it seems, was not in vain, the brahmin did not deceive me.

As he spoke, so he acted; he was a disciple of the Buddha. He cut the net of death the deceiver, so extended and strong.

Blessed One, Kappāyana saw the starting point of grasping. He has indeed gone far beyond Death's domain so hard to pass.

God of gods, best of men, I bow to you, and to your son, who followed your example, a great hero; a giant, true-born son of a giant."

That is how these verses were recited by the senior venerable Vaṅgīsa.

The Verses of the Senior Monks are finished.

Thig - Therīgāthā: Verses of the Senior Nuns

Thig 1.1

Thig 1.1
An Unnamed Nun (1st)
Aññatarātherīgāthā

Homage to that Blessed One, the perfected one, the fully awakened Buddha!

Sleep softly, little nun, wrapped in the cloth you sewed yourself; for your desire has been quelled, like vegetables boiled dry in a pot.

That is how this verse was recited by a certain unnamed nun.

Thig 1.2

Thig 1.2
Muttā (1st)
Muttātherīgāthā

Muttā, be released from your yokes, like the moon released from the eclipse. When your mind is released, enjoy your alms free of debt.

That is how the Buddha regularly advised the trainee nun Muttā with these verses.

Thig 1.3

Thig 1.3
Puṇṇā
Puṇṇātherīgāthā

Puṇṇā, be filled with good qualities, like the moon on the fifteenth day. When your wisdom is full, shatter the mass of darkness.

That is how this verse was recited by the senior nun Puṇṇā.

Thig 1.4

Thig 1.4
Tissā
Tissātherīgāthā

Tissā, train in the trainings—don’t let your yokes overcome you. Unyoked from all yokes, live in the world free of defilements.

Thig 1.5

Thig 1.5
Another Tissā
Aññatarātissātherīgāthā

Tissā, apply yourself to good qualities—don’t let the moment pass you by. For if you miss your moment, you’ll grieve when sent to hell.

Thig 1.6

Thig 1.6
Dhīrā
Dhīrātherīgāthā

Dhīrā, touch cessation, the blissful stilling of perception. Win extinguishment, the supreme sanctuary from the yoke.

Thig 1.7

Thig 1.7
Vīrā
Vīrātherīgāthā

She’s known as Vīrā because of her heroic qualities, a nun with faculties developed. She bears her final body, having vanquished Māra and his mount.

Thig 1.8

Thig 1.8
Mittā (1st)
Mittātherīgāthā

Having gone forth out of faith, appreciate your spiritual friends, Mittā. Develop skillful qualities for the sake of finding sanctuary from the yoke.

Thig 1.9

Thig 1.9
Bhadrā
Bhadrātherīgāthā

Having gone forth out of faith, appreciate your blessings, Bhadrā. Develop skillful qualities for the sake of the supreme sanctuary from the yoke.

Thig 1.10

Thig 1.10
Upasamā
Upasamātherīgāthā

Upasamā, cross the flood, Death’s domain so hard to pass. When you have vanquished Māra and his mount, bear your final body.

Thig 1.11

Thig 1.11
Muttā (2nd)
Muttātherīgāthā

I’m well freed, so very well freed, freed from the three things that humped me: the mortar, the pestle, and my humpbacked husband. I’m freed from birth and death; the conduit to rebirth is eradicated.

Thig 1.12

Thig 1.12
Dhammadinnā
Dhammadinnātherīgāthā

One who is eager and determined would be filled with awareness. Their mind not bound to pleasures of sense, they’re said to be heading upstream.

Thig 1.13

Thig 1.13
Visākhā
Visākhātherīgāthā

Do the Buddha’s bidding, you won’t regret it. Having quickly washed your feet, sit in a discreet place to meditate.

Thig 1.14

Thig 1.14
Sumanā
Sumanātherīgāthā

Having seen the elements as suffering, don’t get reborn again. When you’ve discarded desire for rebirth, you will live at peace.

Thig 1.15

Thig 1.15
Uttarā (1st)
Uttarātherīgāthā

I was restrained in body, speech, and mind. Having plucked out craving, root and all, I’m cooled and quenched.

Thig 1.16

Thig 1.16
Sumanā, Who Went Forth Late in Life
Vuḍḍhapabbajitasumanātherīgāthā

Sleep softly, old lady, wrapped in the cloth you sewed yourself; for your desire has been quelled, you’re cooled and quenched.

Thig 1.17

Thig 1.17
Dhammā
Dhammātherīgāthā

I wandered for alms though feeble, leaning on a staff. My limbs wobbled and I fell to the ground right there. Seeing the danger of the body, my mind was freed.

Thig 1.18

Thig 1.18
Saṅghā
Saṁghātherīgāthā

I gave up my home, my child, my cattle, and all that I love, and went forth. And now that I’ve given up desire and hate, dispelled ignorance, and plucked out craving, root and all, I’m at peace, I’m quenched.

Thig 2.1

Thig 2.1
Abhirūpanandā
Abhirūpanandātherīgāthā

Nandā, see this bag of bones as diseased, filthy, and rotten. With mind unified and serene, meditate on the ugly aspects of the body.

Meditate on the signless, give up the underlying tendency to conceit; and when you comprehend conceit, you will live at peace.

That is how the Buddha regularly advised the trainee nun Nandā with these verses.

Thig 2.2

Thig 2.2
Jentā
Jentātherīgāthā

Of the seven awakening factors, the path for attaining extinguishment, I have developed them all, just as the Buddha taught.

For I have seen the Blessed One, and this bag of bones is my last. Transmigration through births is finished, now there'll be no more future lives.

That is how these verses were recited by the senior nun Jentā.

Thig 2.3

Thig 2.3
Sumaṅgala's Mother
Sumaṅgalamātātherīgāthā

I'm well freed, well freed, so very well freed from the pestle! My shameless husband popped up like a mushroom, my mortar wafted like eels.

Greed and hate sizzle and hiss as I squelch them. Having gone to the root of a tree, I meditate happily, thinking, "Oh, what bliss!"

Thig 2.4

Thig 2.4
Aḍḍhakāsi
Aḍḍhakāsitherīgāthā

The price for my services amounted to the nation of Kāsi. By setting that price, the townsfolk made me priceless.

Then, growing disillusioned with my form, I became dispassionate. Don’t journey on and on, transmigrating through rebirths! I've realized the three knowledges, and fulfilled the Buddha’s instructions.

Thig 2.5

Thig 2.5
Cittā
Cittātherīgāthā

Though I’m skinny, sick, and very feeble, I climb the mountain, leaning on a staff.

Having laid down my outer robe, and overturned my bowl, propping myself against a rock, I shattered the mass of darkness.

Thig 2.6

Thig 2.6
Mettikā
Mettikātherīgāthā

Though in pain, feeble, my youth long gone, I climb the mountain, leaning on a staff.

Having laid down my outer robe and overturned my bowl, sitting on a rock, my mind was freed. I’ve attained the three knowledges, and fulfilled the Buddha’s instructions.

Thig 2.7

Thig 2.7
Mittā (2nd)
Mittātherīgāthā

I rejoiced in the host of gods, having observed the sabbath complete in all eight factors, on the fourteenth and the fifteenth days,

and the eighth day of the fortnight, as well as on the fortnightly special displays. Today I eat just once a day, my head is shaven, I wear the outer robe. I don’t long for the host of gods, for stress has been removed from my heart.

Thig 2.8

Thig 2.8
To Abhayā's Mother From Her Daughter
Abhayamātutherīgāthā

My dear mother, I examined this body, up from the soles of the feet, and down from the tips of the hairs, so impure and foul-smelling.

Meditating like this, all my lust is eradicated. The fever of passion is cut off, I'm cooled and quenched.

Thig 2.9

Thig 2.9
Abhayā
Abhayātherīgāthā

Abhayā, the body is fragile, yet ordinary people are attached to it. I'll lay down the body, aware and mindful.

Though subject to so many painful things, I have, through my love of diligence, reached the ending of craving, and fulfilled the Buddha’s instructions.

Thig 2.10

Thig 2.10
Sāmā
Sāmātherīgāthā

Four or five times I left my dwelling. I had failed to find peace of heart, or any control over my mind. Now it is the eighth night since craving was eradicated.

Though subject to so many painful things, I have, through my love of diligence, reached the ending of craving, and fulfilled the Buddha’s instructions.

Thig 3.1

Thig 3.1
Another Sāmā
Aparāsāmātherīgāthā

In the twenty-five years since I went forth, I don’t know that I had ever found serenity in my mind.

I had failed to find peace of heart, or any control over my mind. When I remembered the victor’s instructions, I was struck with a sense of urgency.

Though subject to so many painful things, I have, through my love of diligence, reached the ending of craving, and fulfilled the Buddha’s instructions. This is the seventh day since my craving dried up.

Thig 3.2

Thig 3.2
Uttamā
Uttamātherīgāthā

Four or five times I left my dwelling. I had failed to find peace of heart, or any control over my mind.

I approached a nun in whom I had faith. She taught me the Dhamma: the aggregates, sense fields, and elements.

When I had heard her teaching, in accordance with her instructions, I sat cross-legged for seven days without moving, given over to rapture and bliss. On the eighth day I stretched out my feet, having shattered the mass of darkness.

Thig 3.3

Thig 3.3
Another Uttamā
Aparāuttamātherīgāthā

Of the seven awakening factors, the path for attaining extinguishment, I have developed them all, just as the Buddha taught.

I attain the meditations on emptiness and signlessness whenever I want. I am the Buddha's rightful daughter, always delighting in quenching.

All sensual pleasures are cut off, whether human or divine. Transmigration through births is finished, now there'll be no more future lives.

Thig 3.4

Thig 3.4
Dantikā
Dantikātherīgāthā

Leaving my day's meditation on Vulture's Peak Mountain, I saw an elephant on the riverbank having just come up from his bath.

A man, taking a pole with a hook, asked the elephant, "Give me your foot." The elephant presented his foot, and the man mounted him.

Seeing a wild beast so tamed, submitting to human control, my mind became serene: that is why I've gone to the forest!

Thig 3.5

Thig 3.5
Ubbirī
Ubbiritherīgāthā

“You cry ‘Please be living!’ in the forest. Ubbirī, get a hold of yourself! Eighty-four thousand people, all named ‘living being’, have been burnt in this funeral ground: which one do you grieve for?”

“Oh! For you have plucked the arrow from me, so hard to see, stuck in the heart. You’ve swept away the grief for my daughter in which I once was mired.

Today I’ve plucked the arrow, I’m hungerless, extinguished. I go for refuge to that sage, the Buddha, to his teaching, and to the Sangha.”

Thig 3.6

Thig 3.6
Sukkā
Sukkātherīgāthā

“What’s up with these people in Rājagaha? They sprawl like they’ve been drinking mead! They don’t attend on Sukkā as she teaches the Buddha’s instructions.

But the wise—it’s as if they drink it up, so irresistible, delicious and nutritious, like travelers enjoying a cool cloud.”

“She’s known as Sukkā because of her bright qualities, free of greed, serene. She bears her final body, having vanquished Māra and his mount.”

Thig 3.7

Thig 3.7
Selā
Selātherīgāthā

“There’s no escape in the world, so what will seclusion do for you? Enjoy the delights of sensual pleasure; don’t regret it later.”

“Sensual pleasures are like swords and stakes the aggregates are their chopping block. What you call sensual delight is now no delight for me.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 3.8

Thig 3.8
Somā
Somātherīgāthā

“That state’s very challenging; it’s for the sages to attain. It’s not possible for a woman, with her two-fingered wisdom.”

“What difference does womanhood make when the mind is serene, and knowledge is present as you rightly discern the Dhamma.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 4.1

Thig 4.1
Bhaddā Daughter of Kapila
Bhaddākāpilānītherīgāthā

Kassapa is the son and heir of the Buddha, whose mind is immersed in samādhi. He knows his past lives, he sees heaven and places of loss,

and has attained the end of rebirth: that sage has perfect insight. It's because of these three knowledges that the brahmin is a master of the three knowledges.

In exactly the same way, Bhaddā daughter of Kapila is master of the three knowledges, conqueror of death. She bears her final body, having vanquished Māra and his mount.

Seeing the danger of the world, both of us went forth. Now we are tamed, our defilements have ended; we've become cooled and quenched.

Thig 5.1

Thig 5.1
An Unnamed Nun (2nd)
Aññataratherīgāthā

In the twenty-five years since I went forth I have not found peace of mind, even for as long as a finger-snap.

Failing to find peace of heart, corrupted by sensual desire, I cried with flailing arms as I entered a dwelling.

I approached a nun in whom I had faith. She taught me the Dhamma: the aggregates, sense fields, and elements.

When I heard her teaching, I retired to a discreet place. I know my past lives; my clairvoyance is purified;

I comprehend the minds of others; my clairaudience is purified; I've realized the psychic powers, and attained the ending of defilements. I have realized the six kinds of direct knowledge, and fulfilled the Buddha’s instructions.

Thig 5.2

Thig 5.2
Vimalā, the Former Courtesan
Vimalātherīgāthā

Intoxicated by my appearance, my figure, my beauty, my fame, and owing to my youth, I despised other women.

I adorned this body, so fancy, lamented by fools, and stood at the brothel door, like a hunter laying a snare.

I stripped for them, revealing my many hidden treasures. Creating an intricate illusion, I laughed, teasing those men.

Today, having wandered for alms, my head shaven, wearing the outer robe, I sat at the root of a tree to meditate; I've gained freedom from thought.

All yokes are severed, both human and divine. Having wiped out all defilements, I have become cooled and quenched.

Thig 5.3

Thig 5.3
Sīhā
Sīhātherīgāthā

Due to irrational application of mind, I was racked by desire for pleasures of the senses. I was restless in the past, lacking control over my mind.

Overcome by corruptions, pursuing perceptions of the beautiful, I gained no peace of mind. Under the sway of lustful thoughts,

thin, pale, and wan, for seven years I wandered, full of pain, finding no happiness by day or night.

Taking a rope I entered deep into the forest, thinking: “It’s better that I hang myself than I return to a lesser life.”

I made a strong noose and tied it to the branch of a tree. Casting it round my neck, my mind was freed.

Thig 5.4

Thig 5.4
Sundarīnandā
Sundarīnandātherīgāthā

“Nandā, see this bag of bones as diseased, filthy, and rotten. With mind unified and serene, meditate on the ugly aspects of the body:

as this is, so is that, as that is, so is this. A foul stink wafts from it, it is the fools’ delight.”

Reflecting in such a way, tireless all day and night, having broken through with my own wisdom, I saw.

Being diligent, rationally investigating, I truly saw this body both inside and out.

Then, growing disillusioned with the body, I became dispassionate within. Diligent, detached, I’m quenched and at peace.

Thig 5.5

Thig 5.5
Nanduttarā
Nanduttarātherīgāthā

In the past I worshiped the sacred flame, the moon, the sun, and the gods. Having gone to a river ford, I plunged into the water.

Undertaking many vows, I shaved half my head. Preparing a bed on the ground, I ate no food at night.

I loved my ornaments and decorations; and with baths and oil-massages, I pandered to this body, racked by desire for pleasures of the senses.

But then I gained faith, and went forth to homelessness. Truly seeing the body, desire for sensual pleasure is eradicated.

All rebirths are cut off, wishes and aspirations too. Unyoked from all yokes, I've found peace of mind.

Thig 5.6

Thig 5.6
Mittākāḷī
Mittākāḷītherīgāthā

Having gone forth out of faith from the lay life to homelessness, I wandered here and there, jealous of possessions and honors.

Neglecting the highest goal, I pursued the lowest. Under the sway of corruptions, I never knew the goal of the ascetic life.

I was struck with a sense of urgency as I was sitting in my hut: “I’m walking the wrong path, under the sway of craving.

My life is short, trampled by old age and sickness. Before this body breaks apart, there is no time for me to be careless.”

I examined in line with the truth the rise and fall of the aggregates. I stood up with mind liberated, having fulfilled the Buddha’s instructions.

Thig 5.7

Thig 5.7
Sakulā
Sakulātherīgāthā

While staying at home I heard the teaching from a monk. I saw the stainless Dhamma, extinguishment, the imperishable state.

Leaving behind my son and my daughter, my riches and my grain, I had my hair cut off, and went forth to homelessness.

As a trainee nun, I developed the direct path. I gave up greed and hate, along with associated defilements.

When I was fully ordained as a nun, I recollected my past lives, and purified my clairvoyance, immaculate and fully developed.

Conditions are born of causes, crumbling; having seen them as other, I gave up all defilements, I’m cooled and quenched.

Thig 5.8

Thig 5.8
Soṇā
Soṇātherīgāthā

I gave birth to ten sons in this form, this bag of bones. Then, when feeble and old, I approached a nun.

She taught me the Dhamma: the aggregates, sense fields, and elements. When I heard her teaching, I shaved off my hair and went forth.

When I was a trainee nun, my clairvoyance was clarified, and I knew my past lives, the places I used to live.

I meditate on the signless, my mind unified and serene. I achieved the immediate liberation, extinguished by not grasping.

The five aggregates are fully understood; they remain, but their root is cut. Curse you, wretched old age! now there'll be no more future lives.

Thig 5.9

Thig 5.9
Bhaddā of the Curly Hair
Bhaddākuṇḍalakesātherīgāthā

My hair mown off, covered in mud, I used to wander wearing just one robe. I saw fault where there was none, and was blind to the actual fault.

Leaving my day's meditation on Vulture's Peak Mountain, I saw the stainless Buddha at the fore of the mendicant Saṅgha.

I bent my knee and bowed, and in his presence raised my joined palms. "Come Bhaddā," he said; that was my ordination.

"I've wandered among the Aṅgans and Magadhans, the Vajjis, Kāsis, and Kosalans. I have eaten the almsfood of the nations free of debt for fifty years."

"O! He has made so much merit! That lay follower is so very wise. He gave a robe to Bhaddā, who is released from all ties."

Thig 5.10

Thig 5.10
Paṭācārā
Paṭācārātherīgāthā

Plowing the fields, sowing seeds in the ground, supporting partners and children, young men acquire wealth.

I am accomplished in ethics, and I do the Teacher’s bidding, being neither lazy nor restless —why then do I not achieve quenching?

Having washed my feet, I took note of the water, seeing the foot-washing water flowing from high ground to low.

My mind became serene, like a fine thoroughbred steed. Then, taking a lamp, I entered my dwelling, inspected the bed, and sat on my cot.

Then, grabbing the pin, I drew out the wick. The liberation of my heart was like the quenching of the lamp.

Thig 5.11

Thig 5.11
Thirty Nuns
Tiṁsamattātherīgāthā

“Taking a pestle, young men pound grain. Supporting partners and children, young men acquire wealth.

Do the Buddha’s bidding, you won’t regret it. Having quickly washed your feet, sit in a discreet place to meditate. Devoted to serenity of heart, do the Buddha’s bidding.”

After hearing her words, the instructions of Paṭācārā, they washed their feet and retired to a discreet place. Devoted to serenity of heart, they did the Buddha’s bidding.

In the first watch of the night, they recollected their past lives. In the middle watch of the night, they purified their clairvoyance. In the last watch of the night, they shattered the mass of darkness.

They rose and paid homage at her feet: “We have done your bidding; we shall abide honoring you, as the thirty gods honor Indra, undefeated in battle. Masters of the three knowledges, we are free of defilements.”

That is how thirty senior nuns declared their enlightenment in the presence of Paṭācārā.

Thig 5.12

Thig 5.12
Candā
Candātherīgāthā

I used to be in a sorry state. As a childless widow, bereft of friends or relatives, I got neither food nor clothes.

I took a bowl and a staff and went begging from family to family. For seven years I wandered, burned by heat and cold.

Then I saw a nun receiving food and drink. Approaching her, I said: “Send me forth to homelessness.”

Out of compassion for me, Paṭācārā gave me the going forth. Then, having advised me, she urged me on to the ultimate goal.

After hearing her words, I did her bidding. The lady’s advice was not in vain: master of the three knowledges, I am free of defilements.

Thig 6.1

Thig 6.1
Paṭācārā, Who Had a Following of Five Hundred
Pañcasatamattātherīgāthā

“One whose path you do not know, not whence they came nor where they went; though they came from who knows where, you mourn that being, crying, ‘Oh my son!’

But one whose path you do know, whence they came or where they went; that one you do not lament—such is the nature of living creatures.

Unasked he came, he left without leave. He must have come from somewhere, and stayed who knows how many days. He left from here by one road, he will go from there by another.

Departing with the form of a human, he will go on transmigrating. As he came, so he went: why cry over that?”

“Oh! For you have plucked the arrow from me, so hard to see, stuck in the heart. You’ve swept away the grief for my son, in which I once was mired.

Today I’ve plucked the arrow, I’m hungerless, extinguished. I go for refuge to that sage, the Buddha, to his teaching, and to the Sangha.”

That is how Paṭācārā, who had a following of five hundred, declared her enlightenment.

Thig 6.2

Thig 6.2
Vāseṭṭhī
Vāseṭṭhītherīgāthā

Struck down with grief for my son, deranged, out of my mind, naked, my hair flying, I wandered here and there.

I lived on rubbish heaps, in cemeteries and highways. For three years I wandered, stricken by hunger and thirst.

Then I saw the Holy One back at the city of Mithilā. Tamer of the untamed, the Awakened One fears nothing from any quarter.

Regaining my mind, I paid homage and sat down. Out of compassion Gotama taught me the Dhamma.

After hearing his teaching, I went forth to homelessness. Applying myself to the Teacher’s words, I realized the state of grace.

All sorrows are cut off, given up, they end here. I've fully understood the basis from which grief comes to be.

Thig 6.3

Thig 6.3
Khemā
Khemātherīgāthā

“You’re so young and beautiful! I too am young, just a youth. Come, Khemā, let us enjoy the music of a five-piece band.”

“This body is rotting, ailing and frail, I’m horrified and repelled by it, and I’ve eradicated sensual craving.

Sensual pleasures are like swords and stakes; the aggregates are their chopping block. What you call sensual delight is now no delight for me.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

“Worshiping the stars, serving the sacred flame in a grove; failing to grasp the true nature of things, foolish me, I thought this was purity.

But now I worship the Awakened One, supreme among men. Doing the teacher’s bidding, I am released from all suffering.”

Thig 6.4

Thig 6.4
Sujātā
Sujātātherīgāthā

I was adorned with jewelry and all dressed up, with garlands, and sandalwood makeup piled on, all covered over with decorations, and surrounded by my maids.

Taking food and drink, staples and dainties in no small amount, I left my house and took myself to the park.

I enjoyed myself there and played about, and then, returning to my own house, I saw a monastic dwelling, and so I entered the Añjana grove at Sāketa.

Seeing the light of the world, I paid homage and sat down. Out of compassion the Clear-eyed One taught me the Dhamma.

When I heard the great seer, I penetrated the truth. Right there I encountered the Dhamma, the stainless, state free of death.

Then, having understood the true teaching, I went forth to homelessness. I've attained the three knowledges; the Buddha's bidding was not in vain.

Thig 6.5

Thig 6.5
Anopamā
Anopamātherīgāthā

I was born into an eminent family, affluent and wealthy, endowed with a beautiful complexion and figure; Majjha's true-born daughter.

I was sought by princes, coveted by sons of the wealthy. One sent a messenger to my father: "Give me Anopamā!

However much your daughter Anopamā weighs, I'll give you eight times that in gold and gems."

When I saw the Awakened One, the world's Elder, unsurpassed, I paid homage at his feet, and withdrew to one side.

Out of compassion, Gotama taught me the Dhamma. While sitting in that seat, I realized the third fruit.

Then, having shaved off my hair, I went forth to homelessness. This is the seventh day since my craving dried up.

Thig 6.6

Thig 6.6
Mahāpajāpati Gotamī
Mahāpajāpatigotamītherīgāthā

Oh Buddha, my hero: homage to you! Supreme among all beings, who released me from suffering, and many other beings as well.

All suffering is fully understood; craving—its cause—is dried up; the eightfold path has been developed; and cessation has been realized by me.

Previously I was a mother, a son, a father, a brother, and a grandmother. Failing to grasp the true nature of things, I transmigrated without reward.

Since I have seen the Blessed One, this bag of bones is my last. Transmigration through births is finished, now there'll be no more future lives.

I see the disciples in harmony, energetic and resolute, always staunchly vigorous—this is homage to the Buddhas!

It was truly for the benefit of many that Māyā gave birth to Gotama. He swept away the mass of suffering for those stricken by sickness and death.

Thig 6.7

Thig 6.7
Guttā
Guttātherīgāthā

Guttā, you have given up your child, your wealth, and all that you love. Foster the goal for which you went forth; do not fall under the mind's control.

Beings deceived by the mind, playing in Māra's domain, ignorant, they journey on, transmigrating through countless rebirths.

Sensual desire and ill will, and substantialist view; misapprehension of precepts and observances, and doubt as the fifth.

O nun, when you have given up these lower fetters, you won't come back to this world again.

And when you're rid of desire, conceit, ignorance, and restlessness, having cut the fetters, you'll make an end to suffering.

Having wiped out transmigration, and fully understood rebirth, hungerless in this very life, you will live at peace.

Thig 6.8

Thig 6.8
Vijayā
Vijayātherīgāthā

Four or five times I left my dwelling; I had failed to find peace of heart, or any control over my mind.

I approached a nun and politely questioned her. She taught me the Dhamma: the elements and sense fields,

the four noble truths, the faculties and the powers, the awakening factors, and the eightfold path for the attainment of the highest goal.

After hearing her words, I did her bidding. In the first watch of the night, I recollected my past lives.

In the middle watch of the night, I purified my clairvoyance. In the last watch of the night, I shattered the mass of darkness.

I then meditated pervading my body with rapture and bliss. On the seventh day I stretched out my feet, having shattered the mass of darkness.

Thig 7.1

Thig 7.1
Uttarā (2nd)
Uttarātherīgāthā

“Taking a pestle, young men pound grain. Supporting partners and children, young men acquire wealth.

Work at the Buddha’s bidding, you won’t regret it. Having quickly washed your feet, sit in a discreet place to meditate.

Establish the mind, unified and serene. Examine conditions as other, not as self.”

“After hearing her words, the instructions of Paṭācārā, I washed my feet and retired to a discreet place.

In the first watch of the night, I recollected my past lives. In the middle watch of the night, I purified my clairvoyance.

In the last watch of the night, I shattered the mass of darkness. I rose up master of the three knowledges: your bidding has been done.

I shall abide honoring you as the thirty gods honor Sakka, undefeated in battle. Master of the three knowledges, I am free of defilements.”

Thig 7.2

Thig 7.2
Cālā
Cālātherīgāthā

“As a nun with developed faculties, having established mindfulness, I penetrated that peaceful state, the blissful stilling of conditions.”

“In whose name did you shave your head? You look like an ascetic, but you don’t believe in any creed. Why do you live as if lost?”

“Followers of other creeds rely on their views. They don’t understand the Dhamma, for they’re no experts in the Dhamma.

But there is one born in the Sakyan clan, the unrivaled Buddha; he taught me the Dhamma for going beyond views.

Suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

After hearing his words, I happily did his bidding. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 7.3

Thig 7.3
Upacālā
Upacālātherīgāthā

“A nun with faculties developed, mindful, seeing clearly, I penetrated that peaceful state, which sinners do not cultivate.”

“Why don’t you approve of rebirth? When you’re born, you get to enjoy sensual pleasures. Enjoy the delights of sensual pleasure; don’t regret it later.”

“Death comes to those who are born; and when born they fall into suffering: the chopping off of hands and feet, killing, caging, misery.

But there is one born in the Sakyan clan, an awakened champion. He taught me the Dhamma for passing beyond rebirth:

suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

After hearing his words, I happily did his bidding. I’ve attained the three knowledges and fulfilled the Buddha’s instructions.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 8.1

Thig 8.1
Sīsūpacālā
Sīsūpacālātherīgāthā

“A nun accomplished in ethics, her sense faculties well-restrained, would realize the peaceful state, so irresistible, delicious and nutritious.”

“There are the Gods of the Thirty-Three, and those of Yama; also the Joyful Deities, the Gods Who Love to Imagine, and the Gods Who Control what is Imagined by Others. Set your heart on such places, where you used to live.”

“The Gods of the Thirty-Three, and those of Yama; also the Joyful Deities, the Gods Who Love to Imagine, and the Gods Who Control what is Imagined by Others—

time after time, life after life, are governed by substantial reality. They haven’t transcended substantial reality, those who transmigrate through birth and death.

All the world is on fire, all the world is alight, all the world is ablaze, all the world is rocking.

The Buddha taught me the Dhamma, unshakable, incomparable, not frequented by ordinary people; my mind adores that place.

After hearing his words, I happily did his bidding. I’ve attained the three knowledges, and fulfilled the Buddha’s instructions.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 9.1

Thig 9.1
Vaḍḍha's Mother
Vaḍḍhamātutherīgāthā

"Vaḍḍha, please never ever get entangled in the world. My child, do not partake in suffering again and again.

For happy dwell the sages, Vaḍḍha, unstirred, their doubts cut off, cooled and tamed, and free of defilements.

Vaḍḍha, foster the path that the seers have walked, for the attainment of vision, and for making an end of suffering."

"Mother, you speak with such assurance to me on this matter. My dear mom, I can't help thinking that no entanglements are found in you."

"Vaḍḍha, not a jot or a skerrick of entanglement is found in me for any conditions at all, whether low, high, or middling.

All defilements are ended for me, meditating and diligent. I've attained the three knowledges and fulfilled the Buddha's instructions."

"Oh so excellent was the goad my mother spurred me with! Owing to her compassion, she spoke verses on the ultimate goal.

On hearing her words, advised by my mother, I was struck with righteous urgency for the sake of finding sanctuary from the yoke.

Striving, resolute, tireless all day and night, urged on by my mother, I realized supreme peace.

Thig 10.1

Thig 10.1
Kisāgotamī
Kisāgotamītherīgāthā

“Pointing out how the world works, the sages have praised good friendship. Associating with good friends, even a fool becomes astute.

Associate with true persons, for that is how wisdom grows. Should you associate with true persons, you would be freed from all suffering.

And you would understand suffering, its origin and cessation, the eightfold path, and so the four noble truths.”

“‘A woman’s life is painful,’ explained the Buddha, guide for those who wish to train, ‘and for a co-wife it’s especially so. After giving birth just once,

some women even cut their own throat, while refined ladies take poison. Being guilty of killing a person, they both undergo ruin.’”

“I was on the road and about to give birth., when I saw my husband dead. I gave birth there on the road before I’d reached my own house.

My two children have died, and on the road my husband lies dead—oh woe is me! Mother, father, and brother all burning up on the same pyre.”

“Oh woe is you whose family is lost, the suffering you have undergone has no measure; you have been shedding tears for many thousands of lives.”

“While staying in the charnel ground, I saw my son’s flesh being eaten. With my family destroyed, condemned by all, and my husband dead, I realized freedom from death.

I’ve developed the noble eightfold path leading to freedom from death. I’ve realized quenching, as seen in the mirror of the Dhamma.

I’ve plucked out the dart, laid down the burden, and done what needed to be done.” The senior nun Kisāgotamī, her mind released, said this.

Thig 11.1

Thig 11.1
Uppalavaṇṇā
Uppalavaṇṇātherīgāthā

“The two of us were co-wives, though we were mother and daughter. I was struck with a sense of urgency, so astonishing and hair-raising!

Curse those filthy sensual pleasures, so nasty and thorny, where we, both mother and daughter, had to be co-wives together.

Seeing the danger in sensual pleasures, seeing renunciation as sanctuary, I went forth in Rājagaha from the lay life to homelessness.

I know my past lives; my clairvoyance is clarified; I comprehend the minds of others; my clairaudience is purified;

I've realized the psychic powers, and attained the ending of defilements. I’ve realized the six kinds of direct knowledge, and fulfilled the Buddha’s instructions.

I created a four-horsed chariot using my psychic powers. Then I bowed at the feet of the Buddha, the glorious protector of the world.”

“You’ve come to this sal tree all crowned with flowers, and stand at its root all alone. But you have no companion with you, silly girl, aren’t you afraid of rascals?”

“Even if 100,000 rascals like this were to gang up, I’d stir not a hair nor tremble. What could you do to me all alone, Māra?

I’ll vanish, or I’ll enter your belly; I could stand between your eyebrows and you still wouldn’t see me.

I’m the master of my own mind, I’ve developed the bases of psychic power well. I’ve realized the six kinds of direct knowledge, and fulfilled the Buddha’s instructions.

Sensual pleasures are like swords and stakes; the aggregates are their chopping block. What you call sensual delight is now no delight for me.

Relishing is destroyed in every respect, and the mass of darkness is shattered. So know this, Wicked One: you’re beaten, terminator!”

Thig 12.1

Thig 12.1
Puṇṇikā
Puṇṇātherīgāthā

“I used to be a water-carrier. Even when it was cold, I would always plunge into the water, afraid of my masters’ beatings, harassed by fear of abuse and anger.

Brahmin, what are you afraid of, that you always plunge into the water, your limbs trembling in the freezing cold?”

“Oh, but you already know, Madam Puṇṇikā, when you ask me: I am doing good deeds, to ward off the wickedness I have done.

Whosoever young or old performs a wicked deed, by ablution in water they are released from their wicked deed.”

“Who on earth told you this, one ignoramus to another: ‘Actually, by ablution in water one is released from a wicked deed.’

Would not they all go to heaven, then: all the frogs and the turtles, serpents, crocodiles, and other water-dwellers too?

Butchers of sheep and pigs, fishermen, animal trappers, bandits, executioners, and others of evil deeds: by ablution in water they too would be released from their wicked deeds.

If these rivers washed away the bad deeds of the past, then they’d also wash off goodness, and thereby you would be excluded.

Brahmin, the thing that you are afraid of, when you always plunge into the water, do not do that very thing, don’t let the cold harm your skin.”

“I have been on the wrong path, and you’ve guided me to the noble path. Madam, I give to you this ablution cloth.”

“Keep the cloth for yourself, I do not want it. If you fear suffering, if you don’t like suffering,

then don’t do bad deeds either openly or in secret. If you should do a bad deed, or you’re doing one now,

you won’t be freed from suffering, though you fly away and flee. If you fear suffering, if you don’t like suffering,

go for refuge to the Buddha, the poised, to his teaching and to the Sangha. Undertake the precepts, that will be good for you."

"I go for refuge to the Buddha, the poised, to his teaching and to the Sangha. I undertake the precepts, that will be good for me.

In the past I was related to Brahmā, today I truly am a brahmin! I am master of the three knowledges, accomplished in wisdom, I'm a scholar and a bathed initiate."

Thig 13.1

Thig 13.1
Ambapālī
Ambapālītherīgāthā

My hair was as black as bees, graced with curly tips; now old, it has become like hemp bark—the word of the truthful one is confirmed.

Crowned with flowers, my head was as fragrant as a perfume box; now old, it smells like dog fur—the word of the truthful one is confirmed.

My hair was as thick as a well-planted forest, it shone, parted with brush and pins; now old, it's patchy and sparse—the word of the truthful one is confirmed.

With plaits of black and ribbons of gold, it was so pretty, adorned with braids; now old, my head's gone bald—the word of the truthful one is confirmed.

My eyebrows used to look so nice, like crescents painted by an artist; now old, they droop with wrinkles—the word of the truthful one is confirmed.

My eyes shone brilliant as gems, wide and indigo; ruined by age, they shine no more—the word of the truthful one is confirmed.

My nose was like a perfect peak, lovely in my bloom of youth; now old, it's shriveled like a pepper; the word of the truthful one is confirmed.

My ear-lobes were so pretty, like lovingly crafted bracelets; now old, they droop with wrinkles—the word of the truthful one is confirmed.

My teeth used to be so pretty, bright as a jasmine flower; now old, they're broken and yellow—the word of the truthful one is confirmed.

My singing was sweet as a cuckoo wandering in the forest groves; now old, it's patchy and croaking—the word of the truthful one is confirmed.

My neck used to be so pretty, like a polished shell of conch; now old, it's bowed and bent —the word of the truthful one is confirmed.

My arms used to be so pretty, like rounded cross-bars; with age, they wrinkle and sag as a patala tree— the word of the truthful one is confirmed.

My hands used to be so pretty, adorned with lovely golden rings; now old, they're like red radishes—the word of the truthful one is confirmed.

My breasts used to be so pretty, swelling, round, close, and high; now they droop like water bags—the word of the truthful one is confirmed.

My body used to be so pretty, like a polished slab of gold; now it's covered with fine wrinkles—the word of the truthful one is confirmed.

Both my thighs used to be so pretty, like an elephant's trunk; now old, they're like bamboo—the word of the truthful one is confirmed.

My calves used to be so pretty, adorned with cute golden anklets; now old, they're like sesame sticks—the word of the truthful one is confirmed.

Both my feet used to be so pretty, plump as if with cotton-wool; now old, they're cracked and wrinkly—the word of the truthful one is confirmed.

This bag of bones once was such, but now it's withered, home to so much pain; like a house in decay with plaster crumbling—the word of the truthful one is confirmed.

Thig 13.2

Thig 13.2
Rohinī
Rohinītherīgāthā

“You fell asleep saying ‘ascetics’; you woke up saying ‘ascetics’; you only praise ascetics, madam—surely you’ll become an ascetic.

You provide ascetics with abundant food and drink. I ask you now, Rohiṇī: why do you like ascetics?

They don’t like to work, they’re lazy, they live on charity; always on the lookout, greedy for sweets—so why do you like ascetics?”

“Dad, for a long time now you’ve questioned me about ascetics. I shall extol for you their wisdom, ethics, and vigor.

They like to work, they’re not lazy; by giving up greed and hate, they do the best kind of work—that’s why I like ascetics.

As for the three roots of evil, by pure deeds they shake them off. They have given up all wickedness—that’s why I like ascetics.

Their bodily actions are pure; their actions of speech likewise; their actions of mind are pure—that’s why I like ascetics.

Immaculate as a conch-shell, they’re pure inside and out, full of bright qualities—that’s why I like ascetics.

They’re learned and memorize the teaching, noble, living righteously, teaching the text and its meaning: that’s why I like ascetics.

They’re learned and memorize the teaching, noble, living righteously, unified in mind, and mindful—that’s why I like ascetics.

Traveling afar, and mindful, thoughtful in counsel, not restless, they understand the end of suffering—that’s why I like ascetics.

When they leave a village, they don’t look back with longing, but proceed without concern —that’s why I like ascetics.

They hoard no goods in storerooms, nor in pots or baskets. They seek food prepared by others—that’s why I like ascetics.

They don’t receive silver, or gold whether coined or uncoined; feeding on whatever comes that day, that’s why I like ascetics.

They have gone forth from different families, even different countries, and yet they all love one another—that’s why I like ascetics.”

“Dear Rohinī, it was truly for our benefit that you were born in our family! You have faith and such keen respect for the Buddha, his teaching, and the Sangha.

For you understand this supreme field of merit. These ascetics will henceforth receive our religious donation, too.

For there we will place our sacrifice, and it shall be abundant.” “If you fear suffering, if you don’t like suffering,

go for refuge to the Buddha, the poised, to his teaching and to the Sangha. Undertake the precepts, that will be good for you.”

“I go for refuge to the Buddha, the poised, to his teaching and to the Sangha. I undertake the precepts, that will be good for me.

In the past I was related to Brahmā, now I genuinely am a brahmin. Possessing the three knowledges, I’m a genuine scholar, I’m a knowledge master, a bathed initiate.”

Thig 13.3

Thig 13.3
Cāpā
Cāpātherīgāthā

“Once I carried a hermit’s staff, but these days I hunt deer. My desires have made me unable to cross from the awful marsh to the far shore.

Thinking me so in love with her, Cāpā kept our son happy. Having cut Cāpā’s bond, I’ll go forth once again.”

“Don’t be mad at me, great hero! Don’t be mad at me, great sage! If you’re mired in anger you can’t stay pure, let alone be fervent.”

“I’m going to leave Nālā! For who’d stay here at Nālā! With their figures, the women trap ascetics who live righteously.”

“Please, Kāḷa, come back to me. Enjoy pleasures like you did before. I’ll be under your control, along with any relatives I have.”

“Cāpā, if even a quarter of what you say were true, it would be a splendid thing for a man in love with you!”

“Kāḷa, I am like a sprouting iris flowering on a mountain top, like a blossoming pomegranate, like a patala tree on an isle;

my limbs are anointed with yellow sandalwood, and I wear the finest Kāsi cloth: when I am so very beautiful, how can you abandon me and leave?”

“You’re like a fowler who wants to catch a bird; but you won’t trap me with your captivating form.”

“But this child, my fruit, was begotten by you, Kāḷa. When I have this child, how can you abandon me and leave?”

“The wise give up children, family, and wealth. Great heroes go forth like elephants breaking their bonds.”

“Now, this son of yours: I’ll strike him to the ground right here, with a stick or with a knife! Grieving your son, you will not leave.”

“Even if you feed our son to jackals and dogs, I’d never return again, you bitch, not even for the child’s sake.”

“Well then, sir, tell me, where will you go, Kāḷa? To what village or town, city or capital?”

“Last time we had followers, we weren’t ascetics, we just thought we were. We wandered from village to village, to cities and capitals.

But now the Blessed One, the Buddha, back on the bank of the Nerañjara River, teaches the Dhamma so that living creatures may abandon all suffering. I shall go to his presence, he shall be my Teacher.”

“Now please convey my respects to the supreme protector of the world. Circling him to your right, dedicate my religious donation.”

“This is the proper thing to do, just as you have said to me. I’ll convey your respects to the supreme protector of the world. Circling him to my right, I’ll dedicate your religious donation.”

Then Kāḷa set out back to the bank of the Nerañjara River. He saw the Awakened One teaching the state free of death:

suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

He paid homage at his feet, circling him to his right, and conveyed Cāpā’s dedication; then he went forth to homelessness. He attained the three knowledges, and fulfilled the Buddha’s instructions.

Thig 13.4

Thig 13.4
Sundarī
Sundarītherīgāthā

“Before, when your children passed away, you would expose them to be eaten. All day and all night you’d be racked with despair.

Today, brahmin lady, you have exposed seven children in all to be eaten; Vāseṭṭhī, what is the reason why you’re not so filled with despair?”

“Many hundreds of children, hundreds of family circles, both mine and yours, brahmin, have been eaten in the past.

Having known the escape from rebirth and death I neither grieve nor lament, nor do I despair.”

“Wow, Vaseṭṭhī, the words you speak really are amazing! Whose teaching did you understand that you say these things?”

“Brahmin, the Awakened One back at the city of Mithilā, teaches the Dhamma so that living creatures may abandon all suffering.

After hearing the perfected one’s teaching, brahmin, which is free of all attachments, having understood the true teaching there, I’ve swept away grief for children.”

“I too shall go to the city of Mithilā. Hopefully the Buddha may release me from all suffering.”

The brahmin saw the Buddha, liberated, free of attachments. He taught him the Dhamma, the sage gone beyond suffering:

suffering, suffering’s origin, suffering’s transcendence, and the noble eightfold path that leads to the stilling of suffering.

Having understood the true teaching there, he chose to go forth. Three days later Sujāta realized the three knowledges.

“Please, charioteer, go; take back this carriage. Bidding my brahmin lady good health, say: ‘The brahmin has now gone forth. After three days, Sujāta realized the three knowledges.’”

Then taking the carriage, along with a thousand coins, the charioteer bade the brahmin lady good health, and said: “The brahmin has now gone forth. After three days, Sujāta

realized the three knowledges."

Hearing that the brahmin had the three knowledges, the lady replied: "I present to you this horse and carriage, O charioteer, along with 1000 coins, and a full bowl as a gift."

"Keep the horse and carriage, lady, along with the thousand coins. I too shall go forth in his presence, the one of such splendid wisdom."

"Elephants, cattle, jeweled earrings, such opulent domestic wealth: having given it up, your father went forth, enjoy these riches Sundarī, you are the family heir."

"Elephants, cattle, jeweled earrings, such delightful domestic wealth: having given it up, my father went forth, racked by grief for his son. I too shall go forth, racked by grief for my brother."

"Sundarī, may the wish you desire come true. Leftovers as gleanings, and cast-off rags as robes—make do with these, free of defilements regarding the next life."

"Ma'am, while I am still a trainee nun, my clairvoyance is clarified; I know my past lives, the places I used to live.

Relying on a fine lady like you, a senior nun who beautifies the Sangha, I've attained the three knowledges, and fulfilled the Buddha's instructions.

Give me permission ma'am, I wish to go to Sāvatthī, where I shall roar my lion's roar before the best of Buddhas."

"Sundarī, see the Teacher! Golden colored, golden skinned, tamer of the untamed, the Awakened One who fears nothing from any quarter."

"See Sundarī coming, liberated, free of attachments. desireless, detached, her task completed, without defilements."

"Having set forth from Varanasi and come to your presence, great hero, your disciple Sundarī bows at your feet.

You are the Buddha, you are the Teacher, I am your rightful daughter, brahmin, born of your mouth. I've completed the task and am free of defilements."

"Then welcome, good lady, you're by no means unwelcome. For this is how the tamed come bowing at the Teacher's feet; desireless, detached, the task completed, without defilements."

Thig 13.5

Thig 13.5
Subhā, the Smith's Daughter
Subhākammāradhītutherīgāthā

"I was so young, my clothes so fresh, at that time I heard the teaching. Being diligent, I comprehended the truth;

and then I became profoundly dispassionate towards all sensual pleasures. Seeing fear in substantial reality, I longed for renunciation.

Giving up my family circle, bonded servants and workers, and my flourishing villages and lands, so delightful and pleasant,

I went forth; all that is no small wealth. Now that I've gone forth in faith like this, in the true teaching so well proclaimed,

since I desire to have nothing, it would not be appropriate to take back gold and money, having already got rid of them.

Money or gold doesn't lead to peace and awakening. It doesn't befit an ascetic, it's not the wealth of the noble ones;

it's just greed and vanity, confusion and growing decadence, dubious, troublesome—there is nothing lasting there.

Depraved and heedless, unenlightened folk, their hearts corrupt, fight each other, creating conflict.

Killing, caging, misery, loss, grief, and lamentation; those sunk in sensual pleasures see many disastrous things.

My family, why do you urge me on to pleasures, as if you were my enemies? You know I've gone forth, seeing fear in sensual pleasures.

It's not due to gold, coined or uncoined, that defilements come to an end. Sensual pleasures are enemies and murderers, hostile forces that bind you to thorns.

My family, why do you urge me on to pleasures, as if you were my enemies? You know I've gone forth, shaven, wrapped in my outer robe.

Leftovers as gleanings, and cast-off rags as robes—that's what's fitting for me, the essentials of the homeless life.

Great seers expel sensual pleasures, both human and divine. Safe in their sanctuary, they are freed, having found unshakable happiness.

May I not encounter sensual pleasures, for no shelter is found in them. Sensual pleasures are enemies and murderers, as painful as a bonfire.

Greed is an obstacle, a threat, full of anguish and thorns; it is out of balance, a great gateway to confusion.

Hazardous and terrifying, sensual pleasures are like a snake's head, where fools delight, the blind ordinary folk.

Stuck in the swamp of sensuality, there are so many ignorant in the world. They know nothing of the end of rebirth and death.

Because of sensual pleasures, people jump right on to the path that goes to a bad place. So many walk the path that brings disease onto themselves.

That's how sensual pleasures create enemies; they are so tormenting, so corrupting, trapping beings with worldly pleasures of the flesh, they are nothing less than the bonds of death.

Maddening, enticing, sensual pleasures derange the mind. They're a snare laid by Māra for the corruption of beings.

Sensual pleasures are infinitely dangerous, they're full of suffering, a terrible poison; offering little gratification, they're makers of strife, withering bright qualities away.

Since I've created so much ruination because of sensual pleasures, I will not relapse to them again, but will always delight in quenching.

Fighting against sensual pleasures, longing for that cool state, I shall meditate diligently for the ending of all fetters.

Sorrowless, stainless, secure: I'll follow that path, the straight noble eightfold way by which the seers have crossed over."

"Look at this: Subhā the smith's daughter, standing firm in the teaching. She has entered the imperturbable state, meditating at the root of a tree.

It's just eight days since she went forth, full of faith in the beautiful teaching. Guided by Uppalavaṇṇā, she is master of the three knowledges, conqueror of death.

This one is freed from slavery and debt, a nun with faculties developed. Unyoked from all yokes, she has completed the task and is free of defilements."

Thus did Sakka, lord of all creatures, along with a host of gods, having come by their psychic powers, honor Subhā, the smith's daughter.

Thig 14.1

Thig 14.1
Subhā of Jīvaka's Mango Grove
Subhājīvakambavanikātherīgāthā

Going to the lovely mango grove of Jīvaka, the nun Subhā was held up by a rascal. Subhā said this to him:

"What harm have I done to you, that you stand in my way? Sir, it's not proper that a man should touch a woman gone forth.

This training was taught by the Holy One, it is a serious matter in my teacher's instructions. I am pure and rid of blemishes, so why do you stand in my way?

One whose mind is sullied against one unsullied; one who is lustful against one free of lust; unblemished, my heart is freed in every respect, so why do you stand in my way?"

"You're young and flawless—what will going-forth do for you? Throw away the ocher robe, come and play in the blossom grove.

Everywhere, the scent of pollen wafts sweet, born of the flowering woods. The start of spring is a happy time—come and play in the blossom grove.

And trees crested with flowers cry out, as it were, in the breeze. But what kind of fun will you have if you plunge into the woods all alone?

Frequented by packs of predators, and cow elephants aroused by rutting bulls; you wish to go without a friend to the deserted, awe-inspiring forest.

Like a shining doll of gold, like a nymph wandering in a park of colorful vines, your matchless beauty will shine in graceful clothes of exquisite muslin.

I'll be under your sway, if we are to stay in the forest. I love no creature more than you, O pixie with such bashful eyes.

Were you to take up my invitation—'Come, be happy, and live in a house'—you'll stay in a longhouse sheltered from wind; let the ladies look to your needs.

Dressed in exquisite muslin, put on your garlands and your cosmetics. I'll make all sorts of adornments for you, of gold and gems and pearls.

Climb onto a costly bed, its coverlet so clean and nice, with a new woolen mattress, so fragrant, sprinkled with sandalwood.

As a blue lily risen from the water remains untouched by men, so too, O chaste and holy lady, your limbs grow old unshared."

"This carcass is full of putrefaction, it swells the charnel ground, for its nature is to fall apart. What do you think is so essential in it that you stare at me so crazily?"

"Your eyes are like those of a doe, or a pixie in the mountains; seeing them, my sensual desire grows all the more.

Set in your flawless face of golden sheen, your eyes compare to a blue lily's bud; seeing them, my sensual excitement grows all the more.

Though you may wander far, I'll still think of you, with your lashes so long, and your vision so clear. I love no eyes more than yours, O pixie with such bashful eyes."

"You're setting out on the wrong road! You're looking to take the moon for your toy! You're trying to leap over Mount Meru! You, who are hunting a child of the Buddha!

For in this world with all its gods, there will be no more lust anywhere in me. I don't even know what kind it could be, it's been smashed root and all by the path.

Cast out like sparks from fiery coals, it's worth no more than a bowl of poison. I don't even see what kind it could be, it's been smashed root and all by the path.

Well may you try to seduce the type of lady who has not reflected on these things, or who has never attended the Teacher: but this is a lady who knows—now you're in trouble!

No matter if I am reviled or praised, or feel pleasure or pain: I stay mindful. Knowing that conditions are ugly, my mind clings to nothing.

I am a disciple of the Holy One, riding in the carriage of the eightfold path. The dart pulled out, free of defilements, I'm happy to have reached an empty place.

I've seen brightly painted dolls and wooden puppets, tied to sticks and strings, and made to dance in many ways.

But when the sticks and strings are taken off—loosed, disassembled, dismantled, irrecoverable, stripped to parts—on what could the mind be fixed?

That's what my body is really like, without those things it can't go on. This being so, on what could the mind be fixed?

It's like when you see a mural on a wall, painted with orpiment, and your vision gets confused, falsely perceiving that it is a person.

Though it's as worthless as a magic trick, or a golden tree seen in a dream, you blindly chase what is hollow, like a puppet show among the people.

An eye is just a ball in a socket, with a pupil in the middle, and tears, and mucus comes from there as well, and so different eye-parts are lumped all together."

The pretty lady ripped out her eye. With no attachment in her mind at all, she said: “Come now, take this eye,” and gave it to the man right then.

And at that moment he lost his lust, and asked for her forgiveness: “May you be well, O chaste and holy lady; such a thing will not happen again.

Attacking a person such as this is like holding on to a blazing fire, or grabbing a deadly viper! May you be well, please forgive me.”

When that nun was released she went to the presence of the excellent Buddha. Seeing the one with excellent marks of merit, her eye became just as it was before.

Thig 15.1

Thig 15.1
Isidāsī
Isidāsītherīgāthā

In Pāṭaliputta, the cream of the world, the city named for a flower, there were two nuns from the Sakyan clan, both of them ladies of quality.

One was named Isidāsī, the second Bodhī. They both were accomplished in ethics, lovers of meditation and chanting, learned, crushing corruptions.

They wandered for alms and had their meal. When they had washed their bowls, they sat happily in a private place and started a conversation.

"You're so lovely, Venerable Isidāsī, your youth has not yet faded. What problem did you see that made you dedicate your life to renunciation?"

Being pressed like this in private, Isidāsī, skilled in teaching Dhamma, voiced the following words. "Bodhī, hear how I went forth.

In the fine town of Ujjenī, my father was a financier, a good and moral man. I was his only daughter, dear, beloved, and cherished.

Then some suitors came for me from the top family of Sāketa. They were sent by a financier abounding in wealth, to whom my father then gave me as daughter-in-law.

Come morning and come night, I bowed with my head to the feet of my father and mother-in-law, just as I had been told.

Whenever I saw my husband's sisters, his brothers, his servants, or even he, my one and only, I nervously gave them a seat.

Whatever they wanted—food and drink, treats, or whatever was in the cupboard—I brought out and offered to them, ensuring each got what was fitting.

Having risen bright and early, I approached the main house, washed my hands and feet, and went to my husband with joined palms.

Taking a comb, adornments, eyeshadow, and a mirror, I myself did the makeup for my husband, as if I were his beautician.

I myself cooked the rice; I myself washed the pots. I looked after my husband like a mother her only child.

Thus I showed my devotion to him, a loyal, virtuous, and humble servant, getting up early, and working tirelessly: yet still my husband did me wrong.

He said to his mother and father: ‘I’ll take my leave and go, I can’t stand to live together with Isidāsī staying in the same house.’

‘Son, don’t speak like this! Isidāsī is astute and competent, she gets up early and works tirelessly, son, why doesn’t she please you?’

‘She hasn’t done anything to hurt me, but I just can’t stand to live with her. As far as I’m concerned, she’s just horrible. I’ve had enough, I’ll take my leave and go.’

When they heard his words, my father-in-law and mother-in-law asked me: ‘What did you do wrong? Tell us honestly, have no fear.’

‘I’ve done nothing wrong, I haven’t hurt him, or said anything bad. What can I possibly do, when my husband finds me so hateful?’

They led me back to my father’s home, distraught, overcome with suffering, and said: ‘By caring for our son, we’ve lost her, so lovely and lucky!’

Next my dad gave me to the household of a second wealthy family-man. For this he got half the bride-price of that which the financier paid.

In his house I also lived a month, before he too wanted me gone; though I served him like a slave, virtuous and doing no wrong.

My father then spoke to a beggar for alms, a tamer of others and of himself: ‘Be my son-in-law; set aside your rags and bowl.’

He stayed a fortnight before he said to my dad: ‘Give me back my rag robes, my bowl, and my cup—I’ll wander begging for alms again.’

So then my mum and my dad and my whole group of relatives said: ‘What has not been done for you here? Quickly, tell us what we can do for you!’

When they spoke to him like this he said, ‘If I can make do for myself, that is enough. I can’t stand to live together with Isidāsī staying in the same house.’

Released, he left. But I sat all alone contemplating: ‘Having taken my leave, I’ll go, either to die or to go forth.’

But then the venerable lady Jinadattā, learned and virtuous, who had memorized the monastic law, came to my dad’s house in search of alms.

When I saw her, I got up from my seat and prepared it for her. When she had taken her seat, I honored her feet and offered her a meal,

satisfying her with food and drink, treats, or whatever was in the cupboard. Then I said: ‘Ma’am, I wish to go forth!’

But my dad said to me: ‘Child, practice Dhamma right here! With food and drink satisfy ascetics and the twice-born.’

Then I said to my dad, crying, my joined palms raised to him: ‘I’ve done bad things in the past; I shall wear that bad deed away.’

And my dad said to me: ‘May you attain awakening, the highest state, and may you find the extinguishment that was realized by the best of men!’

I bowed down to my mother and father, and my whole group of relatives; and then, seven days after going forth, I realized the three knowledges.

I know my last seven lives; I shall relate to you the deeds of which this life is the fruit and result: focus your whole mind on that.

In the city of Erakacca I was a goldsmith with lots of money. Drunk on the pride of youth, I had sex with someone else’s wife.

Having passed away from there, I burned in hell for a long time. Rising up from there I was conceived in a monkey’s womb.

When I was only seven days old, I was castrated by the monkey chief. This was the fruit of that deed, because of adultery with another’s wife.

Having passed away from there, passing away in Sindhava grove, I was conceived in the womb of a lame, one-eyed she-goat.

I carried children on my back for twelve years, and all the while I was castrated, worm-eaten, and tail-less, because of adultery with another’s wife.

Having passed away from there, I was reborn in a cow owned by a cattle merchant. A red calf, castrated, for twelve months

I drew a big plow. I shouldered a cart, blind, tail-less, feeble, because of adultery with another’s wife.

Having passed away from there, I was born of a slave in the street, with neither male nor female parts, because of adultery with another’s wife.

I died at thirty years of age, and was reborn as a girl in a carter’s family. We were poor, of little wealth, greatly oppressed by creditors.

Because of the huge interest we owed, I was dragged away screaming, taken by force from the family home by a caravan leader.

When I was sixteen years old, seeing I was a girl of marriageable age, his son confined me as his wife— Giridāsa was his name.

He also had another wife, a virtuous and well-known lady of quality, loyal to her husband; yet I stirred up resentment in her.

As the fruit of that deed, they abandoned me and left, though I served them like a slave. Now I've made an end to this as well."

Thig 16.1

Thig 16.1
Sumedhā
Sumedhātherīgāthā

In Mantāvatī city, Sumedhā, the daughter of King Koñca's chief queen, was converted by those who practice the Buddha's teaching.

She was virtuous, a brilliant speaker, learned, and trained in the Buddha's instructions. She went up to her mother and father and said: "Pay heed, both of you!

I delight in extinguishment! No life is eternal, not even that of the gods; what then of sensual pleasures, so hollow, offering little gratification and much anguish.

Sensual pleasures are bitter as the venom of a snake, yet fools are infatuated by them. Sent to hell for a very long time, they are beaten and tortured.

Those who grow in wickedness always sorrow in the underworld due to their own bad deeds. They're fools, unrestrained in body, mind, and speech.

Those witless, senseless fools, trapped by the origin of suffering, are ignorant, not understanding the noble truths when they are being taught.

Most people, mum, ignorant of the truths taught by the excellent Buddha, look forward to the next life, longing for rebirth among the gods.

Yet even rebirth among the gods in an impermanent state is not eternal. But fools are not scared of being reborn time and again.

Four lower realms and two other realms may be gained somehow or other. But for those who end up in a lower realm, there is no way to go forth in the hells.

May you both grant me permission to go forth in the dispensation of him of the ten powers. Living at ease, I shall apply myself to giving up rebirth and death.

What's the point in hope, in a new life, in this useless, hollow body? Grant me permission, I shall go forth to make an end of craving for a new life.

A Buddha has arisen, the time has come, the unlucky moment has passed. As long as I live I'll never betray my ethical precepts or my celibate path."

Then Sumedhā said to her parents: "So long as I remain a lay person, I'll refuse to eat any food, until I've fallen under the sway of death."

Upset, her mother burst into tears, while her father, though grieved, tried his best to persuade her as she lay collapsed on the longhouse roof.

“Get up child, why do you grieve so? You’re already betrothed to be married! King Anīkaratta the handsome is in Vāraṇavatī: he is your betrothed.

You shall be the chief queen, wife of King Anīkaratta. Ethical precepts, the celibate path—going forth is hard to do, my child.

As a royal there is command, wealth, authority, and the happiness of possessions. Enjoy sensual pleasures while you’re still young! Let your wedding take place, my child!”

Then Sumedhā said to him: “Let this not come to pass! Existence is hollow! I shall either go forth or die, but I shall never marry.

Why cling to this rotting body so foul, stinking of fluids, a horrifying water-bag carcass, always oozing, full of filth?

Knowing it like I do, what’s the point? A carcass is vile, smeared with flesh and blood, food for birds and swarms of worms—why have we been given it?

Before long the body, bereft of consciousness, is carried out to the charnel ground, to be tossed aside like an old log by relatives in disgust.

When they’ve tossed it away in the charnel ground, to be eaten by others, your own parents bathe themselves, disgusted; what then of people at large?

They’re attached to this hollow carcass, this mass of sinews and bone; this rotting body full of saliva, tears, feces, and pus.

If anyone were to dissect it, turning it inside out, the unbearable stench would disgust even their own mother.

Rationally examining the aggregates, elements, and sense fields as conditioned, rooted in birth, suffering—why would I wish for marriage?

Let three hundred sharp swords fall on my body everyday! Even if the slaughter lasted 100 years it’d be worth it if it led to the end of suffering.

One who understands the Teacher’s words would put up with this slaughter: ‘Long for you is transmigration being killed time and time again.’

Among gods and humans, in the realm of animals or that of titans, among the ghosts or in the hells, endless killings are seen.

The hells are full of killing, for the corrupt who have fallen to the underworld. Even among the gods there is no shelter, for no happiness excels extinguishment.

Those who are committed to the dispensation of him of the ten powers attain extinguishment. Living at ease, they apply themselves to giving up rebirth and death.

On this very day, dad, I shall renounce: what's to enjoy in hollow riches? I'm disillusioned with sensual pleasures, they're like vomit, made like a palm stump."

As she spoke thus to her father, Anīkaratta, to whom she was betrothed, approached from Vāraṇavatī at the time appointed for the marriage.

Then Sumedhā took up a knife, and cut off her hair, so black, thick, and soft. Shutting herself in the longhouse, she entered the first absorption.

And as she entered it there, Anīkaratta arrived at the city. Then in the longhouse, Sumedhā well developed the perception of impermanence.

As she investigated in meditation, Anīkaratta quickly climbed the stairs. His limbs adorned with gems and gold, he begged Sumedhā with joined palms:

"As a royal there is command, wealth, authority, and the happiness of possessions. Enjoy sensual pleasures while you're still young! Sensual pleasures are hard to find in the world!

I've handed royalty to you—enjoy riches, give gifts! Don't be sad; your parents are upset."

Sumedhā, having no use for sensual pleasures, and having done away with delusion, spoke right back: "Do not take pleasure in sensuality! See the danger in sensual pleasures!

Mandhātā, king of four continents, foremost in enjoying sensual pleasures, died unsated, his desires unfulfilled.

Were the seven jewels to rain from the sky all over the ten directions, there would be no sating of sensual pleasures: people die insatiable.

Like a butcher's knife and chopping board, sensual pleasures are like a snake's head. They burn like a fire-brand, they resemble a skeleton.

Sensual pleasures are impermanent and unstable, they're full of suffering, a terrible poison; like a hot iron ball, the root of misery, their fruit is pain.

Sensual pleasures are like fruits of a tree, like scraps of meat, painful, they trick you like a dream; sensual pleasures are like borrowed goods.

Sensual pleasures are like swords and stakes; a disease, a boil, misery and trouble. Like a pit of glowing coals, the root of misery, fear and slaughter.

Thus sensual pleasures have been explained to be obstructions, so full of suffering. Please leave! As for me, I have no trust in a new life.

What can someone else do for me when their own head is burning? When stalked by old age and death, you should strive to destroy them."

She opened the door and saw her parents with Anīkaratta, sitting crying on the floor. And so she said this:

“Transmigration is long for fools, crying again and again at that with no known beginning —the death of a father, the killing of a brother or of themselves.

Remember the ocean of tears, of milk, of blood—transmigration with no known beginning. Remember the bones piled up by beings transmigrating.

Remember the four oceans compared with tears, milk, and blood. Remember bones piled up high as Mount Vipula in the course of a single eon.

Transmigration with no known beginning is compared to this broad land of India; if divided into lumps the size of jujube seeds, they’d still be fewer than his mother’s mothers.

Remember the grass, sticks, and leaves, compare that with no known beginning: if split into pieces four inches in size, they’d still be fewer than his father’s fathers.

Remember the one-eyed turtle and the yoke with a hole blown in the ocean from east to west—sticking the head in the hole is a metaphor for gaining a human birth.

Remember the form of this unlucky body, insubstantial as a lump of foam. See the aggregates as impermanent, remember the hells so full of anguish.

Remember those swelling the charnel grounds again and again in life after life. Remember the danger of gharials! Remember the four truths!

When freedom from death is there to be found, why would you drink the five bitter poisons? For every enjoyment of sensual pleasures is so much more bitter than them.

When freedom from death is there to be found, why would you burn for sensual pleasures? For every enjoyment of sensual pleasures is burning, boiling, bubbling, seething.

When there is freedom from enmity, why would you want your enemy, sensual pleasures? Like kings, fire, robbers, flood, and people you dislike, sensual pleasures are very much your enemy.

When liberation is there to be found, what good are sensual pleasures that kill and bind? For though unwilling, when sensual pleasures are there, they are subject to the pain of killing and binding.

As a blazing grass torch burns one who grasps it without letting go, sensual pleasures are like a grass torch, burning those who do not let go.

Don’t give up abundant happiness for the trivial joys of sensual pleasure. Don’t fret later, like a catfish on a hook.

Deliberately control yourself among sensual pleasures! You’re like a dog fixed to a chain: sensual pleasures will surely devour you as hungry corpse-workers would a dog.

Harnessed to sensual pleasure, you undergo endless pain, along with much mental anguish: relinquish sensual pleasures, they don’t last!

When the unaging is there to be found, what good are sensual pleasures in which is old age? All rebirths everywhere are bonded to death and sickness.

This is freedom from old age, freedom from death! This is freedom from old age and death, the sorrowless state! Free of enmity, unconstricted, faultless, fearless, without tribulations.

This freedom from death has been realized by many; even today it can be obtained by those who rationally apply themselves; but it's impossible if you don't try."

So said Sumedhā, lacking delight in conditioned things. Soothing Anīkaratta, Sumedhā cast her hair on the ground.

Standing up, Anīkaratta raised his joined palms to her father and begged: "Let go of Sumedhā, so that she may go forth! She will see the truth of liberation."

Released by her mother and father, she went forth, afraid of grief and fear. While still a trainee nun she realized the six direct knowledges, along with the highest fruit.

The extinguishment of the princess was incredible and amazing; on her deathbed, she declared her several past lives.

"In the time of the Buddha Koṇāgamana, we three friends gave the gift of a newly-built dwelling in the Saṅgha's monastery.

Ten times, a hundred times, a thousand times, ten thousand times, we were reborn among the gods, let alone among humans.

We were mighty among the gods, let alone among humans! I was queen to a king with the seven treasures—I was the treasure of a wife.

That was the cause, that the origin, that the root, that was the acceptance of the dispensation; that first meeting culminated in extinguishment for one delighting in the teaching.

So say those who have faith in the words of the one unrivaled in wisdom. They're disillusioned with being reborn, and being disillusioned they become dispassionate."

That is how these verses were recited by the senior nun Sumedhā.

The Verses of the Senior Nuns are finished.

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